

Reformation Issue

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Notes and Comments.

It is necessary in these days to keep on stressing the facts and nature of the Reformation because of the really impudent assertions that Anglic-Catholics continue to make concerning it. It would be laughable, if the matter were not so serious, to read the astonishing statements which men of supposedly intellectual and spiritual gifts have the hardihood to make. When we are seriously informed that "no actual change was made in the religion of England, but the Catholic doctrine of the Articles was made to sound as Protestant as possible in the hope that the foreign-minded Protestants would be content"; we have to say, with the Lecky Professor of Modern History at Dublin University, "It is hard to characterise the processes by which Anglo-Catholics have sought to give an historical foundation to their position." The Professor goes on to say, "I do not accuse them of conscious and deliberate dishonesty, but rather of sheer incapacity to look at facts except from an angle which distorts and obscures them."

In a pamphlet entitled "What happened at the Reformation?" the same writer concludes, "At

this point I may well close this historical sketch of the changes made at the Reformation in the central service of the Church of England. Even the few proofs adduced should convince any impartial person that, whether the Reformers were right or wrong, their intention was to root out the Mass—not any particular abuse of it, not only the dogma of Transubstantiation, but the Mass itself considered as a sacrifice for the quick and the dead 'to have remission of pain and guilt,' offered by what the Council of Trent called the 'new priesthood.'"

The Archbishop of Melbourne in a recent address to a large gathering of the Weapons of C.E.M.S. members in Melbourne on September 29th, spoke about the need there was for preparation for the days of peace and the New Order. The Archbishop said:—

"We all had to get our 'houses in order,' and thoroughly use the weapons entrusted to us by our Christian forefathers in the war of paganism v. Christianity. These weapons were: (1) The Bible, (2) the Revelation of God in Jesus Christ, (3) reasonable Sunday observance, (4) daily prayer in the home, (5) religion in all our schools, (6) sanctity and spiritual love in the family life, (7) attendance at worship, (8) the need of continuity of prayer and worship; as if 'we cease to worship,' 'God will cease for us and we will have no vision of the Christ to aid us.'"

This seemingly remarkable movement on the part of the Roman Church is "The Sword of raising some doubts the Spirit" in the minds even of Movement. men of goodwill.

The Roman Obedience is so stringent and unchanging throughout the years and such instructions have been issued by the hierarchy against participation in religious gatherings or conferences with other Churches that many people are finding it difficult how to regard this new movement. Anglicans, with a strong

lead from the two English Archbishops and other Bishops, backed up by leaders of other non-Conformist Churches, would naturally welcome such a gesture on the part of Rome. But the history of the Roman Church is such, and its relentless attitude to Protestantism so persistent, that there is a disposition on the part of many to ask if Rome has really changed her attitude, and if what is being done has the imprimatur of the Pope. As a matter of fact, Mr. J. W. Poynter, formerly a Roman Catholic Propagandist, after reviewing some recent papal encyclicals, and referring to the Bishop of Chichester's statement regarding Christian co-operation with the leadership of the Pope, sums up as follows:—

There seems at first a plausible attraction in the idea of a serene papal headship guiding the world into happiness; but it does not work out in practice. The ecclesiastical outlook is too narrow. Indeed, the Papacy has a long way to go in restating plans for relationship with the Christian Churches before we could support with much confidence the present movement.

An interesting appreciation of the medical work of the Bush Church Aid Society B.C.A.S. was expressed in a recent number of the West Coast Sentinel. In a leading article entitled "Errands of Mercy" mention was made of the difficulties of providing for the medical needs of the scattered districts, and the writer went on to say:—

"The Murat Bay District Hospital, conducted by the B.C.A.S. works under such a scheme (subsidised ambulance or aeroplane). It must have been with some pride that mention was made during the Victorian enquiry that the B.C.A.S. maintains five hospitals in S. Australia by the unassisted efforts of one lady doctor and an aeroplane ambulance, which covered 64,000 square miles. One of the sick bays was 250 miles from the doctor, and yet it had saved a number of lives. The reference was obviously to Ceduna."

