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Personal

● BALLARAT

The Registrar of the Ballarat Diocese, Mr K. S. B. Archer, will complete 40 years' association with the registry when he retires at the end of this year. Mr Archer, who has been Registrar for 27 years, resigned on August 30. He has served under five of Ballarat's six bishops.

● SYDNEY

The Reverend Wesley David Girvan, Curate of St. Matthew's, Manly, has been appointed Curate in Charge of the Provisional Parish of Bualkham Hills. Mr Girvan will follow the Reverend Kenneth P. Churchward who has accepted nomination for St. Stephen's, Mittagong.

The Reverend Canon E. F. N. Cash, B.D., Th.D., Rector of Christ Church, North Sydney, and Rural Dean of North Sydney, has resigned. Canon Cash's resignation took effect on October 31. A civic reception was held in his honour.

The Reverend L. T. Lambert, Th.L., Rector of St. Basil's, Artarmon, resigned on October 2. The Reverend R. G. D. Strong, Th.L., Rector of St. Peter's, Burwood East, resigned recently. His resignation is to take effect on January 31.

The Reverend G. W. R. Townsend, Th.L., formerly a missionary with C.M.S. in Malaya, has been appointed Curate-in-charge of the new Provisional District of St. John's, Mona Vale.

Archdeacon T. C. Hammond, recently confined to hospital through illness, has now returned to his home.

We regret to report that Canon E. Cameron has been hospitalised following a recent illness.

The Venerable G. A. Pearson, B.A., has arrived in Australia to take up his appointment as C.M.S. Secretary for Aborigines.

● MELBOURNE

October 25 saw the installation of two new canons of St. Paul's Cathedral. They are the Reverend F. L. Cuttriss, Director of the Archbishop's Task Force for New Areas, and Mr J. F. Patrick, a member of the Bar.

The Reverend Harlin Buttery is visiting Melbourne until November 10 on behalf of C.M.S. Dr David and Mrs Rodda sailed from Melbourne on November 2 on their return to Tanganyika.

● OVERSEAS

The Reverend Raymond Bowers, Warden of the Anglican Theological College, Uganda, has been appointed Education Secretary of C.M.S. He succeeds the Reverend Douglas Webster who recently took up the post of Theologian-Missioner.

NEWS IN BRIEF

BURMA, where Buddhism was recently established as the country's official religion, is expected to pass a constitutional amendment shortly to guarantee the right of non-Buddhists to teach their religion.

PRODUCTION OF BIBLES and Scripture portions in Germany has increased from 170,250 in 1945 to 1,252,590 in 1960, the Association of Evangelical Bible Societies in Germany has announced. There are 35 Bible societies in Germany, nine of them in East Germany.

THE SUMMER SCHOOL for C.M.S. in South Australia will be conducted at the Retreat House, Belair, from January 25 to 29. Chairman of the school will be the Reverend A. J. Dain and the Bishop of Maseno, the Right Reverend Festo Olang, from Kenya, will be present. Interstate visitors are welcome and applications should be sent to C.M.S., 350 King William Street, Adelaide.

ON SUNDAY, October 29, the Archbishop of Sydney set the foundation stone of a new parish hall at Dapto. The completed hall, which will seat 600 persons will cost approximately £30,000. The erection of the hall is the second stage in an extensive development of the church land at Dapto. The remaining stages consist of a new church and Sunday school classrooms. A new rectory has already been opened. The whole project will cost £80,000. The rector of the Parish of St. Luke, Dapto, is the Reverend B. J. Burgess.

THE LADIES' HOME MISSION UNION, an auxiliary of the Home Mission Society, will celebrate its golden jubilee this year. The jubilee rally was held in the Cathedral Chapter House, St. Andrew's Cathedral, Sydney, on November 2.

OLD PEOPLE'S WEEK, from November 5 to 11, will serve to remind Sydney people of the needs and problems of elderly people in the community. A feature of the week is an exhibition at the Sydney Town Hall.

THE PARISH of St. Alban's, Epping, in the Diocese of Sydney, has recently concluded a complete parochial Do-It-Yourself Stewardship Campaign. The amount pledged, £35,000, compares with £30,000 raised in this parish by pledges over a three-year plan by the Wells Organisation in 1955 and £28,000 by the Diocese of Sydney Department of Promotion in 1958. Of the total pledged over the ensuing three years more than £23,000 was pledged by parishioners at the special Stewardship Services held on Sunday, September 17. The chairman of the Stewardship Committee, Mr Stacy Atkin, said that in the first place St. Alban's had been encouraged to make the effort as a result of the experience of St. Stephen's, Coorparoo, Queensland.

The 1961 Summer Conference for the Churchwardens of Sydney Diocese will be held at "Gilbulla," Menangle, from November 10 to 12.

Discussions will be held on the effects of the New Sydney Church Ordinance, passed by the Diocesan Synod in October.

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THE AUSTRALIAN

CHURCH RECORD

EIGHTY-SECOND YEAR OF PUBLICATION

Vol. 25, No. 22.

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

PRICE 9d.

THEOLOGIAN CALL FOR A MORE LIBERAL POLICY ON INTERCOMMUNION

DEATH OF ARCHDEACON T. C. HAMMOND

The death occurred in Sydney on November 16 of Archdeacon T. C. Hammond, one of Australia's most distinguished churchmen.

Archdeacon Hammond, who died at St. Philip's Rectory, Church Hill, was 84. He is survived by his wife, three sons and a daughter.

Thomas Chatterton Hammond, or "T.C." as he was widely and affectionately known, came to Australia in 1936, following a distinguished career in Ireland. He gained his M.A. in 1907. From 1919 to 1929 he was Superintendent of the Irish Church Missions and from 1929 to 1936 General Superintendent.

In 1936 the then Archbishop of Sydney, Dr Mowll, invited Mr Hammond to come to Sydney as Principal of Moore Theological College, a post which he held until 1953. He was Rector of St. Philip's, Church Hill, and Rural Dean of Balmain from 1936 and Canon of St. Andrew's Cathedral from 1939.

Archdeacon Hammond was widely known both here and overseas as an authority on church affairs. He was quoted as such in the recent Debate in the House of Lords on Christian Unity. The Archdeacon was an author of many books and pamphlets, including "In Understanding Be Men," "The One Hundred Texts" and "The New Creation." He was also a Director of The Church Record.

