

Off the Record

THE GOSPEL IN PRACTICE?

I was driving at a steady 30 m.p.h. (legal) when a late model Holden car shot past. A minister was at the wheel. On the rear window was a sign: "Jesus saves"—but I couldn't catch him to find out just what He saves!

IN BUSINESS.

The Baptist Church at West Ryde (Sydney) recently underwent extensive repairs and additions. I thought they may have had shops or stalls or some other commercial activity around the back because splashed across the notice board out front were the words: "Business as usual during alterations!"

BELL TROUBLE.

There's a Church in Greater Wollongong that seems to have an abundance of trouble with its bells!

They ring 30 minutes before each service and are so sweet and lovely. Don't get me wrong, they ring for the full 30 minutes and this has been going on for quite some time! The neighbours around seem to be tired of the same old tone every Sunday and want to know if they could perhaps play a tune—suggest they try "Come to Dinner," and when they come—feed them!

ACCOMMODATION AVAILABLE

HOLIDAY accommodation for men students is available in December, January and February at Moore Theological College, Sydney. For particulars, write to: The Principal, Moore Theological College, Newtown, New South Wales.

NEWS IN BRIEF

SYDNEY'S Camp Howard will again be held this year, from December 30 to January 27. The Camp caters for boys and girls from fourth class at primary school through to senior high school pupils.

EPISCOPALIAN Bishop A. C. Lichtenberger, Presiding Bishop of the Protestant Episcopal Church of U.S.A., has just paid a "courtesy call" to the Pope. The visit was said to be "unofficial."

MR BRIAN BOOTH was the guest speaker at a special Cricketers' Service at St. Clement's Church, Mosman (Sydney) on November 5. Mr Booth, who spoke to 750 people in the church, is a member of the Parish Council at Kingsgrove. He recently gave his testimony at the Sydney Evangelistic Crusade.

REPORTS from the World Council of Churches meetings in Delhi are being broadcast daily in various parts of Australia. In Sydney the program is being aired to 10 minutes each evening at 7.05 p.m. on 2CH.

THE CRUSADE for a Christian Christmas, 1961, will be officially opened by the Lord Mayor of Sydney on December 18 at 12.30 p.m. The opening will be followed by singing by the choir of St. Mary's Cathedral. Other choirs, including the Sydney Diocesan Youth Choir, will sing during each lunch-hour.

OVER A THOUSAND people were present for the awarding of prizes and certificates in the recent Diocesan Sunday school exams (Sydney).

OPPORTUNITY SHOPS, conducted by Sydney's Home Mission Society, provided £4,000 to the Society's work on March 31 last.

Page 8—The Australian Church Record, November 23, 1961

CLASSIFIED ADVERTISING

Advertisements lodged for insertion in these columns should be prepaid. Rate: 4d per word, minimum 3/- Receipts will not be forwarded unless specifically requested and such requests should be accompanied by a stamped and addressed envelope.

FOR SALE

FOR SALE, Golf Clubs 65/7, Bass 39/11. Balls 2/11. Squash Racquets 29/6. Hamilton Joyce and Co., 5th Floor, 147a King Street, Sydney. BW7262. BW6136.

ORGAN, Small, immaculate condition throughout. Beautiful tone. £65. Phone UB3684.

MATTHEW Henry's Commentary on the Bible. Slightly worn condition. £6/10/. Amos Verker, XU3144 (Sydney), or St. Matthew's, Manly.

WANTED

SECOND - HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

LIVE-IN Companion, prepared to do light duties. Required for elderly couple, Mosman. Phone YA2491.

WANTED, for one gent., permanent board in Christian home, Sydney, with spacious garage or workshop. Alternatively, temporary board—bed and breakfast, one month. L.G.W., 12 Serrell St., East Malvern, Victoria.

TO LET

"KILLARA" CHRISTIAN HOLIDAY HOME, Great Western Road, Lawson. Specialising in Weekend House Parties. First-class cooking, catering up to 35. Recreation facilities. Lovely Falls and walks, swimming. Phone Lawson 278. Mr and Mrs Mackay.

HOLIDAY COTTAGE, BLACKHEATH, accom. 6, sewer. Apply Mrs G. Hood, 38 Kitchener Avenue, Earlwood.

"BLUEHAVEN" Missionary Home, Ridge Street, Lawson. House parties, conferences, prayer groups, etc. Excellent cooking and catering. Swimming, tennis courts available. Moderate charges. Bus tours arranged. Holiday weekends available. Very reasonable rates for children. Phone Lawson 274.

SMALL holiday cottage, Wentworth Falls. Furnished, clean. Accommodate 2 adults, 2 children. Phone Windsor 3172.

NEWPORT: Furnished self-contained one bedroom garage. BU1627 weekdays; XX1671 weekend.

Personal

Mr Peter Watson, B.Ec., Th.L., at present Senior Student at Moore College, is to become Curate of St. Paul's, Chatswood, following his ordination in December.

The Reverend E. and Mrs Bellingham are at present on furlough from C.M.S. in India. The Reverend B. and Mrs Bryant are on furlough from Tanganyika. The Reverend H. and Mrs Butterley are on furlough from Hong Kong. The Reverend S. and Mrs Skillcorn are on furlough from India.

News has been received from England that Mrs R. T. Naish has recently passed away at the age of 94. Mrs Naish visited Australia with the late Mr R. T. Naish thirty years ago.

Her husband was a well-known Bible scholar and conducted Bible Teaching Missions in many Churches during his visit. Mrs K. W. Pain, of Wahroonga, is one of the five daughters, three of whom devoted their lives to missionary work and one of whom is the Principal of the Redcliffe Bible College.

URGENT APPEAL

At St. Stephen's, Penrith, recently the Reverend Alan F. Scott, State Secretary of the Bible Society said that an urgent appeal has just been received from Indonesia, asking the Bible Society to increase its aid to the Indonesian Scripture Appeal by £28,000.

Mr Scott said that political and economic conditions in those countries had prevented the anticipated help being given to the Bible Society in Indonesia, which had been expected. As an urgent objective, Australia had accepted the responsibility of an additional £28,000 for the provision of scriptures for Indonesia, before the Government law, preventing the importation of scriptures, comes into operation in December.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.

Principal: Rev. J. T. H. Kerr, B.A.

Vice Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University. Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £135 a year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek.

Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

MOUNT VICTORIA AT "THE GRANGE" FOR YOUR HOUSE PARTY, ETC.

REDUCED RATES MID OCT. TO MID JAN. EXCELLENT CATERING

ACCOMMODATION for 35 to 70 (Will consider smaller parties)

ENQUIRIES: SCRIPTURE UNION, 239 Elizabeth Street, Sydney. 26-6161.

SHIRTS FOR CLERGY

Keep cool in summer. Made up entirely of black nylon or no-iron cotton. No buttons or other fasteners. Fastened with zip to shoulder. Render stocks unnecessary.

Nylon, £5/5/. No-iron poplin, £4/4/. Mail orders accepted, giving neck and chest measurements. Cassock and Surplices also made.

Miss M. Hodges, dressmaker, 15 Pomeroy Street, Homebush, N.S.W. Phone 76-9154.

* Weekly Religious Newspaper with a World Coverage

* Featuring the World's Outstanding Evangelical Writers

"THE CHRISTIAN"

An interdenominational paper for all Christian workers covering a diversity of topics . . . Mission interests; Material for preachers; Features for children; Book reviews; Devotional reading, etc. . . . 16 Pages. A weekly review of Evangelical thought and action.

"THE LIFE OF FAITH"

Interdenominational weekly, centred around the teachings of the "Kewick Convention", packed with fine Christian readings including reports of Christian work throughout the world. Also includes a "Correspondence Bible School" conducted by eminent teachers . . . 20 pages in handy readable form.

Annual Subscription £2/2/0 POST FREE.

*** 2 Years — Either Paper — £3/17/6 — SAVE 6/6. *** 3 Years — Either Paper — £5/10/ — SAVE 16/.

Free Sample Copies Sent on Application

Special Centenary Edition of "The Christian" SENT FREE to all new subscribers.

Subscriptions and Inquiries:

S. JOHN BACON PUBLISHING COMPANY PTY. LTD. (Marshall, Morgan & Scott Limited) 117-119 Burwood Road, Burwood, E.13 VICTORIA

Printed by Sungrauve Pty. Ltd., 31-39 Morley Ave., Rosebery.

The Australian

CHURCH RECORD

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

599 George Street, Sydney, N.S.W. Phone 61-2975.

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY Subscription £1 per annum, post free.

THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

(Registered under the Companies Act)

The Trust is empowered to administer bequests under wills and property or funds set aside by Deed of Gift for Religious, Charitable, and Educational Purposes, in particular the promotion of the Protestant and Evangelical Principles of the Church of England.

CHAIRMAN: The Ven. T. C. Hammond.

VICE-CHAIRMAN: Archdeacon R. B. Robinson.

All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act)

The Trust is empowered to administer bequests under Wills and property set aside by Deed or Gift for Charitable Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Rev. C. W. T. Rogers, Chairman; Rev. L. L. Nash, Rev. Colin J. Cohn, Dr G. B. Bearham, Mr E. W. Stockton, Mr A. G. Hooke (Hon. Treasurer), Mr R. J. Mason (Hon. Secretary).