The reference was probably to the Bishop of Kirkby Memorial Hospital at Cook, on the East-west Railway, which has a remarkable record of service.

Our readers will be interested and encouraged by statements concerning our present relations with the Soviet Union by the Archbishops of Canterbury and York. They present a sanity of outlook with which Christians, as a whole, will sympathise. The Archbishop of Canterbury, writing in his "Diocesan Gazette," said:—

"Suddenly and swiftly the aspect of this amazing war has been changed. It is now being waged on a vast scale between Germany and Russia, and the British Commonwealth is pledged to give every possible help to the Russian armies. There were many to whom any definite alliance with the Soviet Government brought not unnatural misgivings. It may seem strange to combine alliance with Bolshevik Russia, with the claim that we are contending for a Christian civilisation. But such misgivings are really misplaced. For

- (1) the first and essential aim of the whole widespread struggle is to overthrow the tyranny of evil embodied in the rulers of Germany, and all who are engaged in the cause must needs be our allies;
- (2) the victory of the Nazi power would destroy any kind of tolerable form of human government;
- (3) Russia is but the latest country suffering unprovoked attack by Nazi Germany. It is contending for the principles of National freedom and independence, for which the British Commonwealth and United States of America are standing;
- (4) it may well be that Russia's defence of its own land and the new unity which this will bring may lead to a new tolerance of religion, by the Soviet Government and a new resurgence of the interests of religion, always deep-seated in the heart of the Russian people. It is significant that on the outbreak of the war, thousands flocked to the churches for prayer, in Moscow and elsewhere.

We must, therefore, wish every success to the valiant Russian armies and people, in their struggle, and be ready to give them every possible help."

To the same effect, Archbishop Temple wrote:—

"The attack launched by Germany against Russia has altered the military perspectives; it has not altered the moral duty of overthrowing the Nazi regime. There is a great deal in the present order in Russia which no Christian can approve. Personally I always thought Bolshevism preferable to Nazism, because its goal of universal fellowship is part of the Christian hope though its method of trying to reach its goal is in my judgment bound to frustrate its own object; the goal of Nazism is itself flatly unchristian. But these points are not of primary relevance. The essentially relevant facts

are that Germany has been the worst offender in aggression upon her neighbours, while Russia has for the most part been a pacific power.

"Russia has vast territories not yet fully developed; she needed peace to establish her industries; she was not disposed to disturb the peace of nations, and had, in fact, taken a leading part in promoting the peaceful organisation of the world. Now that she too has been attacked by the arch-aggressor of this century, we ought to have no misgivings as we unite with her to resist the common enemy. And we may well hope that as the threat to her freedom has already called forth the deep religious feelings of her people, so her union with us who, however unworthily, stand for keeping open the possibility of Christian civilisation may lead to the withering and at last to the repudiation of her official godlessness."

The Bishop of Newcastle made some trenchant criticism of the way the Russian Alliance is being exploited by certain admirers of the Soviet system of government. Probably Dr. Batty had the Grafton Synod in his mind when he wrote and deplored as those who should know the circumstances of the Grafton motion, the covert manner in which this exploitation is being manoeuvred. Here are the Bishop's words:—

"In the same way I cannot but resent the attempts made from time to time by admirers of Marxian Communism and the Soviet system of government to exploit our alliance with Russia in the interests of their own political and economic creed. And I am always sorry when I read of religious assemblies or leaders appearing to have fallen victims to such attempts at exploitation. It is possible to be wholehearted in our gratitude for the Russian alliance, and in our thankful admiration of the magnificent resistance of the Russian armies, whilst being equally wholehearted in criticism of the principles upon which the national life of Russia is ordered, and of the materialist philosophy upon which such ordering is based. To argue, as it sometimes appears to be argued, that gratitude for the benefits of our military alliance with Russian Communists should lead to agreement with the Communist outlook upon life is either wrongheaded or dishonest."