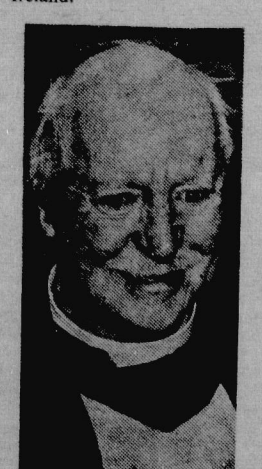
FUNERAL

Archdeacon Hammond's funeral took place on November 17 from St. Philip's Church. The Preacher was Bishop M. L. Loane, Coadjutor Bishop of Sydney. Speaking at the service, Bishop Loane said:—

"Thomas Chatterton Hammond was born in Cork on February 20th, 1877. His father died when he was only five years old, and he left

school to begin work at the age of 14. He was thoroughly converted in his boyhood and was deeply conscious of a call to the Christian ministry. Therefore as soon as circumstances would allow, he gave up his secular employment and enrolled as an undergraduate in Trinity College, Dublin. An academic career of great distinction lay before him though he was a late starter. He was awarded the Downes Prize in 1902 and the Wray Prize in 1903; he won the Gold Medal in Philosophy at his graduation and he was much sought as a tutor.

He looked upon philosophy as a handmaid to theology, and this determined his life-long approach to what he loved to think of as the Queen of the Sciences. His great merit as a philosopher was overshadowed in Sydney by the countless demands which were made on his time and strength; but it was fittingly acknowledged when he was invited to move the vote of thanks to the then Archbishop of Armagh after his address to the University of Sydney in the Great Hall in June 1936.



Archdeacon Hammond

CONVERTS FROM ROME

"He was ordained deacon in 1903 and priest in 1905 by the Archbishop of Dublin, and he served the Church of St. Kevin for nearly 17 years, first as Curate, then as Rector. In 1919 he joined the Irish Church Mission and served this society together with the Townsend Street Mission Church for another 17 years.

Men might fear him, dislike him, disagree with him; but they could not gainsay the quality and the value of his work. He made himself a master of the Roman controversy, and by his gifts of scholarship and oratory, as preacher and fighter, above all as a man of warm human

LAMBETH REPORT REJECTED

A more liberal Anglican policy on Intercommunion has been called for by a group of thirty-two Anglican theologians, the majority of whom are university teachers or heads of theological colleges.

The authors, who submit their views in an "Open Letter" to the Archbishops of Canterbury and York, claim wide support.

They stress that they "do not or school of thought," and pretend to represent any party that they do not want to arouse "party strife" in the Church. But they recognise that they are challenging assumptions with an important bearing on current discussions between the Church of England and other Churches.

The signatories state their belief "that an increase in the number of occasions when Christians of different denominations which sincerely seek union could meet at the Lord's Table would prove a powerful influence toward uniting the Church."

Therefore they ask for four specific changes in present Anglican rules and practice concerning intercommunion.

Rejected

They reject a statement on the matter claiming to represent the generally held Anglican view, put forward by a committee of the last (1958) Lambeth Conference of Bishops of the Anglican Communion.

Perhaps the most revolutionary suggestion is that "the Holy Communion is not only the goal of unity, but also an efficacious means of the grace of unity, as of all grace."

The letter therefore urges that the number of occasions when baptised members of other churches be invited to communicate in Anglican churches should be increased, and that Anglicans should be more free to partake of communion in other churches.

It further urges that more opportunities should be given for corporate acts of communion between members of churches which are seeking unity and that such acts should be reciprocal.

• The full text of the Letter is reproduced on page two, together with editorial comment.

• Continued Page 4

A Significant Event

The open letter to the Archbishops of Canterbury and York published elsewhere in this issue is a significant and important event. It is important because of the eminence of those who have signed it, including, for example, the Dean of St. Paul's and professors of Theology at Oxford and Cambridge. Indeed, the thirty-two signatories represent a wide area of theological thought in England. It is important, too, because of what it says, and not least, it is important because of its clarity and outspokenness and the implications which follow from what it says.

The letter begins by a protest against the "official line" so often put out by ecclesiastical personages as the Church of England's attitude to non-episcopal churches. The writers have no doubt that their own position is that of the Prayer Book, the Ordinal and the Articles. Since it is absurd to think that our Church endorses in these formularies two contradictory views, the letter by implication confirms the position which Evangelicals have always maintained, that it is the Evangelical, and not the Anglo-Catholic, attitude toward the ministries of other Churches which is the Church of England attitude.

Perhaps the most significant phrase in the letter (and it occurs twice) is the words "no less than." The writers affirm that they "have no doubt" that the ministers of the non-conformist churches exercise the true ministry of the Church in all its aspects "no less than do his Anglican brethren." This phrase should be meditated on till it sinks into the consciousness.

What then does episcopal ordination add to a man's ministry? In view of what the letter says, the answer must be — nothing! The historic episcopate is an expression of continuity, but it does not itself convey or ensure true apostolic continuity which may, and as the writers affirm, does exist without this particular form of expression.

The writers of the letter have clearly expressed the theological principle underlying their position when they state that "it is our Lord who calls and commissions His ministers." "Christ Himself is the one true Priest" within His Church. This is the essential Protestant principle, namely that Christ has not abdicated in favour of His vicar, or priestly delegate, but rather, through His Holy Spirit, He is active in His Church and its ministry, guiding it and blessing it.

Christ is Head of His Church and He rules it now by His Spirit through His Word and Sacraments. He works directly in the soul of the believer, through the ministry which He gives to the Church, whether that ministry stands in the historical succession of the episcopate or whether it is some other ministry which Christ has raised up for His people.

The Church of England repudiated the alternative theory of the unreformed Church which gives little place to Christ as actively ruling in His Church through His Spirit, but rather shuts Him up in Heaven, and which regards grace as coming to us indirectly, mediated solely through the channel of the sacraments ministered by priests episcopally ordained.

The letter goes on to state that "there is no barrier to inter-communion" between Christians in the various denominations who are conscious of their unity in Christ, and it urges that there should be more frequent inter-communion.

However, it is not possible to stop where the letter stops. It is undeniable that we have a duty of Christian fellowship, and if there is no barrier to inter-communion we should not be content to allow denominationally erected taboos to turn us aside from this duty of fellowship. Man-made denominational barriers must be evaporated by steady recollection of our duty as Christians to have fellowship with each other as Christ commands.

Not only is there no fundamental barrier to approaching the Lord's table together (and we must not allow one to be erected in our minds) but there is no fundamental barrier to the interchange of ministers, and we must be willing to recognise this. Denominational barriers have no ground in Scripture, and we are without excuse if we allow them to impair Christian fellowship which God commands. The secret lies in shifting our centre of loyalty from our denomination to Christ. If we are determined to be loyal to Him, we will determine to have fellowship with all those whom He has admitted to be members of His Church, and we will not allow man made divisions to stand in the way.

Text of "Open Letter" on Intercommunion

November, 1, 1961.

Your Graces,

In view of the present state of interdenominational negotiations about reunion it seems to us important that certain beliefs about the Ministry which are held by many Anglicans should be emphasised and their implications made clear.