WHEN MOVING ANYWHERE,

suggest you contact

A.R.C. THOMAS

Removalist and Storers of PARRAMATTA.

For FURNITURE, Removals — Storage

Office and Stores at 21a Sorrell Street, PARRAMATTA.

House-to-house removals anywhere in N.S.W. and Interstate. Quotes gladly given by phone. All work under personal supervision.

Ring YY1241-3 (9 a.m. to 5 p.m.) (Monday to Friday), Ring YL6668 (all hours).

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-SECOND YEAR OF PUBLICATION

Vol. 25, No. 23

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

PRICE 9d.

THIRD ASSEMBLY IN DELHI

Russian Church admitted to World Council

Described by the General Secretary of the W.C.C. (Dr W. A. Visser 't Hooft) as "a major event in the Ecumenical Movement," the Russian Orthodox Church was admitted to membership on November 20.

One hundred and forty-two churches voted in favour of the move, three against and there were four abstentions. The decision was one of several made at the Third Assembly which concluded on December 5.

The opening service of the Third Assembly of the W.C.C. illustrated vividly its inter-racial nature. It was conducted by the retiring presidents of the W.C.C., in a Shadiana or tent made up of Indian mats sewn together and stretched flat across the top of poles, on the lawns behind the Vigyan Bhavan.

Thirteen thousand people were accommodated in the Shadiana.

Nicene Creed

The delegates walked in procession, the central committees of the W.C.C. and I.M.C. bringing up the rear, with the presidents.

There were two choirs, one singing in English and the other singing Indian Christian lyrics, accompanied by an Indian orchestra.

Archbishop Iakovos, 60, Archbishop of the Greek Orthodox archdiocese of North and South America, led the congregation in reciting the Nicene Creed. He spoke in Greek. The Nicene Creed had special significance in this Assembly because one phrase in it was the immediate cause of the major division of Christians into East and West in A.D. 1054.

Intercessions were led by Bishop H. K. Sherrill, Presiding Bishop of the Protestant Episcopal Church in the U.S.A. Confession was led by the Metropolitan Juhanon Mar Thomas, of the Mar Thoma Church of Malabar, an Indian. The Old Testament lesson was read by Dr Christian Baeta, 53, chairman of the International Missionary Council, a Ghanaian. The New Testament lesson was read by Bishop Otto Dibeius, Lutheran Bishop of Berlin-Brandenburg—in German. The Thanksgiving was led by Bishop Santa Uberto Barbieri, Methodist Bishop of the Argentine, Uruguay and Bolivia.

The Preacher was U Ba Hymin, minister of the Central Baptist Church in Rangoon, Burma—a Burmese.

Unity

He said, "If we have experienced unity in Christ it will be reflected by our desire to remove obstructions to unity in our present fellowship. Our concern, or anxiety to preserve divisive walls, is also a witness; it is a witness to the fact that unity means little or nothing to us because we ourselves have not been reconciled to God and have not begun to share in the ministry of love and reconciliation . . . the message of Christians is that of love and reconciliation, putting an end to enmities and to divisions."

Intercommunion Plea

A plea from the Youth Conference held November 10-17 in the Baptist Mission Compound, New Delhi, is being presented to the WCC Third Assembly.

Continued on page 3.

Visit by Bishop

Bishop Neville Langford-Smith, M.A., Australian missionary bishop of the Diocese of Nakuru, Kenya, arrived in Sydney on November 29 for a five-month furlough.

Bishop Langford-Smith's diocese covers the Rift Valley area of Kenya and includes the 12,700 square miles of the "White Highlands," which until recently has been an exclusively European farming area, producing most of the country's food supplies.

There are about a quarter of a million African farm labourers in the Rift Valley—most of them illiterate, and most of them living under what is virtually a feudal system—which under the pressures of African political advance is no longer feasible or tenable.

In July this year Bishop Langford-Smith, who has been a missionary in East Africa for twenty-eight years, chaired a conference convened by the Christian Council of Kenya between African and European farmers to discuss the vital problems of land tenure and food production in the Rift Valley—the first time such a conference had taken place in the history of Kenya.

Preparation

Bishop Langford-Smith believes that the primary task of the Church in Kenya is the reconciliation of European and African, and that the proper stewardship of land and the assurance of security of tenure are vital factors in establishing basic agreement.

A photo of Bishop Langford-Smith and details of his engagements appear on page 3.

Two years as a jackaroo may have prepared the Bishop for his subsequent pioneer missionary work. Educated at Trinity Grammar School, and the University of Sydney, he first went to East Africa in 1933, as a teacher and worked in several isolated areas of Tanganyika, opening up new centres of evangelism, and supervising schools, in the Diocese of Central Tanganyika.

He joined the Church Missionary Society, which has a large number of missionaries working in East Africa, in 1937, and was ordained Priest in 1937. He transferred to the Kenya mission in 1948. He has an extensive knowledge of African education and gained his M.A. in 1947 for a thesis on education.

During the Mau Mau Emergency he was stationed at Weithaga in the Fort Hall area, centre of the Mau Mau movement. He was consecrated Assistant Bishop of the Diocese of Mombasa in August 1960 and was installed as Bishop of the new Diocese of Nakuru in February this year.

Bishop Langford-Smith will visit most states during his stay in Australia, and will address public meetings in several capital cities, student and missionary conferences, and will have consultations with Church and missionary leaders.



The Vigyan Bhavan where most of the meetings of the Third Assembly of the W.C.C. are being held.

Published on December 20 . . .

Special Christmas Issue of
"THE AUSTRALIAN CHURCH RECORD"

12 pages featuring special Christmas articles and contributions

ORDER ADDITIONAL COPIES NOW!

"The Authorised Standard"

Evangelicals have always been characterised by their conciliatory attitude in matters of ritual and ceremonial. They believe them to be of secondary importance. As the Thirty-fourth Article says: "It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word."

Evangelicals in the Church of England have therefore never adopted ritual peculiarities as a party badge. During the Evangelical revival of the eighteenth century they were content to acquiesce in the customary Anglican ceremonial of the day, without reviving rubrics which had long fallen into disuse. They did not make all intending communicants give their names to the minister the day before, or move the table into the body of the Church during Communion.

They have also been ready to fall in with changes in ceremonial, when satisfied that the change is generally desired and not the fad of a minority and that it does not (in the words of the Prayer Book revisers of 1662) secretly strike at some established doctrine or laudable practice of the Church of England. Thus over the past century most Evangelicals have accepted surpliced choirs and the use of the surplice when preaching rather than the black gown. Many have acquiesced in the placing of a cross on the Communion table and turning to the east at the Creeds. They have only refused to fall in with innovations when not satisfied that all is being done to edifying; they are not innately conservative or lacking in a will to harmony.

One regrettable result of this Evangelical attitude has been that on the eve of two important events—the tercentenary of the Prayer Book of 1662 and the coming into operation of the new Constitution of the Church of England in Australia—hardly any Anglicans, even those from strictly Evangelical Churches, have ever seen the liturgy of the Church of England performed in strict accordance with the Prayer Book.

Section 4 of the Constitution, which will take effect on January 1, provides that the Prayer Book and the Thirty-nine Articles are to be regarded as the authorised standard of worship and doctrine in the Church, and that no alterations in or permitted variations from them shall contravene any principle of doctrine or worship laid down therein. This places the Prayer Book in a very significant position in the Church as newly constituted.

Before it can be used as a standard, however, members of the Church—clergy and laity—must be familiar with its provisions. They can only gain such a familiarity by seeing its provision carried out repeatedly.

It is natural that such a significant event should be commemorated, and at least one diocesan synod (that of Sydney) has passed a resolution requesting that the anniversary be celebrated. The best way of commemorating the authorisation of the Prayer Book of 1662 is to use it, as the Reverend Alan Stubbs maintains in his important study, "Sacrament, Sacrifice and Eucharist." Mr Stubbs says (pp. 88-9):

"Before, therefore, we lose our biblical and evangelical heritage, or see it revised beyond recognition and acceptability, it is time we ourselves rediscovered in practice the true use and full value of our order for the administration of the Lord's Supper, by doing it as Cranmer and the 1662 Prayer Book intended it to be done. 1662 is an anniversary year in which this might well be decisively begun, not by a few 'odd' congregations, but by the common consent and simultaneous corporate action of a large number. It would be good to have a special '1662 Prayer Book Sunday' and to administer the Holy Communion accordingly. It is surely not disobedience or revolt to do what the existing rubrics order."

The new Constitution makes this suggestion even more pertinent to the Australian Church. Evangelicals can no longer regard themselves as bound, by tacit understanding, to eighteenth century practice as since modified by Anglo-Catholic pressure. The Church has once again deliberately and explicitly accepted the Prayer Book of 1662 as its authorised standard. Let the whole Church, led by Evangelical churchmen, put it into practice. There could be no better way of inaugurating the new Constitution or marking the tercentenary of the Prayer Book.

Terrifying warning and alarming prospect

THE Bible is a book of final values. Its witness repeatedly makes plain that in the last analysis, for those who enjoy the illumination of the light which it offers, there are only two possible alternatives. These are to live by the obedience of faith, or to perish in the apostasy of sin; there is no middle course, no third possibility.