While we all shall agree with the need of sending Russia maximum assistance, medical and otherwise, we are not quite sure of the need of a Synod resolution "urging" the Commonwealth Government to do what it is striving to do. There seems to be

a reflection cast upon the Federal Government by this action; and the further addendum, "urging" the exchange of Ambassadors between the Commonwealth and the Soviet Union, and the establishment at the earliest opportunity of full cultural and commercial relations between the two countries, indicates an acceptance of Soviet principles. We think, with Dr. Batty, that it is a pity for members of religious assemblies to allow themselves to be dragooned into the passing of motions that very often contain more than is apparent on the surface.

We are interested to learn that the Police Association has challenged the mover of the motion in the Grafton Synod to a public debate on the question of "Censorship." The Rev. G. Watts made an uncalled-for reflection on the Police Department in his speech in Synod on the notorious "Ulysses" censorship, hence the challenge from that department.

The Spirit of Gambling is the spirit of pure unadulterated selfishness. Selfishness is the complete opposite and opponent of Christian love. If love is the fulfilling of the law of God, gambling is a transgression of the law of God. In this consists the sin and evil of gambling. The gambler desires to win, although his success means somebody else's loss; but he does not bother about the somebody else. He hits the tenth commandment right in the face as he fosters that evil desire in his heart to possess himself of that which means utter loss to somebody else. The Church that compromises with gambling may just as well close its doors. How can the Crucified be lifted up and at the same time the spirit of selfishness be fostered "No man can serve two masters—ye cannot serve God and mammon."

The Spirit of the Cross and the spirit of gambling are direct opposites. The Christian has to choose between them. Only a thoughtless Christian can think that the amount of money involved can make what is patently wrong, right or wrong.

This is why gambling has such a hardening effect upon a man's character.

We cull from the "Northern Churchman" the following Editorial against the unfortunate decision of the Perth Synod and its diocesan on the subject of Lotteries. It reads:—

The decision of the Perth diocese, reported in the daily papers, to allow one of its institutions to accept grants from a Government Lottery has given deep concern to Churchmen all over the Commonwealth, and still more pain has been given by the support and defence of that action by the Archbishop of Perth. Each diocese must of course be itself responsible for its own ideas of what is right and wrong, but it is a pity that one Synod should follow a course, even if it thinks it harmless, which has on moral grounds been over and over again reprobated by the rest, and especially when it lays itself open to the charge that its decision is influenced by its own pecuniary gain. It is more serious that the Primate of Australia should defend gambling, for, although he has no authority to speak on this matter for the whole Church, the public will not recognise this, and it will make many difficulties to the dioceses which have forbidden gambling methods to be used in raising money for the Church.

There is no subject on which there is more muddled thinking than this one of whether gambling is consistent with Christian morality. If the Primate is rightly reported he justifies the Church's acceptance of the proceeds of the Lotteries Commission by three reflections. It is not as bad as the S.P. shops; it is legal; and it is a mistake for the law to be far ahead of public opinion. Apparently it is also a mistake for the Church to be much ahead of public opinion.

But there are more convincing arguments than these by which many good men, even priests and bishops, are led to connive at gambling, or what the Americans would call "near-gambling"; so it will be timely to examine the nature of gambling as shortly as our limited space allows, and to see why it is so naturally repulsive to Christian instincts when unspoiled by worldly interests. This will be attempted in another column.

In another column of the same paper there is the first part of an article entitled "Gambling—What is it?" in which the subject is clearly set out and which concludes with the following statement:—

Wherein Lies the Wrong of Gambling?

The Christian is taught that his property is not his own; it is God's committed into his hands as a steward. He must answer to God for his use of it. He has wide discretion as to how he is to use it; he may clothe and feed and warm himself with it; he may use

it for recreation and amusement; he may give it to those he thinks needs it or will use it better than himself; but he is responsible for it. And our Lord lays down a second principle; that the possession of wealth is very dangerous. "Beware of Covetousness." And gambling flies in the face of both these principles. It shows utter lack of responsibility, for the steward neither trades with his talents, nor gives them to those he thinks can use them, nor put them out on interest, or even hides them in the ground, but leaves it to chance what becomes of them; on the other hand he covetously desires the other man's talents without giving any service in return, and without any conviction that he can make better use of them, for he admittedly is incapable of making proper use of his own. It is hard to conceive that when the Master comes and reckons with him He will say, "Well done, thou good and faithful servant"; or that He who said, "It is more blessed to give than to receive" would be satisfied with the excuses so often offered in defence of betting and gambling.