In doing this we must lay stress on the fact that our object is neither to arouse party strife nor to condemn those within our own communion who hold different views on this matter from our own. We recognise that progress towards unity is being made in several directions. We especially welcome the initiative taken by Archbishop Lord Fisher in the visits which he paid in 1960 to the Ecumenical Patriarch and the Pope, and the contacts which have been subsequently established. We believe, however, that outside the Anglican Communion it is often assumed that there is only one Anglican doctrine of the Ministry, and that this seriously over-simplifies a complex problem. We are confident in expressing our view we are fully loyal both to the Prayer Book, the Ordinal and the Articles, and to such pronouncements of more recent times as the "Lambeth Appeal" of 1920.

The Same Grace

We believe that the historic episcopate constitutes an important expression of the continuity of the Church in time and the unity of its fellowship across space. We therefore hold that acceptance of this traditional Ministry is the best means by which a reunited Church may be given a fitting outward form in which its inward unity in Christ may be manifested.

Nevertheless, while we hold this belief about the place of the historic Ministry in a reunited Church, we recognise that it is our Lord who calls and commissions His ministers, and that He is not tied to any one form of Ministry. The raising up of non-episcopal ministries was the almost inevitable consequence of the Reformation and post-Reformation divisions of the Church, following from the necessary duty of maintaining the truth of the Gospel as this was conscientiously understood. We believe that our Lord conveys through these ministries the same grace of the Word and the Sacraments as He bestows through the historic ministry of bishops, priests and deacons, and that He does this, not as an act of unenvanted mercy, but because they are real and efficacious ministries within the Body of His Church.

We understand this to mean that inasmuch as non-episcopally ordained ministers, in those communions whose essential orthodoxy our church has repeatedly recognised, are regularly commissioned by prayer and the

laying-on of hands to proclaim God's Word and administer His Sacraments, they exercise a ministry that is both priestly and prophetic, no less than do their brethren who have been episcopally ordained to the office of a priest in the Church of God. It belongs to the office of a priest to mediate the forgiveness of sins. Christ himself is the one true Priest, and His priesthood is exercised in and by His Church, and in particular by those who are commissioned to be ministers of the Word and Sacraments. We have no doubt that every faithful minister of the non-episcopal communions who has been duly called and commissioned to act as such exercises the one priestly ministry of Christ no less than do his Anglican brethren.

In so far as reunion may be achieved in any particular area, an extension of the existing ministerial responsibility of all the ministers concerned must follow. Rites of unification have, as the Lambeth Conference of 1958 declared, "the essential function of seeking from God through prayer and laying-on of hands a continuance and increase of spiritual gifts already received and possessed by each minister, for the work of the office and ministry in the Church of God to which he is freshly called in the united Church." We wish to emphasise that where separated churches come together in a rite of unification, their ministers receive an extension of their existing authority which had previously been limited to the particular church in which each had been ordained.

We believe that, as far as the doctrine of the Ministry is concerned, there is no barrier to intercommunion between members of such Christian bodies as are corporately seeking full and organic unity with one another. We believe that the Holy Communion is not only the goal of unity but also an efficacious means of the grace of unity, as of all grace.

Intercommunion

We recognise that indiscriminate intercommunion could lead to complacency over the external divisions of the Church, but we believe that an increase in the number of occasions when Christians of different denominations which sincerely seek union could meet at the Lord's Table would prove a powerful influence toward uniting the Church.

We therefore urge:

- (1) That individual baptised communicant members of churches not at present in communion with the Church of England should be welcomed to Communion on other occasions besides those when they are cut off by distance from the ministrations of their own churches;
- (2) That resolution (1) passed by the Upper House of the Convocations of Canterbury and York in January, 1953 (Bell, Documents III, pp. 64-65), which implicitly forbids Anglicans to communicate at non-episcopally celebrated services of the Holy Communion should be revised in such a way as to safeguard and extend their right to do so;

(3) That more opportunities should be created and recognised for corporate acts of Communion between members of those churches which are seeking unity;

(4) That such acts be reciprocal, i.e., that they should not be confined to invitations to Free Churchmen to communicate at Anglican services. We believe that the practice of co-celebration should be permitted in order to make intercommunion possible on the part of Anglicans who do not share our standpoint on this matter, but we are convinced that there are occasions when fully reciprocal intercommunion is both possible and desirable.

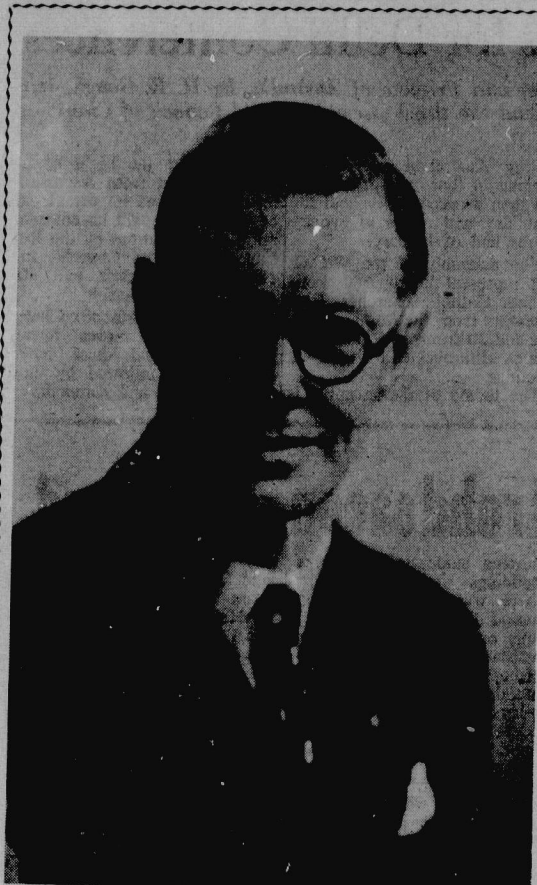
In making these affirmations and requests, we are compelled to express our dissent from the statement by the Lambeth Committee on "Church Unity and the Church Universal" regarding the Anglican-Presbyterian conversations, that "Anglicans conscientiously hold that the celebrant of the Eucharist should have been ordained by a bishop standing in the historic succession, and generally believe it to be their duty to bear witness to this principle by receiving Holy Communion only from those who have thus been ordained." We do not acknowledge such a duty, and we know that our conviction is shared by many other Anglicans. Moreover, we hold that our view is in full accord with the teaching of our Church and its tradition as both Catholic and Reformed.

Many

We who sign this letter do not pretend to represent any party or school of thought. We sign it as individuals who believe, nevertheless, that their point of view is shared by many of their fellow-churchmen.