The solemn and urgent challenge to recognise both the amazing privileges and the alarming peril, which thus confront all hearers of God's work, is explicitly and repeatedly pressed home in the hortatory passages of the epistle to the Hebrews. Let us give our minds to the consideration of one of them—Hebrews 10, 26-39.

Alarming Possibilities: (a) Deliberate rebellion

Having exhorted his readers fully to respond to the Gospel of saving grace (Hebrews 10, 19-25) the writer now considers, at least hypothetically, what is the only alternative to such wholehearted obedience. He describes it as "to sin wilfully after that we have received the knowledge of the truth."

(An exposition of Hebrews 10:26-39 by the Reverend A. M. Stubbs, M.A., Vice-Principal of Oak Hill Theological College, England)

To "sin" here clearly means to engage in an activity of apostasy from, and rebellion against, the living God (cf. Heb. 3, 12, 13; Isa. 1, 2, 19, 20). The present tense of the verb indicates the sustained persistence of a settled practice. The emphatic adverb (put first in Greek) stresses that it is done "wilfully".

The full gravity of the offence is analysed and exposed as nothing less than (i) trampling down the person of Him, who is, and who ought to be confessed as, the Son of God; (ii) denying any sacred significance to that blood, which should be regarded as the covenant seal of one's own sanctification; (iii) treating with proud insolence the Spirit, who is Himself the divine agent of the whole work of saving grace.

Alarming Possibilities: (b) Divine judgment

For such apostates there is available no further provision by which such sin may be atoned; it is unforgivable. Still worse, such apostates have nothing to anticipate but the terrifying prospect of receiving judgment as objects of divine wrath. For even under the old covenant (see Deut. 17, 2-7), a man who completely sets its demands on one side in active rebellion (e.g. idolatry) suffered the extreme penalty of death.

Let them, therefore, he urges, look back and remember from their own early experience as Christians that public exposure

to sin is not fitting that an apostate from the new covenant should suffer a much worse penalty? Also, do not God's spoken words (i.e. in Scripture) make plain His character as One who executes judgment, and who will thus openly show who are His true people, and who are the traitors and rebels against Him? Can any prospect be more terrifying than this to have this God against one in judgment?

Cheerful Considerations: (a) Looking back

Having contemplated the worst, the writer now finds ground to expect and appeal for the best. His readers were probably being tempted thus to abandon Christianity, because it only seemed to involve them in suffering and reproach rather than the fulfilment of their natural hopes.

Such thoughts challenge us, as they challenged the writer and his original readers, to reaffirm our undoubted choice. There are plainly only two possible attitudes — to find acceptance with God and to enjoy life by holding on in faith; or to withdraw from God's displeasure. For us the latter alternative is unthinkable.

We are not the sort to depart from the faith to our own destruction; we are the kind who go on believing till we reach the crowning goal of fully gaining life for our souls. Did not our Lord Himself say to all would-be disciples that "whosoever would save his soul shall lose it; and whosoever shall lose his soul for My sake and the Gospel shall save it?"

GUILD PLAYS

As part of the Cathedral Festival, the Australian Christian Theatre Guild performed for two nights (November 27, 28) in the Chapter House. Each performance consisted of two plays, both of which have been performed by the Guild previously.

The first play, "The Journey of the Three Kings," by Henri Gheon, tells the Epiphany story in a different manner, and on the whole this was rather well produced. Of the characters, Caspar deserves a special mention as being the only one of the major actors who appeared to be meaning and feeling what he said; the expressions of both him and those of Mary were good and seemed to convey more than mere words.

The second play, "This Is The Word," was originally written by Philip Turner for production in five parts. The producers (John Gray and Donald Mackay) and all the actors, are to be commended on a fine performance. The speech was at all times clear and precise, and the actions were exceptionally well co-ordinated.

The Guild is touring Sydney and suburbs with the former play, in addition to one entitled "St. Felix and His Potatoes," they will be on circuit from December 5 to 24. Inquiries may be directed to P.O. Box 17, Artarmon, or by telephoning 43-1889. —K.P.

MELBOURNE CRUSADE

The eight-day Melbourne Crusade conducted by the Reverend Leighton Ford opened on November 19, when a capacity audience of 7,500 filled the West Melbourne Stadium.

The opening meeting, held in fine and warm weather, saw 107 people go forward in response to Mr Ford's appeal. Of these 77 were for first decisions.

Can Jesus Christ save men? Is there any hope today? These leading questions were asked by the Rev. Leighton Ford in his opening address at the eight-day Melbourne evangelistic Crusade.

"The world judges the claims of Christ in the court of character," Mr Ford said in reply to the questions he had asked. "Far from making the world safe for democracy two world wars have left us faced with the horrors of a nuclear war. With fanatical dedication the Communists have said that they will change the world. Is that true? Or is it

true that Christ can change you? Are you born again? Have you entered into His Kingdom?"

With graphic touches Mr Ford depicted the scene recorded in Luke 8:26-39. The Lord had quelled the raging of the sea, now He had to deal with the legion of devils in a demoniac. "If Christ is present, anything can happen," he insisted.

Team Welcomed

He Who controlled the turbulence of nature can equally well control human nature. This demanded true repentance, not just a few sentimental tears or the giving up of a few bad habits. The whole of a man's outlook, direction, and thinking might have to be changed. The change would mark the end of life

centered in self and beginning of life centred in the will of God.

Earlier in the service words of welcome and thanksgiving were briefly expressed by the Chairmen of the Executive Committee, Dr A. H. Wood, and the Rev. J. H. Kitchen. "We believe you have come here to a God-given opportunity," Dr Wood said in welcoming Mr Ford. "The world situation was serious enough when you were here for the Graham Crusade early in 1959; it is much more serious today."

In responding Mr Ford brought greetings from Dr Graham and members of the Team who were in Australia in 1959. "They would like to come again," he said, "and they are praying for this Crusade."

A two-thirds vote of the member churches represented at the Assembly, each member church having for this purpose one vote.

Introducing the business, Dr Visser 't Hooft said the largest geographical grouping of applicants was from Africa (eleven churches applying).

For the first time there were applications from the islands of the Pacific (3 churches). Pentecostalist applicants (2).

The Archbishop of Thyatira, on behalf of the Ecumenical Patriarchate, expressed joy at the developments in the membership of the W.C.C., so that now almost the whole Orthodox communion is in membership.

A representative of the Hungarian Reformed Church in America spoke in favour of the admission of the Russian Orthodox Church.

There are now twice as many member churches in Asia, Africa and Latin America than there were at the time the WCC was founded at Amsterdam in 1948.

At the time of the Second Assembly at Evanston (1954), there were thirteen member churches in Africa. Today, in spite of the fact that the only withdrawals from membership have been in Africa (three Dutch Reformed Churches in South Africa), there are now thirty.

After admission of the new churches, thirty-one persons took their place as representatives, including sixteen for the Russian Orthodox Church.

Observers from churches that are not members of the W.C.C. number twenty-nine. These include five for the Roman Catholic Church, two for the Evangelical Christian Church of West India, two for the Council of Baptist Churches of North East India, one for the United Evangelical Lutheran Church in Australia (Rev. C. G. Schmidt), one Seventh Day Adventist, and one each from eighteen other churches.

Accommodation

Observers present in other capacities total twelve, including Dr Billy Graham of the Southern Baptist Convention and Dr Paul Rees of World Vision Inc.

Reports reaching Australia indicate that accommodation for the delegates was quite inadequate. Some delegates were sleeping under canvas and many had returned to their home countries.

Commented Philippe Maury, executive secretary of the Information Department: "The Vigyan Bhavan (the building used for meetings) is crowded—bursting at the seams."

"More press representatives decided to come than we estimated. More churches asked to be allowed to send observers. In every way the number coming kept growing during the past six months. But the Vigyan Bhavan remained the same size," he said.

DELHI, cont. from p. 1

The Youth Department, sponsored by the Youth Department of the W.C.C. and attended by 160 young people from all over the world, agreed upon a strong statement on inter-communion.

It referred back to the challenge issued at the 1960 Youth Conference in Lausanne, Switzerland, when 1800 young people from all over Europe deplored the fact that they were unable to gather at the Lord's Table, and called upon the churches to work towards inter-communion at ecumenical gatherings.

"Our fear is lest the churches underestimate the demands the ecumenical movement is making upon them, lest they fail to appreciate the extent of the changes in outlook and structure that will become necessary as the ecumenical movement bears fruit," it said.