Our readers will be grateful for this clear statement of the sinfulness of gambling, especially because there has been such confused thinking and statement on the part of professedly Christian leaders. Many Sydney Church-people would have been surprised and perhaps shocked by the report of a statement by Mr. T. E. Rofe, one of the leading supporters of the "Church of Christ," as a well-known body of American Baptists style themselves. At a meeting in Sydney, at which the Metropolitan Hospital Contribution Fund came under discussion, according to a paragraph in the "S.M. Herald":

Mr. T. E. Rofe was cheered loudly when he said: "As a churchman I object to lotteries, but, since they are the law of the land and the law must be respected, let us have bigger lotteries and one every day if possible."

In view of the fact that there are certain laws which practically legalise prostitution, are we to carry Mr. Rofe's argument to a logical conclusion? Christian people can scarcely allow that "legalisation" of sin takes away the sinfulness.

ST. PAUL'S, SYDNEY.

On October 26, at 7.15 p.m., a Wedding Commemoration Service will be held at St. Paul's Church. Archdeacon Langley will be the preacher.

We cannot sympathise with the great Sydney daily in its disappointment over the Government's decision to hold over for the present what it terms reform in the Liquor laws. Nor are we so sure as the "S.M. Herald" affects to be that the great majority of people share its disappointment. Unfortunately, financial considerations are causing this outcry for a retrograde enactment. No one with any heart of sympathy, who has known the value of the present restrictions, could possibly vote for any alteration in favour of the Traffic. The ridiculous suggestion concerning sly grog shops can easily be met by a demand that the law should be faithfully adhered to by the Police Department. Sly grog selling would soon be checked if men placed in positions of responsibility were true to their trust.

We find ourselves wondering as to the attitude of the secular press towards other moral evils.

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Annual Meeting.

The ADJOURNED ANNUAL MEETING of the Shareholders of THE CHURCH RECORD LTD. will be held at the Company's Office, George St., Sydney, on THURSDAY, 23rd OCTOBER, 1941, at 5 p.m.

The Annual Balance Sheet will be presented and Officers elected.

GOD AND OUR TIMES.

A Message from the Bishops of England, Wales and Scotland to the People of Great Britain.

The Archbishops of Canterbury, York and Wales, the Primus of the Scottish Episcopal Church, and almost all the Diocesan Bishops of England, Wales and Scotland, recently met at Oxford to confer together. For the most part their discussions were for their own guidance upon aspects of the Church's work and witness. But, conscious at every moment of the tremendous spiritual issues involved in the present conflict, they were moved to address this message to their fellow countrymen:—

1. Manifestation of Evil.

There have been many occasions in history when the direction to be taken by civilisation, forward or backward, has depended upon the issues of a war. We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has preceded it. In magnitude, because Nazi Germany intends, if she can, to impose her will and her creed, not only upon a whole continent, but also upon the whole world. In spiritual import, because, as we believe, the Nazi creed is in its principles and in its practice almost wholly evil. The fierce light of the conflict reveals that evil is, as the Christian Faith has always declared it to be, a positive, active, demonic agency among men. There is evil enough in every nation and in our own. But against this attempt of evil to possess the world everything that is true and good in our people revolts.

2. The Supremacy of God.

The intensity of our revolt against the spiritual evil embodied in the Nazi system is at the same time, consciously or unconsciously, an affirmation of belief in God. For this thing is evil, not because it is strong nor because it threatens us, but because it affronts those eternal laws of goodness which are implanted in man by God. A German victory would not make those evil things to be good things. "None is good save one, even God." What God ordains is eternally good, and no evil can defeat Him. History is always and at all points subject to Him. He is Creator, and man is creature. Where His laws are disobeyed, disaster must follow. In resisting the menace of Nazi evil we bear witness to the truth of His laws.