The following signed the open letter: James Atkinson, Lecturer in Theology in the University of Hull; Peter Baile, Dean of Jesus College, Cambridge; Sherwin Bailey, Rector of Lyndon Church, Enfield Moral Welfare Council; Mollie Batten, Principal of William Temple College, Rugby; J. B. Berridge, Dean of St. John's College, Cambridge; G. Bostock, Archdeacon of Doncaster; A. C. Bouquet, Lecturer in Theology in the University of Cambridge; Cyril Bowles, Principal of Ridley Hall, Cambridge; G. W. Fellows, Principal of Ripon Hall, College, Cambridge; S. L. Greenslade, Regius Professor of Ecclesiastical History in the University of Oxford; M. M. Hennell, Principal of St. Aidan's College, Birkenhead; D. G. Hill, Principal of Ely Theological College; D. M. MacKinnon, Norris-Hulse Professor of Divinity in the University of Cambridge; Leonard Hodgson, Warden of William Temple College, Rugby; formerly Regius Professor of Divinity in the University of Oxford; Norman Hook, Dean of Norwich; Hugh Jordan, Principal of the London College of Divinity; G. W. H. Lampe, Ely Professor of Divinity in the University of Cambridge; W. R. Macpherson, Dean of St. Paul's; H. W. Montefiore, Dean of Caius College, Cambridge; Canon Theologian of Coventry; C. F. D. Moule, Lady Margaret's Professor of Divinity in the University of Cambridge; C. E. Raven, formerly Regius Professor of Divinity in the University of Cambridge and Master of Christ's College; Howard Root, Dean of Emmanuel College, Cambridge; J. N. Sanders, Dean of Peterhouse, Cambridge; John Taylor, Principal of Wycliffe Hall, Oxford; Julian Thornton-Dursbery, Master of St. Peter's Hall, Oxford; H. E. W. Turner, Van Mildert Professor of Divinity in the University of Durham; A. R. Vidler, Dean of King's College, Cambridge; M. A. C. Warren, General Secretary of the Church Missionary Society; D. E. H. Whitley, Fellow and Chaplain, Dean of Clare College, Cambridge; G. F. Woods, Dean of Downing College, Cambridge.

All the signatories signed in their personal capacity only.



Dr G. H. Knight, Director of the Royal School of Church Music in Great Britain, who is visiting Australia and New Zealand from November this year to April next year.

97,000 PEOPLE ATTENDED EVANGELISTIC CRUSADE

97,000 people attended the 1961 Sydney Evangelistic Crusade conducted by the Reverend Leighton Ford. A total of 2,832 inquirers were dealt with by counsellors.

Organisers report that the greatest percentage of inquirers was in the under twenty-one age group. At some meetings up to two-thirds of the inquirers were in this group. The Crusade had a strong emphasis on youth in its meetings.

Archdeacon H. M. Arrowsmith, who was Chairman of Counselling, afterwards spoke of the Crusade as an outstanding one. He said he felt a very great

impact had been made upon the young, particularly on the adolescents who attended, by the forceful and faithful presentation of the Gospel by the Reverend Leighton Ford.

Earlier Influence

He said he had formed a very high impression of the value of the classes conducted by Mr and Mrs Bob Glockner in training the 2,000 counsellors and advisers.

LETTER FROM ARCHBISHOP

The Archbishop of Sydney, Dr Gough, has issued the following letter to church members:—

I am happy to commend most sincerely to all members of the Church of England the need for supporting the Annual Appeal for the Christmas Remembrance Bowl organised by the Australian Commission for Inter-Church Aid and Service to Refugees. In recent years very large sums of money have been contributed by this means and, as

a result, much real practical help has been provided to a great number of needy people. With the passing of the years the need does not grow less.

I ask you to give as generously as ever so that once again we, who have so many comforts, may do something to alleviate the distress of our brethren. Let us make this practical demonstration of the sincerity of our thanks-giving for the Christmas message.

(signed) HUGH SYDNEY.

PARENTS NOTIFIED OF STRATFORD SCHOOL CLOSING

The Stratford School for Girls at Lawson (Sydney Diocese) is to close. The announcement was made to parents of children attending the school in a letter dated November 9.

The letter, which came from the Council of the school, stated that the decision to close had been made only after very careful consideration and in consultation with the Standing Committee of the Diocese.

"Consideration is being given," said the statement, "to the possibility of opening a new Stratford elsewhere in the mountain area and in the meantime the Executive is continuing to explore these possibilities. Some period may elapse before an announcement can be made but when such is brought to your notice we hope we will be able to count on your interest and support."

"We realise there may be some inconvenience caused to you and are sorry that it is so. We wish to assure you that we will co-operate as far as possible to minimise this."

"The Standing Committee has asked that the School Executive meet with the parents to explain the reason for the step taken and also to receive your views as to the future schooling of your daughter/s. We are willing to try and arrange for some of

the Church's other schools to absorb the girls should you so desire."

Chairman's Comment

The Chairman of the School Council, Archdeacon G. R. Delbridge, stated: "The decision to close the school was made after very careful consideration and consultation with the Parents and Friends' Association. The school will be closed because of the financial difficulties that have been experienced over many years, caused mainly through the smallness of the school and inadequate facilities. No decision has been made by the Diocese as to how the Stratford property will be used."

The Headmaster of the Church of England Grammar School for Boys at Wentworth Falls, the Reverend A. T. Pitt-Owen, has criticised the decision to close Stratford. Mr Pitt-Owen has claimed that a suitable school could be built at Wentworth Falls for an initial cost of £15,000. He stated further that he had made these proposals to a sub-committee of Standing Committee but they had been rejected because of insufficient finance being available.

MONTHLY HEALING SERVICE

The monthly Saturday evening service for healing at St. Paul's Church, Malvern (Melbourne), early this month was attended by some 60 people, including the minister of St. Andrew's Presbyterian Church, East Malvern, the Reverend Philip Roberts, who brought eight of his elders and congregation.

One young man, with the warm concurrence of his doctor, received laying on of hands preparatory to his going to a healing rest-home for a period of spiritual therapy. Another eight persons came forward for a personal blessing.

The Vicar, the Reverend Godfrey Kircher, a member of the Order of St. Luke the Physician, invited the congregation to hand in the names of sick folk, who were then prayed for individually.

Mr Kircher, in his instruction, explained the redemptive power of suffering when it brings a person to surrender to the Crucified:—"My grace is sufficient for thee."

He had previously stressed the importance of painstaking spiritual and counselling preparation before a person comes to receive a laying on of hands or anointing with oil. These are no substitutes, he said, for the best available medical examination and treatment.

The service is held on the first Saturday evening in each month.

Published on December 20 . . .

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New Constitution . . .

THE new Constitution of the Church of England in Australia describes the Book of Common Prayer and the Thirty-nine Articles as the authorised standard of worship and doctrine in the Church, and provides that no alteration in or permitted variation from this standard shall contravene any principle of doctrine or worship laid down therein (Section 4). It also allows a diocesan Bishop to permit deviations from the standard provided they do not contravene such principles, in certain circumstances.

No Bishop is empowered to direct that the Prayer Book or Articles be deviated from. He can only permit a deviation when requested.