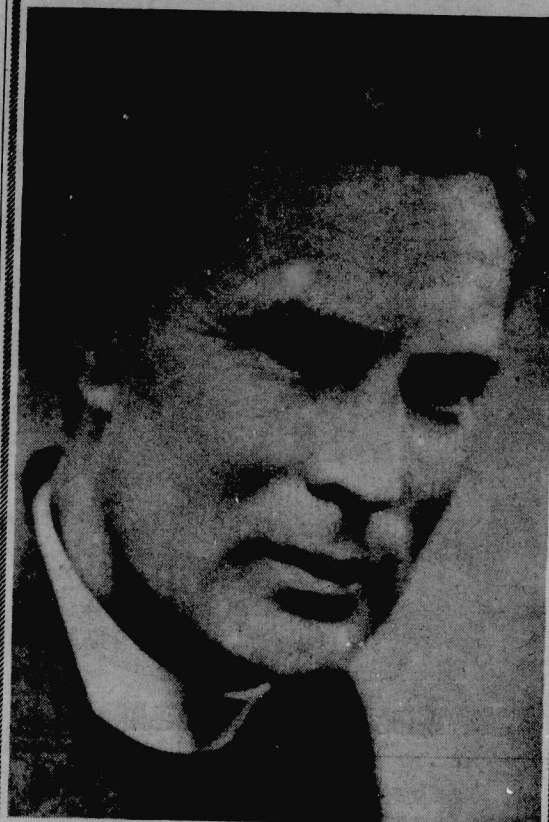
"For we believe that the ecumenical movement gives us the perspective to discern what is contradictory to the Christian faith within a culture, and what is acceptable; what is essential in our expression of the faith and what is non-essential."

The statement concluded with the expressed hope that "the ecumenical encounter will be such a profound, disturbing experience as shall lead our churches into thorough-going renewal, not merely the placing of new patches on old garments."

On Sunday, November 19, the International Missionary Council was formally integrated with the W.C.C. The Chairman, Archbishop Iakovos, declared after the formal motion was passed by the Assembly: "By the authority of the Assemblies of the I.M.C. and W.C.C., I declare that these two Councils are now united in one body, with the name of the World Council of Churches. In the name of the Father and of the Son and of the Holy Ghost. Amen."

Merger with I.M.C.

Twenty-three applications for membership in the W.C.C. were granted by the Assembly on Monday, November 20. Election to membership is by



• Bishop N. Langford-Smith

GAMBLING

New South Wales maintains almost twice as many horse, greyhound and live hare tracks as Great Britain, which has 13 times her population. This is the finding of a survey conducted recently by "The Vigilant," published by the Victorian Protestant Federation.

Further findings show that N.S.W. spends around £13 million on lottery tickets each year, compared to her nearest rival Victoria (£9 million) and £45 million on poker machines.

"Her S.P. bookies," says the article in "The Vigilant," "are said to transact business via 20,000 telephones—which, incidentally, is the number of people still waiting for phones the P.M.G. is unable to supply."

Legalised gambling claimed over £300 million of the Australian income last year. Other forms of gambling are estimated to bring the total spent in Australia each year to £625 million. This compares with Britain's £700 million.

Bishop Langford-Smith's Programme

The tentative program for Bishop Langford-Smith's visit is as follows:—

December 4: C.M.S. Quarterly Rally—Chapter House, Sydney.
December 8: C.M.S. Quarterly Rally—Wollongong.
December 10: 11 a.m.: St. Andrew's Summer Hill (Bp. Langford-Smith is St. Andrew's "Own Missionary").
December 17: League of Youth Annual Service in St. Andrew's Cathedral.
January 3-5: Inter-Varsity Fellowship Conference, Sydney.
January 5-13: C.M.S. Summer School, Katoomba.
January 23-30: C.M.S. (Victoria) Summer Conference.
Other engagements:—
January 31-February, Tasmania; February 7-12, Victoria; February 14 to mid April, deputation in N.S.W.; Mid April (five days), Queensland; April, N.S.W.; April/May (five days), S.A.

DOCTORS-NURSES needed urgently for Christian hospital work.

Information from Organising Missioner
BUSH CHURCH AID SOCIETY
B.C.A. House, 125 Bathurst Street, Sydney, Tel. BM3144.
276 Collins Street, Melbourne Tel. MF8962

C.E.N.E.F. RESTAURANT

Notice is hereby given that the restaurant in the C.E.N.E.F. Building, 201 Castlereagh Street, Sydney, will close on the evening of 22nd December, 1961.

Following the sale of the building, another property has been bought on the corner of Bathurst and Kent Streets, and the C.E.N.E.F. Executive Office will move there about 2nd January, 1962. It is hoped that shortly afterwards we will be opening a coffee lounge, snack bar, and milk bar on the ground floor, and will also be in a position to cater for private functions. There will also be an auditorium and meeting rooms available.

The Board desires to thank all patrons of the restaurant and hopes that they will be able to support the coffee lounge when we move to our new home.

G. T. ATKINS, Executive Secretary

★ ENJOY THE ULTIMATE IN COMFORT

The Canberra

BRISBANE

• Brisbane's Largest and Most Popular Hotel •

ACCOMMODATION DINING ROOM and CAFE open to the public

2030

The Canberra TOOWOOMBA

Margaret St.

The Canberra-Oriental SYDNEY

Kings Cross

OWNED & SERVED BY THE QUEENSLAND TEMPERANCE LEAGUE

THANKS TO YOU AND YOUR PARISH

- BOYS GREW STRAIGHTER CHARLTON BOYS' HOMES • Glebe • Bowral • Castle Hill
- AGED SICK FOUND FELLOWSHIP "CHESALON" PARISH NURSING HOMES
- UNMARRIED MOTHERS FOUND SECURITY "CARRAMAR" HOSTEL

THE HOME MISSION SOCIETY
DIOCESAN CHURCH HOUSE, GEORGE STREET, SYDNEY. 61-9401.

BLUE MOUNTAINS CHURCH OF ENGLAND
GRAMMAR SCHOOL
DAY AND BOARDING SCHOOL
FULL PRIMARY COURSE
1st YEAR SECONDARY COMMENCES 1961
For Prospectus, apply Headmaster:
Rev. A. T. Pitt-Owen B.A. . . . Wentworth Falls 112

"In His Name"

Since 1894

Evangelising our Aborigines.
100 workers are employed in this Interdenominational, Evangelical Mission.

• Children's Homes.
• Bible Schools.
• Evangelistic Ministry.
• Industrial Training.
• Medical Care.

United Aborigines Mission
3 Rawson Place, Sydney. Phone: MA4164.
YOU CAN SHARE YOU CAN GO

THE GOSPEL IN FILM SERVICE

Room 4, Floor 2, Piccadilly Arcade, 143 Castlereagh St., Sydney.



CHRISTMAS FILMS

Birth of the Saviour. Boy and His Bible. Christmas Story. Childhood of Jesus. Guiding Star. Christ is Born. To Each a Gift. That They May Hear.

Phone: MA 2055

Write or phone for our free Film Catalogue.

REPLY TO "OPEN LETTER"

Fifty-three members of the English House of Laity have issued their "Open Letter" opposing the views of the "32".

In the new Letter the writers "... affirm without reservation our belief that the celebrant of the Eucharist must have been ordained by a bishop standing in the historic succession, and that as a consequence it is our solemn duty to receive Holy Communion only from those who have been so ordained, maintaining that such ministers alone exercise a wholly valid and regular priesthood."

Following the publication of these two letters, the correspondence columns of the English church papers have been flooded with letters, necessitating setting aside additional space to cater for the influx. The debate has been dubbed "The battle of 32 versus the 53."

Supporters of the "53" have claimed that the theologians were not such, that what they say has been dictated by faulty theology, that the Letter of the "32" is "pan-Protestant" in character and "extremist" in theory.

One writer claimed that the proposals of the "32" would "only serve to sever the links which have so patiently and painstakingly been developed between ourselves and our brethren of the Eastern and Latin Churches. And what about the Old Catholics and similar Churches with whom we have close ties?"

Welcomed by Many

However, a large number of correspondents welcome the Letter as a long overdue statement. One writer said: "I welcome the Open Letter on Intercommunion for two reasons. First, it uncovers plainly and unequivocally the existence of a widespread body of opinion in the Church of England. Free Churchmen in England and Protestants on the Continent will henceforth be able to meet with the Church of England in the assurance that they will encounter a substantial section which is not merely sympathetic with them, but also publicly acknowledges brotherly ties with them."

"Secondly, it gives 'Intercommunion as a means as well as a goal. Between individuals in a church, the Holy Communion is both a magnet and a bond, a power drawing together and holding together. For those who have quarrelled and would be reconciled, it is the goal and the beginning of their recovered unity—the goal, inasmuch as it is the formal acknowledgement and the consummation of their reconciliation; the beginning, in that their unity is imperfect, so that they need the continual unifying power of God in this sacrament to cast out their discord and to sanctify and confirm their concord."

Notes and Comments

New English Bible in Church...

The Archbishop of York, Dr Coggan, has urged that permission should be given for the epistles and gospels at Holy Communion to be read from the New English Bible. The English Church Assembly declined to go as far as this and merely expressed its hope that it would be widely read in public and in private.

The Church Assembly's decision was probably the right one. Apart from the question of correctness, the diction of the new translation is not in harmony with that of the Prayer Book. The two used together would jar. Until a New English Prayer Book is produced it is preferable to use a less contemporary translation.

It is an interesting thought, by the way, that a New English Prayer Book would probably be a much less satisfactory piece of work than the New English Bible, if the 1928 Prayer Book is any guide.