The conflict and all the suffering which it entails are a terrible burden upon mankind. Yet nothing appears in it which is not already made evident in the crucifixion of the Son of God. In that supreme act of the divine suffering, sacrifice and redemption, is set forth the depth of God's love and the assurance of its supremacy. No man can bear the Cross of Christ. But because He bore it, all can bear their cross in faith and hope.

We summon all our fellow-countrymen to reaffirm with us the faith that God is good, that God reigns, and that if He calls us to pursue the victory of good through suffering and sacrifice beyond what we have yet endured, He calls us to follow a road which the Son of God Himself has trodden, and offers Himself to be our companion on that road.

3. Our Duty and Service.

It is, then, our duty to defend to the utmost the moral law of God among men. Whatever our unworthiness as instruments of that law, failure to do so would but fearfully increase it. In no one of us must there be any holding back, any slackening of effort, any flinching.

Already we are learning spiritual lessons to which in peace time we were deaf—that the real value of things is not shown by the comfort or by the pain which they may bring, that devotion to a high cause is the secret of a true community life, that the greatest thing about a man is the spirit which is in him. No words can adequately appraise the splendour of comradeship, courage and self-sacrifice shown by so many of our people. These qualities are found in non-Christian as in Christian. They are of God, wherever found, and declare man's dignity as a child of God. They are fortified in us by our Christian tradition, intensified when consciously derived from Christ and offered to His service.

We earnestly invite all in whom these gifts of God's Spirit are being so movingly displayed to trace them to their source to which we are called as a people. For we cannot make it our aim to eradicate evil from the world and harbour it still among ourselves. We see now more clearly the false standards and social evils in the pre-war life of our nation. Let us acknowledge that all goodness in men and in communities derives from God, and that wherever God is neglected evil entrenches itself. Let us so turn to God now that if in His providence victory is ours we may neither waste nor misuse the terrible responsibility of victory, but may turn it to the service of God's laws in the reordering of our social life, the rediscovery of the dignity of man, and the refashioning of a comity of nations.

4. Church and People.

For such a task Church and people must be at one. Over the years they have drifted apart, and for this both are to blame. The people have too much conducted their life apart from God. The Church has not effectively related its Gospel to its own life or to the life of our times. As we judge ourselves, we ask others to judge themselves too. Because of this separation many of our people, especially the younger of them, have grown up with shallow roots, and without the anchorage of the Christian creed. Yet among them (as is so greatly shown in these days) is abundant vigour, real if un-

tutored idealism, a splendid capacity for faith and service. The Church needs for its true service what they have to give. They need what the Church has to give, through the revealed truth of God's redemption and grace, in the disciplined life of Christian duty, fellowship and worship. We invite all whose faith has been uncertain or who have lost it to join with the Christian fellowship for what they can give and for what they can gain in the task to which God calls us all, the remaking of our nation as a God-fearing people.

We know well what a weakness it is that Christian people are themselves disunited. But in face of the danger and opportunity of these times there is a new perspective. The real unities of common faith are being made manifest and effective. While division must still limit co-operation in certain important respects, there is a wide field in which the unity is real; and we desire that within that field co-operation between other communions and ourselves in the service of God and of our people may be full and unreserved.

5. Freedom and Worship.

We are fighting for freedom and for the dignity of man; but true freedom, and true dignity come to men from God! they reach their highest expression and fulfilment in the worship of God. Each man owes to God his worship, and can only offer it fully as one of a worshipping community. In spite of imperfections in our forms of worship, of which we are conscious, we still call men to worship and to worship together. God is never far from any of us. In worship we consciously realise His presence. We respond to His eternal holiness and love. We are cleansed and strengthened to meet our duty here with steadfast hope. We are established in the truth that man finds his fulfilment, not in himself, or in this life, nor in history, but in attaining by God's grace to eternal life in God's eternal Kingdom.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

AN EXAMINATION will be held at the School, commencing at 9 a.m. on NOVEMBER 20 and 21, for the purpose of Electing to certain SCHOLARSHIPS tenable at the School. The subjects of the Examination are English, Latin, French, Arithmetic, Algebra, and Geometry. Entries should reach the School not later than MONDAY, NOVEMBER 10. Particulars and forms of entry may be obtained on application by letter to the School.