The recent statement of the Bishop of Adelaide that he requires of men to be accepted as candidates for ordination that they be "ready to serve . . . in any parish or mission district . . . and therein to conform with the customs and practices of that parish or district, in so far as they have" his approval, makes strange reading in the light of the Constitution. It amounts to a claim that the authorised standard of doctrine and worship is not what the Constitution says it is, but whatever happens to conform to the Bishop's opinions and aesthetic leanings.

Clearly, a Bishop has no power under the Constitution to lay down any such condition before accepting a man as a candidate for ordination. What he should do is to ensure that the candidate has a knowledge of the requirements of the Prayer Book and Articles and is prepared to conform to them in any parish or mission district he is sent to.

Admittedly, the Constitution is not yet in operation. But such a statement, coming so soon after the Diocese of Adelaide accepted the Constitution and so shortly before it takes effect, does not augur well for the future. Evangelicals have been very conciliatory (some would say too conciliatory) as regards the new Constitution. They are entitled to know that it will be strictly obeyed, by Bishops as well as others.

Extremes of Churchmanship . . .

THE Bishop of Adelaide also referred in his statement to "churches which are at either extreme of churchmanship." The implication is that Evangelicals are extremists no less than Anglo-Catholics.

This suggestion is incorrect. The Evangelical takes his stand fairly and squarely on the Book of Common Prayer and the Thirty-nine Articles, which the new Constitution has now brought right up to date beyond all shadow of doubt as the authorised standard of doctrine and worship in the Church. He can only be called an extremist in the same sense as a completely law-abiding citizen, when compared with habitual criminals at the other extreme and petty law-breakers in the centre.

This comparison shows that this increasingly common charge against Evangelical Churchmen is not only untrue in fact but a piece of what R. H. Thouless calls "crooked thinking."

In his well-known and invaluable little book, "Straight and Crooked Thinking," he discusses this kind of argument (Pan edition, pages 45-6):

"Lastly there is a common trick of argument which seems not generally to be recognised as a trick, so it seems worthwhile to discuss it here. It is the device of presenting one's own view as the mean between two extremes. We all love a compromise, and when someone recommends a position to us as an intermediate one between two extreme positions we feel a strong tendency to accept it. Knowing this, people of the most diverse opinions present their views to us in this way." (The author cites the English Liberals representing themselves as the mean between the extremes of Labour and Conservatism, the Conservatives as the mean between Liberalism and Fascism, the Labour Party as the mean between capitalism and Communism, etc.)

"By this time we should sadly have come to the conclusion that the idea that truth lies always in the mean position between two extremes is of no practical use as a criterion for discovering where the truth lies, because every view can be represented as the mean between two extremes."

"A second reason for distrusting this piece of crooked thinking is the fact that when we have two extreme positions and a middle one between them, the truth is just as likely to lie on one extreme as in the middle position. If I wished to convince you that two and two makes five, I might commend it to you as the safe, middle position between the exaggerations on the one hand of the extremists who assert that two and two makes four, and on the other of those who hold the equally extreme view that two and two makes six. I should appeal to you as moderate men and women not to be led away by either of these extreme parties, but to follow with me the safe middle path of asserting that two and two makes five. As moderate men and women, perhaps you would believe me, but you and I would alike be wrong, because the truth would lie with one part of the extremists."

(This book, which it will be noted is not a Protestant polemical tract, is recommended to all clergymen, theological students, and thoughtful laymen.)

Notes and Comments

Primate leaves for Delhi Conferences

The Archbishop of Sydney and Primate of Australia, Dr H. R. Gough, left Sydney on November 14 to attend the third assembly World Council of Churches in Delhi, India.

The Conference, which is being held from November 18 to December 5, is being attended by over 1,000 Christian leaders from 50 countries. The Archbishop is being accompanied by Bishop R. C. Kerle, Coadjutor Bishop of Sydney, and other Australian church leaders.

After the Conference Dr Gough will make a ten-day tour of India and Pakistan.

visiting Australian missionaries working in those countries. He will then proceed to England for a holiday and return to Sydney by the end of January.

The assembly of the W.C.C. will represent nearly 180 non-Roman Catholic churches. Five observers from the Roman Catholic and 20 from the Russian Orthodox Churches will attend the meetings.

The theme of the assembly is

"Jesus Christ, the Light of the World." Apart from discussions on this theme an important part of the business will be consideration of applications by the Russian Orthodox Church and churches in Bulgaria and Rumania for membership.

The Russian Orthodox Church recently made moves toward membership and these moves were quickly followed by those from Bulgaria and Rumania.

• From page 1

Death Of Archdeacon Hammond

until he had obtained a copy of the Bible, and as he read, he was convinced of the truth. In due course he was received into the Church of Ireland and had become an active church worker. He and T. C. Hammond had known and worked with each other for years; only now did they come to identify each other in connection with that meeting in Cork.

Mr. Hammond greatly impressed Mr. H. L. Tress during a visit to Australia in 1926 to lecture on the Prayer Book, and Mr. Tress, as a Trustee of Thomas Moore's Estate, was instrumental in his appointment as Principal of Moore Theological College and Rector of St. Philip's, Church Hill, in 1935. He arrived in Sydney in April, 1936, and except for eighteen months in Great Britain in 1947-1948, he devoted twenty-five years to the Church in Australia.

He resigned from Moore College at the end of 1953, but was still in office as Rector of St. Philip's at the close of his life. He took his place from the outset in the forefront of diocesan work and was one of the late Archbishop's closest confidential advisers. He was an outstanding personality in Synod, on Standing Committee, and as a member of every important Diocesan Committee.

He played a leading role in the negotiations which have culminated in the new Constitution for the Church of England in Australia, and for many years few churchmen were more widely in demand or more active in every sphere of service. By his interstate travel and his interdenominational ministry, he touched a constantly widening circle of men. He was a past president of the N.S.W. Council of Churches, the Grand Master of the Orange Lodge and a past president of the Inter-Varsity Fellowship both in Great Britain and in Australia. And by his lectures, pamphlets, sermons and broadcasts, and his inability ever to say NO to an invitation, he gave himself freely and fully to serve his own generation for the glory of God.

MOORE COLLEGE

His great work was in Moore College. When he came in 1936, there were only

thirteen students; the college buildings were in disrepair; there was a post-depression period debt of £6,000; he had only one resident tutor as an assistant. The late Archbishop and Archdeacon Hammond, with the help of many others, at once set out to retrieve this situation and to build up a strong, virile college for the future. Academic standards were raised; the course was lengthened; three new wings were built; a Memorial Chapel was consecrated; the staff doubled in strength; and the student enrolment steadily increased with the years. Upwards of two hundred men were ordained during his time at the college and this represented almost one-third of the total number in the first hundred years of college history.