W. K. Lowther Clarke criticises the 1928 revision adversely in "Liturgy and Worship," taking examples of bad style from the Preface to the revision. He quotes the passage: "Nothing save the English version of the Holy Scriptures is enwoven so closely in the language . . . of our people," alleging that "save" is poetic and journalistic, and "inweave" (an unnatural verb) should be followed by "with," not "in." He also cites other deliberate and sometimes incorrect archaisms such as "bounden to remember," "by His apostle he assigneth us that single reason why . . .", and "this manner of interpreting the Law he leaveth us to fulfil by help of . . ." (which if inverted reads "I leave you to fulfil this manner").

It is evidently a lot harder to write good liturgical English than it might appear!

Anglican inquiry centre

Australian advocates of an Anglican inquiry centre will be interested in the English Church Assembly's unanimous decision to open such a centre in England.

Reasons for such a centre mentioned in the Church Assembly included the need of a unit to deal with some of the problems of a generation of puzzled people and the desirability of correcting the unfortunate image of the Church of England often produced in the public mind by television.

It is hard to see why a similar centre should not be started in Australia. The initial cost of the English centre will be from £4,000 to £5,000. The need is no less urgent here. The last session of Sydney Synod passed a motion urging that a Church Information Office be established, and perhaps an enquiry centre could be incorporated into it or made a subsidiary of it.

Youth work...

Another motion passed at Sydney Synod drew attention to the fact that the number of teenagers in the Australian population is rapidly growing.

It urged that a concerted and consistent effort must be made to reach these young people for Christ.

This is certainly a most important matter. Statistics show that people are more sympathetic to the message of the Gospel during their teens than at any other time in their lives. No Christian work is more fruitful initially than youth work.

At the same time, no work shows more fluctuations and sudden changes than work in youth groups. What is needed is not only interesting programs and dynamic addresses but a wise, carefully planned, long-term approach that will ensure that young Christians are not only keen and enthusiastic but also persevering and well-grounded in the word of God.

CHRISTMAS HOLIDAYS IN SYDNEY

HAPPY CHRISTIAN ATMOSPHERE

G.F.S. HOSTEL, 29 ARUNDEL ST., FOREST LODGE.

Vacancies 16 Dec.—mid Feb. for the whole family. Opp. Sydney University. Continuous H/C water in mod. bathrooms, dunlopillo mattresses.

Apply Warden, MW4984. Deaconess Jean Macdonald

ABBOTSLEIGH WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL

FOR GIRLS

Pupils prepared for all Public Examinations.

For Prospectus apply to the Headmistress: Miss H. E. Archdale, M.B.E., B.A., LL.M.

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.

New English Bible

Dear Sir,

As Mr Smith (A.C.R., 9/11/61) has implied, the "Authorised Version" (i.e., King James Version of 1611) has a beauty of expression which no modern version can hope to equal. Considered purely as literature, it is ideal for reading in church.

Yet, in a day when the reading of the Bible in church is the only contact many have with the Word of God, there must surely be asked the essential question, "Which is the version best able to convey the true meaning so that it may bear fruit in the lives of its hearers?"

It is not so much a question of our being far better placed with regard to manuscripts than in 1611—though this is certainly true—but rather, of the problems raised by the change in the meaning of words since the far-off days of the seventeenth century. In so many cases the words used in the A.V. no longer have the meaning that the translators intended them to have. Consequently—through no fault of the translators—a false impression is given on many occasions.

Consider the words "presently," "by and by," "anon." These were used in 1611 to translate "immediately." These words have a meaning today, but it is completely other than that intended by the translators. (Those interested in the background of the New Testament and its translation, will find "An Introduction to the Revised Standard Version of the New Testament" by Members of The Revision Committee, 72 pp., most helpful.)

For church use, there is much to be said for the R.S.V. It largely retains the beauty and form of the A.V., but modernises the words which would tend to mislead. Its form allows it to be followed by any of the congregation who have the A.V. It also has removed most of the "thous", and "hasts" which, in the past, have so often given the impression that the Bible is archaic and has no message for us today.

As a fresh translation by an interdenominational team of scholars, the New English Bible has much to recommend it. Paul's letters, in particular, are a joy to read in it. However, it does not have the archaic dignity of the A.V., nor can it readily be followed in a church service in the A.V.

The solution to this last drawback, is surely to encourage people to use the N.E.B. alongside the A.V. in their private devotions, and to bring the N.E.B. to the services. In general, the advantages of using a clear, modern, accurate translation, especially with young people, are so great, that the loss of beauty and dignity of the A.V. are a

price we should be prepared to pay.

J. B. Henderson.
Roseville, (N.S.W.)

Dear Sir,

Like your correspondent Rev. H. R. Smith (Letters, November 9), I feel that the New English Bible has a number of defects and shortcomings that will affect its usefulness. To my mind, two of the most important of these are the tendency of the N.E.B. to weaken or soften the force of some of the well-known verses of the A.V. and the habit of the translators of seeking to resolve the ambiguities of the A.V. where these faithfully reproduced ambiguities in the original Greek—involving interpretation rather than simply translation.

However, I believe that if we are honest about it, we will have to admit that the A.V. has as many drawbacks as the new version—perhaps more. We have learned to live with them and to make an automatic mental interpretation or retranslation as we read; but if we came upon the A.V. for the first time tomorrow, without being influenced by familiarity and the hallowing of the years, we could pick many, many faults with the clarity of its language and the nature of its translation quite apart from the accuracy of the text on which it was based.

In my ministry, I have found that new converts and those we are seeking to win to Christ find it very difficult to understand many parts of the A.V. Some previously unacquainted with it have said to me that reading the A.V. is like learning a foreign language.

Sometimes the meaning conveyed is different from what it meant originally (e.g., II Thess. 2:7 " . . . only he who now letteth will let") or misleading (e.g. Phil. 3:20 "For our conversation is in heaven") or completely obscure to modern day readers (e.g. II Cor. 8:1 "Moreover, brethren, we do you to wit").

We are therefore confronted with the choice of teaching newcomers to the Church a special ecclesiastical vocabulary so they can understand the A.V. or introducing them to a new translation. In our church, we have chosen the latter course and we find it more helpful and more effective by far. Not that we have abandoned the A.V.—rather we encourage parishioners to read and compare the two versions.

Mr Smith points out the disadvantage when people bring

their A.V. to church and the reading is from the New English Bible. We have solved that in a simple way: our Parish has sold N.E.B.s to the parishioners—between one and two hundred copies so far, apart from all those which people have bought from bookshops for themselves. We have a supply of church copies available to those churchgoers who are without their own copy when they come to the service. So when the second lesson is read from the N.E.B., everyone can follow it from their own copy.

Mr Smith's other main point (apart from drawing attention to the obvious fact that the A.V., being 350 years old, is more familiar to more people than the N.E.B. which has not yet been available for that many days) is to query whether the Bible ought to be put into everyday speech at all, as this is hardly a fitting vehicle for sacred scripture.

There is a twofold reply to this. Firstly, we point out that when the New Testament was originally written, it was in the ordinary (some would even say "degraded") dialect of Greek which was commonly spoken and commonly understood at that time. The Holy Spirit did not inspire the sacred record in a special "sacred" dialect, but in the ordinary vernacular of the man in the street.

Secondly, while the Holy Scriptures have shown themselves eminently suited to translation into any tongue, they have been most effective when translated into the everyday speech of the people for whom they were intended. There is a great and widening gap between the Church and the "outsider" and we, as those in this generation called to witness to the Gospel of Christ, are concerned to bridge that gap. We cannot bridge it effectively with the A.V. for the ordinary person outside the Church simply cannot understand it adequately without an effort that he is not prepared to make. We can bridge it better with the N.E.B., for it talks his language.

Surely we have difficulties enough in teaching the Word of God without adding the difficulty of that Word of God being in an archaic dialect of English—an artificial difficulty of our own creation if we ignore the value of using a new translation, and a difficulty that did not exist with the original manuscripts of the first century.

Yours sincerely,
(Rev.) B. W. Powers.
Riverwood, (N.S.W.)

A Bishop's Embarrassment

Dear Sir,

While there have been close links between Australia and East Africa for over thirty years, the visits of a number of East African clergy and leaders (particularly Bishop Omari and Mr Festo Kivengere) so caught the imagination of Australian Anglicans that there is a very soft spot in the heart of many for our brethren of the Church there.

With this in mind I thought it would be appreciated if I were to share with your readers a recent unfortunate incident which, while most distressing to the person concerned, offers us a very real opportunity of fellowship. Bishop Festo Olang, of the newly created Diocese of Maseno in Kenya, is at present preparing to come to Australia for ministry and deputation here. Recently while in Nairobi his car was broken into, and all his episcopal robes and a case of clothes were stolen.

While friends provide many things at the time of consecration, the replacement of robes and clothes can be a source of very real embarrassment, particularly in this case, when the Bishop's forthcoming visit to Australia has doubtless led to a lot of unexpected personal expenses. However, I believe this opens the way for a generous gesture on the part of some of us in Australia, who though never having seen Bishop Festo Olang, yet acknowledge with gratitude to God unity with him as members one of another in Christ.

This is not an appeal, but a suggestion which could prove an inspiration and token of welcome to our distinguished guest from the Church in Africa. Those who feel they would like to have fellowship in such a practical expression could address donations to the C.M.S. Secretary, 93 Bathurst Street Sydney.