L. C. ROBSON, M.C., M.A., B.Sc.,
Headmaster.

QUIET MOMENTS

The Proposal to Re-state Christianity

Christianity is defined by the Oxford Dictionary as "The Christian faith, the doctrines of Christ and His Apostles." The question is being asked, "Does Christianity require re-stating in terms of our modern society?" We would point out that the doctrines of the Christian faith are the doctrines of the inspired Word of God. These doctrines are permanent and abiding. Christian doctrines, as our Lord taught His disciples when He rose from the dead, are found in the Law of Moses, and in the prophets, and in the psalms. What Moses said in reference to the law is applicable to all the Scriptures. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." No one is allowed to add to or to take away from the Word of God in the Revelation. To re-state the doctrines of the Word of God suggests that in their present state they are imperfect and require amendment. Yet we read, "For ever, O Lord, Thy Word is settled in heaven." About four hundred years elapsed between the prophecy of Malachi and the ministry of our Lord Jesus Christ. Over and over again He referred to the Old Testament Scriptures, but He made no suggestion that the truths therein set forth required re-statement in terms of the modern society of Apostolic times. The Apostle Paul preached the truths of Christianity from the Old Testament Scriptures, but never suggested they needed re-statement. The Bereans were content to search the ancient Scriptures from which Paul preached to see if his teachings were found there. They made no suggestion that the times required a re-statement of Christian doctrine. The Apostle Paul taught that "Whatsoever things were written aforetime (however ancient they were) were written for our learning, that we through patience and comfort of the Scriptures might have hope." The Apostle Peter said that the Christians to whom he wrote were

born again by the Word of God, i.e., through the ancient Scriptures, without any re-statement of them. Then he said: "The Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." Again, we are told by the inspired Apostle to the Gentiles that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The truths of Christianity as stated in Scripture need no emendation from us, nor are we capable of improving the Divine inspired statements of truth. "The Word of God shall stand for ever." It abides, and is just as necessary for society to-day, as it was for society in the past.

Our Reformers felt that there was no need to re-state the truths of Christianity. They held that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of faith, or be thought requisite or necessary to salvation." The Reformers were content with the Scriptures themselves. They said in their first Homily, "There is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out of that fountain and well of truth," and they were content to base all their teaching on the infallible Word of God. The truths of the Gospel are unchanging and abiding. It is an abiding truth that modern man is a sinner. "All have sinned." "There is none that doeth good, no, not one." All men are born in sin and the natural heart of all men is "deceitful above all things, and desperately wicked." The mind of man in his natural state is "enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh

cannot please God." The denial of the Fall, and the doctrine that man is gradually developing into perfection are both contrary to Scripture and to experience. The present terrible war illustrates the awful character of the unregenerate man left to himself. Think of the deceit, the craft, the cruelty, the hypocrisy, the intolerance, the tyranny, the hatred and the malice associated with those who have precipitated this war, and must we not acknowledge that all the teaching of Scripture concerning man's total depravity and corruption is true to the letter. So far from restating the doctrine of sin, its enormity and awful character need to be emphasised a thousandfold. In fact, there are leading men who are feeling that they need to revise their past estimate of human nature. It is an abiding truth that "The wages of sin is death." "By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." The consequence of sin is death spiritual, the separation of the soul from God; death mortal, the separation of the soul from the body; death eternal, the eternal separation of the body and soul of the impenitent sinner from God.

It is an abiding truth that God so loved the world, that He gave His only-begotten Son, to die, the Just for the unjust, that whosoever believeth on Him, and thus trusts in His merits, should not perish but have everlasting life. Sinful men are justified and delivered from condemnation by faith, and by faith alone, in the blood and righteousness of the Lord Jesus Christ. John iii. 16 needs no re-statement.

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THE ESSENTIALS OF A SACRAMENT.

"There are three things said to make up the substance of a sacrament, namely, the grace which is thereby offered, the element which shadoweth or signifieth grace, and the word which expresseth what is done by the element."