His own unrivalled scholarship as a theologian and his powers as an original thinker were invaluable assets. He wrote works of major significance as well as more ephemeral volumes; at least ten such books were published during these years and he contributed without ceasing to the Church Press. He was a man of massive intellect and noble capacity, generous, large-hearted, full of Irish wit and foible, with an irrepressible fund of humour and a strong and masculine love of humanity; a great man whose like we may not see again.

T. C. Hammond enjoyed a very close friendship with three men who all left their mark on the life of this Diocese. The first was Digges La Touche in whose conversion he was instrumental while the latter was an undergraduate at Trinity College, Dublin. Digges La Touche came to Sydney and his gifts as a scholar and an Evangelist were of an exceptional order. He lost his life at Gallipoli, but not before he had won the life-long loyalty of two men for the Evangelical cause: Those two men were S. E. Langford-Smith and W. G. Hilliard. Archdeacon Hammond's later special friendships were with Archdeacon Johnstone and Bishop Hilliard, and he felt the death of each in turn as a keen loss to himself as well as to the Church.

He was also instrumental in bringing out to Australia

the late Miss Emily Norbury and Miss Farrell, and through Miss Norbury's appointment as Head Deaconess and Principal of Deaconess House, he exercised great influence on the development of Deaconess work in Sydney. Apart from close friendship such as were these, he was the friend of a host of others: Clergy and laymen, students and theologues, young and old. They admired his intellectual powers; they loved his human interest; and he has left a mark that will not be effaced until the generation that knew and honoured him has passed away.

WARRIOR

Perhaps of all men in Sydney of his generation, there has been none who so justly reminds us of Bunyan's famous character, Valiant-for-Truth. He was born in Darkland near the City of Destruction, but when he heard of Christian's pilgrimage, his heart fell into a burning haste to be gone after him. When the pilgrims first met him, he was standing "with his sword drawn and his face all bloody" for he had fought, one against three, until that right Jerusalem blade clave to his hand and he was covered with wounds.

When at last the summons came for him to cross the river, he called for his friends and told them of it. "My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it." And he went down into the river with a shout of triumph in his heart, "and all the trumpets sounded for him on the other side." Thomas Chatterton Hammond was a pilgrim and a warrior of the same sort; he knew what it was to fight when all the odds were against him and he knew what it was to bear the scars of physical violence in the Name of his Lord and King. His voice that was heard for the last time on Sunday, preaching from this pulpit, is now silent; he has left his sword to him that shall follow, and his courage and skill to him that can get them. And he passed over to stand in the presence of the King and to hear Him say: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

By the Reverend

A. M. Stibbs, M.A.,

Vice-Principal of Oak Hill College.

Faithful is He that calleth you, Who also will do it

These few simple words sum up some of the essential fundamentals of Christianity. They tell us three things about God; that He has called us, that He is faithful, that He will do it. They tell us that our Christianity is built on God; first, on His word, on His declared mind and purpose, on His personal summons or invitation—He has called us; second, on His character—He is faithful, and so His word is true, and can be trusted; third, on His complementary doing, His performance of what He has promised—He also will do. For in the Christian Gospel God does not just point the way, or provide the example, and leave us to do all the performance. He Himself is the great Doer. He crowns His call, He completes His word, He confirms His faithfulness, by His doing.

These words also tell us that Christianity involves all who share in it in direct personal relations with God. It is here implied that the Christian life includes a revelation of God's mind, a response to His call, a reliance upon His faithfulness, and a realisation of His working. As Christians, we are meant

to prove that the God Who calls us is Himself the faithful Doer, transforming our experience by His activity. Or, to put it in yet another way, as we pause and meditate upon this verse, and upon what it has to suggest to us, it will be appropriate to consider the source, the character, the confidence and the fulfilment of our Christian calling—the origin, the content, the guarantee and the crowning prospect of our Christian hope.

(i) The source or origin of our Christian calling and hope is God, not ourselves. We are not following our own fancy, or some along human tradition. God has called us. Becoming Christians is not primarily our idea; it is simply our response to the divine initiative. We have not chosen Him; He has chosen us. Those who become Christians simply say "Yes" to the divine invitation; they obey God's voice. Nothing, indeed, is more fundamental and indispensable to the true Christian experience than this—to be sure, indeed to be amazed at the awareness, that God Himself has chosen and called us, that in His mercy He has set His wonderful love upon

us, that we have a special place in His purpose, not by our merit, but by His grace.

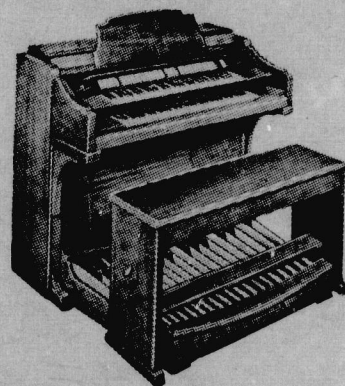
(ii) The character and content of our Christian calling and hope, it will next be natural to ask, what kind of lives are we Christians now meant to live, and what have we to look forward to, whether in this life or the next? The answers to these questions are found in that word of revelation by which God calls us. For when God calls He makes plain both the pathway and the goal which He has in view. Take, for instance, the witness of this epistle—I Thessalonians. In 2.12 the ultimate goal of our calling is said to be to share in the kingdom and glory of God. In 4.3 and 7, and 5.17 and 18, the present pathway is described as one of holiness, and of joyful trust and thankfulness. In a world in which God's standards are defied and His mercies and His truth unappreciated, it is God's will that, as His people, we should be different—by lives of purity, and by words of praise, prayer and thanksgiving. In 5.23 references to the present perfection of holiness, and to the prospect of final participation in glory, are joined together in a prayer, which is immediately followed by the words:—

"Faithful is He that calleth you, Who also will do it." The last two points we can best consider together.

(iii) The confidence and guarantee of our Christian calling and hope is the faithfulness of God. (iv) The crowning prospect and active fulfilment of our Christian calling and hope are found in God's doing. We know that He will do what He has said. For words, particularly words of professed intention, are worthless, indeed they are worse than worthless, they are positively misleading, unless those who utter them mean what they say, and intend to perform what they promise. It is at these very points that God is completely different from sinful and fallible men. "God is not a man, that he should lie; neither the son of man, that he should repent:

is everything, and that the so-called Word of God has had its day, and ought to be discarded, let us remember that the Lord Jesus Himself said exactly the opposite: "Heaven and earth shall pass away, but my words shall not pass away" (St. Matthew 24.35). Confidence and hope are, therefore, to be found in the call of God, in His revealing word, in His unchanging faithfulness, in His certainty to fulfil His promises. So let us make God and His word our confidence; let us make God and His faithful doing our hope. "Faithful is He that calleth you, Who also will do it" (Compare Psalm 37.5).