Yours sincerely,
G. M. Fletcher,
General Secretary, C.M.S.

Summer School

Dear Sir,

Over the past week there has been circulating among the clergy of the Sydney Diocese the mistaken idea that because the Seventh Annual Summer School of the R.S.C.M. is to be held at Moore College, women will not be accepted as residents. This is not true. The course

for clergy and church musicians, from January 2-12, 1962, is open to both male and female students (either as residents or day students). Anyone requiring further information should write to me at the address below:—

Yours faithfully,
R. W. Holland,
27 Cooperbrook Avenue,
Gymea Bay, N.S.W.

Books

"EXPOUNDING GOD'S WORD"

By Alan M. Stibbs, I.V.F., 1960. Pages 112. English price 4/.

A plea for genuine exposition, rather than the imposition of one's own ideas or the common "textual hatpeg" method of preaching, comes from Mr Stibbs to complete his trilogy begun with "Understanding God's Word" and "Obeying God's Word." This volume is of more limited appeal than the first two, but contains explanation and a great deal of illustration of the principles and method of biblical exposition. Useful for the busy parson or lay-reader, if a persevering application of its principles follows, this book should be of real value for the layman, fellowship leader or such, who is called upon to bring a message from the Word of God.

—J. Jones.

SATURDAY, DECEMBER 2, saw the opening of a new church for St. Edmund's, Pagewood. Bishop M. L. Loane opened and dedicated the new church, which replaces an older building.

THE CHURCH OF St. Mary Magdalene, St. Marys (N.S.W.), held special anniversary services on November 26 to mark its 124th Anniversary of the Laying of the Foundation Stone.

SIX STUDENTS of St. Christopher's College, East Malvern, Victoria, have been awarded Diplomas in Christian Education by the G.B.R.E. Four students are enrolled for study in 1962.

J. Jones



Music's most glorious voice!
The fabulous
New HAMMOND
Model C3 Electronic Organ

An inspiring addition to any church, the Hammond C3 embodies every latest innovation . . . perfected "touch response" percussion, harmonic drawbars, separate vibrato controls for both manuals . . . housed in classically simple lines that present a natural blending with either traditional or modern church design.

A demonstration in your own church may be arranged. Ring BL 2331

Palings
338 George Street
thru to Ash Street, Sydney
Branches: Bankstown,
Wollongong, Newcastle,
Goulburn, Orange,
Tamworth, Lismore

PAL/34-1549

DARKNESS IN THE LAND OF SUNSHINE

Persecution of Christians in Spain

The shadow of Torquemada still falls across the streets of Barcelona and Madrid. Gone are the tortures, the burnings and the galleys but persecution has not ceased with their exit. Spain today is still a land where toleration scarcely exists, where the believer's faith is sorely tried and where Rome still holds sway.

"Go to Spain," says Dr. Hugh Farrell, a converted Carmelite Friar, "if you really wish to understand the Roman Catholic Church: Spain is the Roman Church's bulwark. The Roman Church prides itself on the fact that Spain is the most Catholic of all nations. Therefore go to Spain, as I do every two years, and live there for a while."

Imprisonment without trial, closure of churches and chapels, schools and other Protestant meetings, loss of employment, restrictions on marriage—these are all part of the present-day Spanish scene, along with the abuse and hatred of the populace.

At one stage it was thought that a more reasonable attitude was being adopted by the authorities. Observers put this down to the frequent contacts between the Spanish Government and democratic Western nations. However, recent events have reversed these impressions and persecution and pressure appear to be on the increase. All this at the time of the Pope's "Ecumenical Council" and talk of "Christian Unity" between Roman and non-Roman Churches.

Typical of what is happening in Spain today is the case of a Christian printer, Don Salvador Salgado. In June of this year police raided Don Salvador's printing establishment in Barcelona, confiscating nearly 5,000 copies of books and other material edited by Ediciones Evangelicas Europeas. The printer and Don Jose Grau, official

Spanish representative of Ediciones Evangelicas Europeas, were interrogated several times during three days. Both men have now been prosecuted and are to stand trial in December for the publication of "clandestine literature."

New Decrees Issued

Recently new Decrees have been promulgated by the Franco regime, one of which states: "To be considered as military rebellion . . . those disseminating false or tendentious news with the object of causing disturbances of internal order, international conflicts or which attack the prestige of the State, its institutions, Government, Army or authorities." The Church of Rome is an institution of the State.

Other Decrees pronounce against "those who by whatever means assemble, conspire, or participate in meetings, lectures or demonstrations with the same objective as those expressed in the previous paragraph," and against "those who, isolating themselves ostensibly from social co-existence or living surreptitiously in urban nuclei . . ."

The death penalty is prescribed for leaders and those collaborating with them. Lesser crimes under these Decrees are punishable with the penalty of reclusion mayor, the most severe form of imprisonment.

A Spanish missionary, Don Salvador Gonzales, told an English audience recently that his visit to England was the first time in his thirty-four years of mission work that he had been able to leave his country and ministry. He spoke of increasing persecution and of how he and his group of teachers were forced to move from place to place. One church building was taken over by the Roman Catholics and used for the celebration of Mass.

WOOD COFFILL LTD. FUNERAL DIRECTORS.

Head Office:
816 George Street, Sydney.
Phone: BA4611 (6 lines).
Branches in all Suburbs. Agencies Every State.

Don Salvador Gonzales spoke of Christians being arrested for not bowing down to the "Host" as it was carried in procession through the streets. Mr Gonzales claimed that the police network was controlled by Roman priests.

It is interesting to read, in the light of these comments, the account of the closing, earlier this year, of a Brethren Hall in Saragossa. The hall had been in use for seven years. Under the orders of the Chief of Police and the Civil Governor, the building was closed, the doors being sealed inside and out. An official act was drawn up detailing the proceedings, indicating that this was not just the work of a local official but had Government backing.

At the present time Protestants are not allowed to open any new places of worship. Many congregations have only come into being during the last decade and are not recognised by the authorities. As a result, meetings are subject to police interruptions and the worshippers are fined heavily for "meeting illegally." Attempts to get official permission to hold meetings in newly formed congregations have so far been without avail.

Arrests Made

Writing in the "Evangelical Magazine" (England) a returned Spanish missionary tells of his experience preaching to a congregation at Carcagente. During the service two policemen entered. They leaned their rifles against the wall and one by one took the names of everyone present, after which they were strongly warned then not to meet again. The following week the police visited the homes of all who had been at the meeting and warned them that they would be gaoled if they met again.

The same missionary tells of the loss of jobs because of their faith and of threatened cessation of social and old-age benefits to elderly people. Sometimes great hardship is involved when a person becomes a Christian.

In the Villages

The lot of Christians living in the villages is often harder than those in the chief cities. In the villages the priest is a dominating figure with much authority. His word is law. Typical of the sufferings of Protestants in Spanish villages is the story of a grocer in a village of 800 people. The grocer and his family became Protestants. They were the only ones in the village. The family grocer business had to be closed a short time after their conversion because the village folk refused to buy from "heretics." Soon afterwards one of the daughters was taken

seriously ill and died. According to the village people this was a punishment from God. The only cemetery was Catholic and therefore the girl's body could not be buried there. The parents were compelled to bury their daughter's body themselves, which they did without the help of an undertaker, who did not want to be contaminated by the body of a heretic. After a few days it was discovered that dogs had dug out the corpse. The authorities then decided to build a special cemetery for Protestants.

The situation regarding marriage is still a difficult one although very limited toleration (with no guarantees) exists. Protestants are compelled to go through a civil marriage ceremony. A "declaration of apostasy" is required by the local judge in charge of the civil register.

In a town in the province of Murcia recently a civil marriage was carried out with some difficulty. After the ceremony all concerned were officially excommunicated, the sentence being read in the churches of the diocese. The public stir caused by this action has fostered strong moral pressure against civil marriages and any who act as witnesses at such ceremonies.

Vitality Evident

As always in situations of difficulty and where Christians are being persecuted for their faith there is evident a vitality amongst Spanish Christians that is often lacking in our easy Western situation. The fires of persecution test and try the believer and unite him more closely to Christ. This is the testimony of those who are privileged to visit their Spanish brethren.

Something of the warmth and spontaneity of the Christian fellowship in Spain is expressed in the story of an English minister who attended a Protestant service in Carcagente, Valencia. Although he knew no Spanish and could not understand what was being said through the service, yet he felt the presence of the Spirit of God so much that he could not restrain tears of joy.

Christians of Spain need our earnest prayers that the truth of the Gospel might prevail in that priest-ridden country. Underneath the seemingly impregnable fortress erected by Franco lies discontent and disillusionment on the part of many. If Spain overthrows Franco's yoke, and with it Rome's also, will the vacuum be filled with the Gospel of Christ or will it be with another gospel? Our prayers are vital and time is running out.

BLUE MOUNTAINS REAL ESTATE

HOUSES FOR SALE AND WANTED

WRITE OR PHONE FOR
LIST OF HOMES AVAILABLE
AND FINANCE
PARTICULARS.