"All that belongeth to the mystical perfection of baptism outwardly is the element, the word, and the serious application of both unto him which receiveth both."—From Hooker's Ecclesiastical Polity, Book V, ch. lviii (2) and Ch. lxii (15).

Sacraments involve the use of material elements to provide signs,—the use of water in baptism, and of bread and wine in the Lord's Supper. But the sacrament is not even outwardly complete or perfect, as Hooker rightly asserts, unless there be added to the element "the word" and "the serious application of both (the element and the word) unto him which receiveth both." Further, this principle surely applies equally both to baptism and to the Lord's Supper. For the Sacraments both involve movement, they are acted signs, their direction is from God manward, they symbolize the movement of God in grace towards the believing soul; what they signify is something dynamic and vitalising, not something static and to all appearances lifeless. So they consist not only of word and element, when and as the word is spoken. The minister must not only speak, but also act,—and both manward.

The Sacramental Word.

In baptism the water must be applied to the individual. The essential sacramental word is the word of administration. Similarly, in the Holy Communion, the giving of the bread and wine to every individual present is essential to the sacrament. In the institution of the Lord's Supper, before the words so often isolated as essential, "This is My body," and "This is My blood," there is in each case not only reference to the immediate intention that all should partake, but clear and unmistakable reference to an action manwards already begun. For our Lord first actually gave the bread to the disciples, and said, "Take eat," before He added, "This is My body"; He first gave the cup to them and commanded "Drink ye all of it," before He declared, "For this is My blood" (St. Matt. xxvi. 26-28). The word of consecration was also a word of administration, a word demanding the immediate obedience of reception. Consecration and administration are therefore so joined together by God as inseparable parts of the one ordinance, that to put them asunder is to do fatal violence to the Sacrament. For the Sacrament represents the movement of God in grace towards the company of believers, a movement demanding, and indeed commanding, the response of reception; a movement of the spiritual significance of which

the recipients of the elements are assured by the indispensable word—"the word which expresseth what is done by the element," as Hooker puts it.

Communion Essential.

Consequently, on the one hand, if the consecrated elements are not given by the minister to the congregation at the same time as the words of consecration are spoken in their hearing, not only is the sacramental action incomplete, but the very words of consecration become a mockery, because they invite the hearers by Christ's command to do something the minister does not intend that they should do. Such a withholding of the sacrament from the people on the part of the minister is an abuse of his office. He is "ex-communicating" the faithful. Similarly, if individuals in the congregation hear the words of consecration (e.g., "Drink ye all of this"), and then fail to obey them and to partake of the sacrament, they hereby invalidate the sacrament as far as they themselves are concerned. They "ex-communicate" themselves. Such non-communicating attendance is therefore absolutely wrong. For God's blessing is promised not to those who only hear the words of Christ, but to those who do them; not to those who kneel in supplication while the elements are presented before God, not to those who offer special intercessions while the elements are "exposed"; but to those who eat and drink in remembrance of Christ's death, and in appropriation of the innumerable benefits of His passion.

A Valid Sacrament.

Also, on the other hand, it is equally improper to administer to a would-be communicant the elements without giving to him at the same time, in his presence and hearing, the words of consecration which make the elements sacramental. For, as Hooker's definitions make plain, if the element is given to an individual recipient without the word, the action is not for him a valid sacrament. It lacks the essential word or words which alone make the sacrament authentic and give the elements significance. Such words, accompanying the elements and given to the recipient, that is, spoken in his presence at the time of the administration, are surely indispensable as much for every individual communicant as they are for every candidate for baptism. And these words are the only necessary words. Previous consecration in some other place is irrelevant. The idea that the elements must or even can be already "consecrated" in the sanctuary to be available to be administered at any time to the sick is foreign to an ordinance which, like a meal, was obviously intended to be completed at once. Further, no similar "reservation" of consecrated water to be available for baptism of dying infants is recognised as necessary.