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Page 6—The Australian Church Record, November 23, 1961

CONTROVERSY FOLLOWED BY A VIOLENT DEBATE

The English House of Laity had one of its noisiest sessions for some time when it met early this month. Much controversy raged over a vote on a church-warden's canon and this was followed by a violent debate on "altars".

The debate on the word "altar" followed a move by a London layman to introduce the word into a canon as an alternative to "table." In 1956 he had got a similar motion past the House but it had been referred to Convocations through a series of unfortunate events.

The mover claimed that the word "altar" was used in the Coronation service, and it had been given as an alternative to "table" by Bishop Lancelot Andrewes as early as 1626. It was objected to on the grounds that it involved sacrifice, but Bayle's Dictionary of 1742 spoke of a sacrifice of praise and thanksgiving in the Communion service.

Recently the Oxford Conference of Evangelical Churchmen had held a conference on Eucharistic sacrifice, and he presumed they would not hold a conference on a subject in which they did not believe. Mr Thomas wanted to include all shades of opinion in the Church of England, and he pleaded that he should tolerate each other. He felt his motion would fail if it was not given an overwhelming majority.

Mr O. W. H. Clark (Southwark), seconding, thought the motion ought to be passed on grounds of commonsense, history and the dignity of the House. The Church of England had never repudiated the term "altar."

Mr H. R. M. Craig (Newcastle) dreaded discussion on this canon more than any other. The motion injected a note of controversy into an otherwise innocuous canon. The Holy Communion was instituted as a badge of our unity, and Mr Bulmer-Thomas had skated around the real issue.

If current usage was the criterion for amending a canon, were we to speak about Baptism as being "done," and ordination as "entering" the Church? Current usage ought rather to be conformed to the theology of the Church. Mr Craig hated controversy, but it was necessary when the truth was at stake.

"Thin Ice"

Major Monckton (Lichfield) and Sir Peter Agnew (Truro) both thought we ought to meet all points of view.

Mr H. Kerfoot (Chester) believed the motion was skating on very thin ice, and that it was

destroying the scriptural nature of the sacrament.

Mr H. Morgan Williams (Salisbury) thought the House could change its mind and reverse its previous decision. The sacrifice in the Communion service was one of praise and thanksgiving, but there were people who wanted to persuade everyone a table was an altar, and to call it such, and then change the official name and doctrine. This was not right.

Comment

Commenting on the debate the Church of England Newspaper said:

"The motion was put to the vote and carried, but it was not at all certain Mr Bulmer-Thomas had got the overwhelming vote he had himself claimed as necessary to his success. The debate

LAWSUIT THREAT OVER DISMISSAL

The Chaplain of The King's School, Parramatta, has filed notice of motion for an injunction to prevent the school from dismissing him and the Archbishop of Sydney from revoking his licence to officiate as a priest.

Mr Baker has been at the school for the past 25 years and was served his notice of dismissal on October 27. He was instructed to leave the school by January 31, 1962.

The Archbishop of Sydney, Dr Gough, is ex-officio chairman of the school council. Bishop M. L. Loane is a member of the Council, along with other clergymen and laymen, including ex-students of the school.

Both the Archbishop and The King's School Council stress that they have nothing whatever against Mr Baker's reputation, character, capacity or efficiency. The only reason hinted in the daily Press is that a younger chaplain may be desirable.

had been most unhappy both in its tense atmosphere and in its acrimonious tone. The heckling and jeering of any speaker who dared to oppose the motion was unbecoming in a debate among Christians on so serious an issue."

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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.

PROMOTION — AN IMPORTANT ISSUE

Promotion

Dear Sir,

Items in your last two issues, warning of the peril of the wrong emphasis on money-raising in stewardship campaigns, will commend themselves to thoughtful Christians. The clichés, slogans, emotive phrases and questionable techniques that have characterised too many such efforts must be replaced by faithful exposition of the plain truths of the Word of God.

We should all humbly thank God for what has been achieved already, despite the "growing pains" of a movement that has developed from pure "fund-raising," then through the concept of "planned giving" to current recognition of the need for full stewardship teaching. Much has been learned as the Holy Spirit has taught us "line upon line, precept upon precept."

An end has been made to the former frustrating preoccupation with "pay our way" efforts that robbed our clergy of time for the pastoral and evangelistic ministry for which they were ordained; spiritual life of the laity has been deepened as the truth has become understood that commitment to Christ is incomplete if our money affairs are withheld from Him.

However, the most common lack has been failure to grasp the evangelistic opportunity presented by Promotional efforts. There has been, too often, failure to distinguish the necessity for a different emphasis for those who know the Lord and those who know Him not. As Archdeacon Dauntton-Fear wrote, in your paper, "It is a problem to know how far to go with those who make no personal confession of faith in Christ," for a wrong emphasis "can render evangelism all the more difficult."

Nevertheless, a right emphasis can be a valuable tool of evangelism. The Bible is not silent on the subject of the material possessions of the unconverted. These Scriptural truths must be proclaimed by the Church to teach our contemporaries the transience of all but spiritual realities.

We must gratefully seize the opportunity Promotion gives, to develop a new form of evangelism, precisely suited to the needs of the age in which we live. Today, the language of religion is not generally understood. So many live in ignorance of the laws, purposes and mercy of God. Society is becoming increasingly materialistic, possessions being pursued as instruments of power and symbols of prestige.

Through full-orbed promotion activity, we can grasp a valuable point of contact with millions outside the Church; we can give them God's eternal truth in a language they understand, challenging the world's false system of values.

Here we have a key to a new presentation of the "old, old story." We can begin to spell out to attentive ears the first syllables of the language of religious life, leading prayerfully to

our clear objective of fearless presentation of the undiminished Gospel of Christ to the world of our time.

It is earnestly hoped that all who tackle promotion will have a twofold ultimate aim: to bring Christians to the place of full commitment and non-Christians to the place of true conversion. These are the true functions of this Department.

Yours sincerely,
J. T. KEAVNEY,
 Director of Promotion,
 Diocese of Sydney.

Dear Sir,

I feel moved to express my disagreement with the promotion schemes which have swept the Church like wild-fire. They are a substitute for the real thing, and because they are a substitute, they are grossly misleading. Our Lord told us to repent and believe. This means just what it says. As minister and people genuinely repent of the sins of their individual and corporate life, and believe that they receive all needful things, so the Lord will add these things unto them. This is the promise of the Scriptures and the testimony of those who practice it.

The fatal weakness in the promotion approach is that not one shred of repentance and faith has to be shown. You can have a magnificent result because of organisation and business acumen alone.

The main reason why the Church has lost the power promised by its Lord is that instead of having utter dependence upon Him for all things, we have hedged it in with the substitute resources which the world provides. This applies to more things than promotion.

Yours sincerely,
 (Reverend) A. J. GLENNON,
 Sydney.