LES RODGERS
L.R.E.A.
CHRISTIAN HOLIDAY
CENTRE

Fells Rd., Wentworth Falls.
PHONE W.F. 123

MATRON

Applications are invited for the position of Matron of HAVILAH HOME FOR LITTLE CHILDREN (Children 2-6 years of age) CARLINGFORD.

Essential qualifications: A trained nurse (Children's or General), a Christian woman of good education, with experience in child-training, capable of assuming control and management of the Home. Self-contained furnished quarters. Remuneration and conditions appropriate to responsibility of the position.

Successful applicant required to commence duty mid-January, 1962.

Application, stating religious denomination, age, experience, and accompanied by copies of testimonials should be addressed to the Hon. Clerical Secretary, CHURCH OF ENGLAND HOMES, 70 King St., Sydney, marked 'Application.'

Tributes paid to Archdeacon Hammond

Many warm tributes have been paid to the late Archdeacon T. C. Hammond whose death in Sydney at the age of 84 was reported in the last issue of the Church Record.

The late Archdeacon was widely known both in Australia and overseas as a writer of books, tracts and pamphlets. He was a regular contributor to various church papers and wrote often for "The Australian Church Record."

Commenting on his death the Victorian paper, "Evangelical Action," to which the Archdeacon contributed, said:

"He was an exact historian, a careful exegete and an able theologian. Above all he was a gracious man of God with a genial personality, sound judgment and an irrepressible sense of humour, which made him a most delightful companion."

"Truly a prince and a great man is fallen in Israel. He has fought a good fight, he has finished his course, he has kept the faith, and all the trumpets have sounded for him on the other side."

Archdeacon R. Daunt-Fear, Archdeacon of Tamworth, who knew T. C. Hammond in his Dublin days, said:

"T. C. Hammond's remarkable character can only be appreciated against his Irish background. Perhaps his greatest contribution was made before he set foot on Australian soil. The writer knew him in Dublin."

One-Man Army

"In Dublin he was a one-man army. He stood against the might of the whole Catholic Church in Eire. He was made of the same stuff as the first martyrs. One of his greatest gifts was his ability to stand his ground and yet to retain not only respect but even affection of his opponents. Certainly he knew how to contend to the faith but always in love."

"T. C. Hammond was unique in the Anglican Communion. No one knew this subject better than he. His courage was unbounded and only matched by his scholarship. Yet there was

never the least trace of bitterness nor of vindictiveness in anything which he had to say. He was not an excessive individualist and always willing to play in a team."

"Hammond will no doubt live in the hearts of his students but even more in the hundreds of children—now grown men and women—to whom he pointed the way in Dublin. A little research in Crockford would reveal the astounding number of former Roman Catholic clergy who now exercise their ministry within the Catholic and Apostolic, Protestant and Reformed Churches of England and Ireland (your correspondent's first colleague was one of them). A high proportion of these men first saw the light shining through T.C."

"Perhaps the writer ought to add that often he did not see eye to eye with this veteran; his testimony is all the more telling. As the years passed, T. C. Hammond mellowed, he became even more lovable. The Church Militant has lost a loyal son but the Church Triumphant no doubt has welcomed one for whom the trumpets have sounded. . . but more, we can almost hear the Master's 'well done! Good and faithful servant, enter thou into the joy of thy Lord.'"

Dr Frank Cash who, as Deputy Registrar and later as Registrar of the Australian College of Theology, had long contact with the Archdeacon said: "As a synod member, whether Diocesan, Provincial or General, Archdeacon Hammond was, in his particular sphere, the brightest shining light that shone upon all the debates by all the clerics, whether episcopal or otherwise. No other person was his superior in debating."

"In connection with the work of the College of Theology, however, much as they differed from him never once did I hear or was I aware of an unkind

Continued on page 8

MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY
Tel.: BA 4277 (4 lines)

BRANCHES
CARINGBAH—Kingsway, Willarong Road 52-7328
EASTWOOD—8 East Parade WL1955
ROZELLE—93 Victoria Road WB1141

Alterations, Additions, Repairs & Maintenance

A.I.L. BUILDING WORK

Carpentry. Roofing All types.
Renovating. Pest Extermination.
Painting. Concreting.
Flooring. Underpinning.

Damp Course Renewed

M. McCUE — Phone: 78-1232

Mello-Lite gives you
the aluminium awning
that actually
ROLLS

SUN CONTROL AT YOUR FINGERTIPS

This new Mello-Lite "Shademaster" awning rolls up or down in seconds and can be anchored in any position. It gives you protection plus . . . it keeps sun and glare out, and lets cool air in. You buy them as packaged units complete and ready to erect.



BE AS PROUD OF YOUR AWNINGS AS YOU ARE OF YOUR INTERIOR FURNISHINGS
These wonderful awnings look just as beautiful from the inside as from the outside, because both sides are finished in the same glorious colours and horizontal stripes.

"For free brochure and literature, also name of my nearest supplier, contact
PAIN MFG. PTY. LTD.,
P.O. Box 40, Moraby. Phone: 48-1081 (12 lines).
SOLD BY ALL LEADING CITY AND COUNTRY STORES

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod. Founded 1895.
SYDNEY: Forbes Street, Darlinghurst. MOSS VALE: Sattor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information apply to The Headmistress of the school desired.

CONFIRMATION SERVICE

As approved by the Archbishop of Sydney Price 3/- per dozen (postage extra)

See us when requiring
Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing.

William Andrews Printing Co. Pty. Limited
96 MAY STREET, ST. PETERS Telephone 51-2119

For free, friendly and courteous advice on travel anywhere, consult

MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frances' Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

CULWULLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY. Phone BW1329.

The Australian Church Record, December 7, 1961—Page 7

Personal

SYDNEY

The Reverend R. E. Evans, at present Rector of St. James', South Canterbury, has been appointed to Christ Church, Lavender Bay. He succeeds Dr Frank Cash, who retired recently.

The Reverend C. E. Burgess, Rector of St. Oswald's, Haberfield, has resigned.

The Reverend L. G. B. Rose, formerly of the Diocese of Wanganui and for the past eighteen months Locum Tenens at St. Mary's, Concord (Sydney), to be Rector of St. Basil's, Artarmon, in the same diocese. His induction will take place on January 12, 1962.

The Reverend Barry and Dr H. Skellett were farwelled at the C.M.S. Quarterly Rally (Sydney) on December 4. The same meeting welcomed Canon G. A. Pearson.

The Reverend N. Pollard has been appointed to the staff of Moore Theological College.

MELBOURNE

The Reverend L. L. Nash has been appointed a Canon of St. Paul's Cathedral. His installation took place on November 30. Mr Nash has been a lecturer at Ridley College for some years. While at St. Augustine's, Moreland, he was appointed Rural Dean of Melbourne.

Archdeacon Douglas Blake, at present Archdeacon of Geelong, has been inducted to the parish of St. John's, Geelong West.

Dr Wellesley Hannah arrived in Melbourne at the end of November for furlough. He joined his wife and family who returned to Australia earlier this year.

OVERSEAS

The Reverend R. P. P. Johnston has been appointed Vicar of St. Mary's, Islington, to succeed the Reverend Maurice Wood. Mr Johnston was a student at Oak Hill Theological College under the late Prebendary H. W. Hinde, at one time also a Vicar of St. Mary's. Mr Johnston is known as a convinced Evangelical.

The Archbishop of Sydney (Dr Gough) will be present at St. Mary's for the Islington Conference, to be held on January 9. The Archbishop will install the Reverend R. P. P. Johnston as president of the Conference.

Archdeacon H. M. Arrow-smith has been appointed the Sunday evening preacher at St. Paul's Cathedral, London, for the five Sundays of December. The Archdeacon is also preaching at Westminster Abbey at the afternoon service on Christmas Eve.

CLASSIFIED ADVERTISING

Advertisements lodged for insertion in these columns should be prepaid. Rate: 4d per word, minimum 3/- . Receipts will not be forwarded unless specifically requested and such requests should be accompanied by a stamped and addressed envelope.

FOR SALE

FOR SALE, Golf Clubs 65/ , Bats 39/11. Balls 2/11 1/2. Squash Racquets 29/6. Hamilton Joyce and Co., 5th Floor, 147a King Street, Sydney. BN7262. BW6136.

ORGAN, Pentamand, Edinburgh. Six stops, good order. £20 or near offer. XL2259 (Sydney).

FOR SALE, Gymnasium Equipment. Parallel bars, horse, mats, etc. St. Barnabas', Fairfield. UB1628.

WANTED

SECOND - HAND THEOLOGICAL BOOKS bought. Quoties given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

ASSISTANT Priest wanted to help in services on Christmas Day. St. Barnabas' Rectory, Frederick Street, Fairfield. UB1623.

TO LET

"KILLARA" CHRISTIAN HOLIDAY HOME. Great Western Road, Lawson. Specialising in Weekend House Parties. First-class cooking, catering up to 35. Recreation facilities. Lovely Falls and walks, swimming. Phone Lawson 278. Mr and Mrs Mackay.

JAMBERGO, in town area, S.C. Holiday Flat. Accom. 4-5. E. Stove, etc. Bowling green. Tennis. Good road. Kama surf beach. Available mid-December onwards. Phone 22 or write J. Stewart.