Dear Sir,

It was refreshing to read in the Record (October 26) the letter of my friend Kenneth Harris and to know that there are laymen in our Diocese who are not completely sold to the Promotion scheme in a day when so many parishes, evangelical and others alike, have fallen into its pattern. I can assure Mr Harris that he is not alone. Indeed, if examples are needed, the Parishes of Mittagong and Otley East, and others to a lesser degree, have shown the way to those who would see it.

For some time the Department of Promotion has earnestly sought to steer away from the course of mere fund raising and we can be thankful for its sincerity but unfortunately, nay tragically, it started on the wrong foot and the damage has been done. Professional ideas, business-like contacts and follow-up methods, an undue emphasis on money even when some have tried to keep it in the background, has meant that the whole scheme is fraught with danger. I seriously wonder if the whole scheme will not prove to be one of the devil's master strokes in these latter days, particularly for the Diocese of Syd-

ney. Certainly we have given no distinctive lead in the matter but rather have followed the world.

If ever there was a danger confronting the churches of the mid-twentieth century it is the danger of over-organisation. The danger is none the less real because it has largely been forced upon us by circumstances beyond our control. Nevertheless it is there.

Surely the excellent article by the Archbishop of Tamworth (Record of October 12) has made us think of this, and indeed, the new Archbishop of York has not come without warnings in the same direction.

The early Church grew amidst difficulties which we have never known, through blood and sweat and toil, in spite of the world and not currying its favour nor seeking its patronage. Admittedly the position is different in a professing Christian country today but the danger is more subtle. Have we forgotten 2 Corinthians 11:14 or in these days of Loyalty dinners and celebrity concerts are we too busy to read the warnings of Scripture?

Sincerely,
 (Rev.) H. R. Smith.

Jamberoo.

Dear Sir,

May I through the columns of the Church Record thank the Diocesan Department of Promotion as a department and Archdeacon Arrowsmith in particular for the way they have undertaken, advised on and carried out their particular work here at Carlingbah.

They have in a very real and vital way promoted, or a better word would be "extended," the WHOLE aspect of the work of Christ here in this rapidly expanding and large area. With a Stewardship Campaign coupled with a Teaching Mission and followed by an Evangelistic Mission the work here has been wonderfully blessed of God.

The Teaching Mission, run closely with the Department of Promotion, was followed by over sixty (60) men who willingly gave themselves to door to door visitation personally inviting people to the Evangelistic Mission held recently. At this particular Mission over seventy (70) responded to the invitation to accept our Lord Jesus Christ as Saviour and King of their lives. Of these twenty-four were adults and a good many of these were men involved in the two previous campaigns. Following these "decisions" up one realises the gems and trophies won by our Lord. Also working with the Department in these three aspects of promotion (extension) one soon realised that "the love of God was far broader than the measure of men's minds."

The blame for allowing non-born-again Christians to partake of Communion does not rest wholly with the Minister, although principally so. Born-again Christians, who are in the knowledge of God's word, come likewise under judgment.

Still further, with the Department of Promotion, their standards kept on the highest spiritual plain and pattern and carried out in prayerful dependence upon God and the result therefore, was not only material but very much spiritual. Spiritual and scriptural standards were maintained and emphasised.

Whilst I am aware of certain dangers, to dwell on these so-called "abuses and deficiencies" is annoying. Realise them—Yes. Dwell, moan and harp on them—NO! It could be a matter of fact to pull out the log in our own eye before we remove the speck of dust out of the eye of another. There are, I'm sure, "abuses and deficiencies" in other aspects of so-called Christian giving, which, when it fails, boils down to faith in Home Mission Society to come to the rescue. This is unfortunate when one realises the vital, valuable and expensive work which H.M.S. is required to do other than rescuing bankrupt parishes.

One wonders whether we are actually keeping pace with the rapid expansion taking place in the Diocese. I commend, therefore, the Department of Promotion for their contribution in bridging the gap at Carlingbah in the whole aspect of our Lord's work and I assure them of my prayer support.

Yours sincerely,
 (Reverend) Jack Derrett
 Carlingbah, N.S.W.

Unbelievers and Holy Communion

Why do we not refuse Holy Communion to those persons who are not born-again Christians? Such restraint, besides being obedient to the Lord's Supper itself, would remove each "enemy of God" (James 4:4), each unbeliever, from among the present Sunday School teachers, Church Committees, Guilds, Councils and Organisations.

That only born-again Christians should take Communion is taught, for example, in 1 Corinthians 5:7, 8; 10:16-22; 11:23-32; especially 10:21 and 11:27. The Church of England recognises this, instructing its Ministers to withhold Communion from evil persons (Preface to Holy Communion in B.C.P.), and specifying Communicants as "very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people" (alternative prayer after the second Lord's Prayer of the Communion Service).

The blame for allowing non-born-again Christians to partake of Communion does not rest wholly with the Minister, although principally so. Born-again Christians, who are in the knowledge of God's word, come likewise under judgment.

Our sin in this regard is fourfold. I sin against God in not implementing His word; I sin against my neighbour by offering him a polluted, unbeliever-ridden Church organisation for Christian fellowship and witness; I sin against myself in continually acquiescing to evil; and of particular importance, I sin against the not-born-again Christian by not facing him up to his true spiritual state of God's wrath which "abideth on him" (John 3:36).

Our Christian duty is to separate, not-born-again Christians, "children of the devil" (1 John 3:10, Acts 13:10), from officiating in Church organisations. "—come out from among them, and be ye separate, saith the Lord—what communion hath light with darkness? And what concord hath Christ with Belial?" (1 Cor. 6:14-18). This godly cleansing could well start with the refusal of Holy Communion to not-born-again Christians.

Those who hide their errors behind the text, "Judge not that ye be not judged" (Matt. 7:1) should devotedly meditate on the qualifying text, "prove the spirits whether they are of God" (1 John 4:1, R.V.), observing the God-given means of proving, namely, "every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:2 c.f. Rom. 10:9, 10). Scripture tells us to assess others—"Ye shall know them by their fruits" (Matt. 7:15)—but warns us not to take upon ourselves God's prerogative of passing final, ultimate, judgment, to which the "judge not" above refers.

Our task of creating this separation is frightening to us. For most people, it is easier to neglect this duty and to sin against God, than to face a man up with the Gospel. There will be a dropping off in numbers (that vain measure of our success), and a decrease in the offertory Yet Christ never wavered down His Gospel when His numbers dropped, when they "walked no more with him" (John 6:66). Christ withstood the unbelieving, nominal, Church members—"woe unto you, scribes and Pharisees, hypocrites" (Matt. 23:13-29). And does not God already have at His disposal all the money of the world (Psalm 50:10)? It is our obedience which will reap the promise, "seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33).

Shall we not pray for God's strength, and act in that strength in order that "Thy will be done in earth as it is in Heaven?"

Sincerely yours in Christ,
 John L. M. Dooley.
 Brookvale, N.S.W.

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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

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

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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.

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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.

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