ACCOMMODATION

HOLIDAY COTTAGE, BLACKHEATH. accom. 6, sewered. Apply Mrs G. Hood, 38 Kitchener Avenue, Earlwood.

HOLIDAY ACCOMMODATION for men students is available in December, January and February at Moore Theological College, Sydney. For particulars, write: The Principal, Moore Theological College, Newtown, New South Wales.

POSITIONS VACANT

SECRETARY required for Church of England Immigration Chaplain. Short-hand and typing, 9-5 p.m. No Saturdays. Three weeks' annual leave. Apply in writing with references, Church House, George St., Sydney. Commence January 11, 1962.

MATRON

HOUSEHOLD ADMINISTRATOR

Applications are invited for appointment as matron and household administrator for a theological college of 120 students. Apply: The Principal, Moore Theological College, Newtown, N.S.W.

WYKEHURST GUEST HOUSE

For an enjoyable holiday in Christian atmosphere. Good food. H. and C. water in bedrooms. House-parties taken. Mr and Mrs H. Bartrop, 219 Katoomba Street, KATOOMBA.



BARKER COLLEGE, HORNSBY

President of Council: THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The school receives Day Boys and Boarders and provides a thorough education.

Immediate vacancies exist in some primary classes for boarders, but elsewhere there are waiting lists.

Prospectus, etc., upon application to the Headmaster.

continued from p. 7

word or unkind thought against any person he disagreed with. He was an Examiner in the Philosophy of Religion for many years.

"When the Archdeacon attended the Academic Conferences at North Sydney, held every two years, he enjoyed the companionship of Father Basil Oddy, Prior of the S.S.M., Adelaide. He enjoyed sitting with him both during the Conference and at the meal table. He was always charitable toward those who differed from him."

Mr Alex Gilchrist, of Campaigners for Christ, said: "For many years Mr Hammond led the Everyman's Bible Class each Monday evening at Everyman's Centre. This was a meeting of businessmen who found it to be extremely helpful and profitable."

"T. C. Hammond was at his best when expounding Scripture. He was always fresh in his approach. He was with us right up until the Monday before his death."

The Rev. D. B. Knox, Principal of Moore Theological College, said: "Moore College owes a very great debt to Archdeacon Hammond. During the years of his principalship three new wings built, containing two tutors' flats, a common room and small library, as well as 54 student bedrooms; so increasing the student accommodation for students from 18 to 72. In addition, the magnificent John Francis Cash Memorial Chapel was built by Dr Frank Cash."

Academically, the College course was increased to three years and the entrance standard was raised to matriculation.

Archdeacon Hammond, with the assistance of the Reverend M. L. Loane, now Bishop Loane, who was his second-in-command throughout the whole of his principalship, did much to deepen the spiritual life in the College. For example, it was during his principalship that the annual College Convention was commenced.

Archdeacon Hammond was a great teacher. He was able to draw on a wide range of accurate and apposite knowledge. It was impossible to listen to the Archdeacon without learning some new fact.

As from the end of November the Marriage Guidance Council of N.S.W. is located on the third floor, Brash's Building, corner Oxford Street and Wentworth Avenue, Sydney. The new telephone numbers are 61-5744 and 61-5738. The Director, the Reverend W. G. Coughlan, may be contacted on 61-5717.

"METROPOLE" TEMPERANCE HOTEL KATOOMBA Full Board or Bed and Breakfast. K. L. and F. M. HEARNE. Phone 20.

THINKING ABOUT A HOUSE PARTY?

come to "GWANDALAN" CHRISTIAN HOLIDAY CENTRE, Falls Rd., Wentworth Falls, N.S.W. 2 acres RECREATION Specialising in Y.P. House-parties Friday night to Sunday night. Minimum 30—Maximum 100 All cooking and catering done. Bus from your Church reasonable rates. 16mm Sound Projector, P.A. equipment. 9 hole miniature golf course.

LES & BETTY ROGERS Ph. Wentworth Falls 123

HOME OF PEACE HOSPITAL

(Deaconess Institution), "EVERSLEIGH," 274 Addison Road, PETERSHAM, and

"NERINGAH," North Shore Branch, Neringah Avenue, WAHROONGA.

The only Protestant Hospital of its kind in the State admitting those certified by their doctor to be in a terminal (dying) or advanced chronic condition, irrespective of age, nationality or creed.

Accommodation for 200 patients. (No TB or mental cases may be admitted.)

Your help is urgently needed for the immediate and future needs of the Hospital.

All donations over £1 are allowable deductions for Income Tax purposes.

REMEMBER THE HOSPITAL IN YOUR WILL.

For further information, phone or write to:

The Secretary, 274 Addison Road, Petersham.

LM5621. LM8871.

SOUTH SYDNEY WOMEN'S HOSPITAL, Gilpin St., Camperdown.

Phone: LA2861.

APPLICATIONS are invited from Christian young women desirous of doing Midwifery training. Applicants must be over the age of 19 years and in possession of either Nurses Entrance or Intermediate Certificates.

Applications are also invited from Missionary candidates desiring to gain experience in Midwifery Nursing.

Apply—THE MATRON.

The Australian CHURCH RECORD

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

599 George Street, Sydney, N.S.W. Phone 61-2975.

Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY Subscription £1 per annum, post free.

EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act)

The Trust is empowered to administer bequests under wills and property set aside by Deed or Gift for Charitable Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Rev. C. W. T. Rogers, Chairman; Rev. L. L. Nash, Rev. Colin J. Cohn, Dr G. B. Bearham, Mr E. W. Stockton, Mr A. G. Hooke (Hon. Treasurer), Mr R. J. Mason (Hon. Secretary).

THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.)

(Registered under the Companies Act)

The Trust is empowered to administer bequests under wills and property or funds set aside by Deed or Gift for Religious, Charitable, and Educational Purposes, in particular the promotion of the Protestant and Evangelical Principles of the Church of England.

VICE-CHAIRMAN: Archdeacon R. B. Robinson.

SECRETARY: R. A. Cole.

All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

WHEN MOVING ANYWHERE, suggest you contact A.R.C. THOMAS

Removalist and Storers of PARRAMATTA.

For FURNITURE, Removals — Storage

Office and Stores at 21a Sorrell Street, PARRAMATTA.

House-to-house removals anywhere in N.S.W. and Interstate. Quotes gladly given by phone. All work under personal supervision.

Ring YY1241-2 (9 a.m. to 5 p.m.) (Monday to Friday), Ring YL6698 (all hours).

THE AUSTRALIAN CHURCH RECORD

DECEMBER 21, 1961

EIGHTY-SECOND YEAR OF PUBLICATION

Vol. 25, No. 24

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

PRICE 9d.

"BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD"



—Herald Photo.

CHRISTMAS

Not the least of the wonder of Christmas is its message of God's concern for us men where we are and as we are. Jesus, the Babe of Bethlehem, perfect God and perfect Man, was born of a woman, as each of us has been born and with a body like ours, subject to like passions, limitations, and temptations.

He is "bone of our bone and flesh of our flesh." In that perfect humanity He overcame everything which can separate us from God. It is the will of God that we should have perfect union with Him, and so we have been made in His image or likeness. Alone of the whole created order we are so constituted that we are able to respond to a Person. Yet, in us, if we are honest, that image has been shattered and distorted by sin. St. Paul cries out of the depths of our human dilemma: "The good that I would that I do not and the evil that I would not that I do. Who shall deliver me?"

By sin we are alienated from God and as a consequence we are threatened with meaningless-

ness, robbed of any sense of last purpose, overwhelmed with frustration and loneliness and when we see ourselves as we truly are, burdened with guilt. Nothing we can do can resolve this situation. Equally true we are at variance one with another. We men who are children of one Father have erected against one another barriers of race, colour, wealth, occupation, creed, and so on, endlessly. We seem unable to live together as brethren.

Even in the heart of the individual there is disunity and we are, as it were, adrift from our moorings—cut off from our own proper selves. Not the least indication of this is the appalling increase in mental illnesses, in so many cases of which people

who will not or cannot face themselves or life escape into an unreal world of fantasy.

Restored

It was to meet these basic needs of man that "in the fulness of time" God sent forth His Son "born of a woman, born under

the Law" so that we might be restored to our rightful place as sons. The image of God which in us has been distorted was restored, new-created, in Christ Jesus the "express image" of God. In Him we see both the Father and His pattern for us.

By His perfect life of obedience, by His complete union of love and will with God, Jesus Christ breaks down the barriers of sin, guilt, and fear which separate us from God and offers to us pardon, peace and forgiveness.

He calls all men and each man to Himself and by Baptism and faith we are incorporated into Him — made "very members incorporate." We are sharers of His life and so members one of

another. In Christ there is a unity which transcends all our man-made differences and can destroy our separateness one from the other and one against the other.

To each of us He offers that wholeness of being which is health and can only be found in Him. As we are found in Him so we truly find ourselves.

In the manger we see and know that we are loved of God and there can be awakened in us the response of perfect love. Only as we make that response can Christmas have its true meaning for you and me.

It is for these things that we thank God at Christmastime.

The directors and staff of "The Australian Church Record" wish all its readers God's richest blessings for the Christmas season and in the New Year. The next issue of the paper will be on January 17.