The saying of "Grace" (viz., "And when He had given thanks, He brake it—") is a sign that every meal has

begun. A fresh "Grace" is said at the beginning of a meal. But we do not say "Grace" over food to be put on the sideboard to be available when needed. The "blessing" and the eating go together. Why then should we give the sick "the bread" without the appointed word of blessing? The complete sacrament of the Lord's Supper (i.e., including the consecration as well as the administration of the elements) celebrated in a sick room speaks to the recipient of a fresh movement of God immediately to him. It should make him realise that the Presence and Grace of Christ can be given and appropriated where he is, and not only in certain buildings called "Churches."

Reservation a Misrepresentation.

But the practice of Reservation suggests that God has a half-way house, that He gives His presence first in the sanctuary, and that "it" must be brought from there by the priest. It suggests to the sick communicant that he receives Grace by an indirect process—that it first comes to the elements at the consecration in the Church, and is then brought to him by the minister. This is a denial of the fundamental truth that any soul has direct access to God, anywhere, through Christ the one Mediator. It inevitably tends to make recipients look, not direct to the present Christ in their sick room, but indirectly to the priest and the elements as bringing the Presence and Grace into the room. This is nothing less than a magnifying of the human and material instrument to the disparagement of Christ. Christ is by implication farther off and not omnipresent.

The consecration and administration of bread and wine, "according to our Saviour Jesus Christ's holy institution," may be repeated as often as we will. God is ever ready to move afresh in grace to the penitent and believing; and the word of blessing repeated in the presence of every fresh group of recipients should assure them of this. But it is surely an entire misrepresentation of God's character and grace, and a complete misuse of the Sacrament Christ ordained, to suggest that it is necessary or intended that "God" should be made available in local "deposit" for the priest to carry to whom he will.

What is commonly called "Reservation" is a mistaken practice—an attempt to effect what is impossible. The only place where the Presence of Christ and the Grace of God may be "reserved" or sustained after the sacramental action is finished is in the place where the Lord Who instituted the Sacrament intended that they should through it be received, namely, in the heart of the faithful recipient.

(A. M. Stibbs, "Church Gazette.")

SYDNEY REFORMATION OBSERVANCE RALLY TEA.

A Tea will be held in the Lower Hall of the Chapter House on Tuesday, 28th October, at 6 p.m. A limited number of tickets, at 1/3. Proceeds in aid of The Church Record.

Personal.

After only a few hours illness the Rev. J. F. C. Ashworth passed away at the Rectory, East Devonport, Tasmania, on September 8. It was not thought that he was so far from robust and his death came as a very severe shock to his wife and son as well as to his friends. The previous day he had officiated at the services arranged for the Sunday for National Prayer and he appeared to be in his usual strength, a fortnight before he had been to Hobart as one of the special Synod preachers. He had also attended the session of Synod.

The Very Rev. the Dean of Bendigo is in hospital, where he has undergone an operation. He will be off duty for a month.

Dr. J. K. Mozley has been strongly advised on medical grounds not to continue living at St. Paul's, London, under present conditions. He is therefore resigning his canonry from Michaelmas next. Dr. Mozley has been a canon of St. Paul's Cathedral since 1930. He was Principal of Leeds Clergy School from 1920 to 1925, Warden of St. Augustine's House, Reading, from 1926 to 1930, and Lecturer of Leeds parish church from 1920 to 1930.—"The Guardian."

At the consecration of Canon Robin as Bishop of Adelaide, no less than 10 bishops took part in the Act of Consecration. The new bishop's former parishioners gave him a handsome pectoral cross.

By the death of the late Mr. W. G. Hawker, of North Adelaide, the diocese of Adelaide has lost a generous supporter. For some 45 years he has been actively connected with the work of the Church.

The Very Rev. C. W. Carrington, formerly Dean of Christchurch, N.Z., died at Limpley Stoke, near Bath, England, on July 30. For eight years he was Principal of College House, Christchurch. For 25 years he worked in New Zealand until his retirement in 1928. His eldest son is the present Bishop of Quebec, Canada.

"During the month two of the clergy have suffered from accidents that have laid them aside. The Rev. G. Smith Gray somehow slipped and fell outside his church at Chiltern. He had been talking as usual to some of his people and left them to go to the vestry. Unfortunately, he fell on his face and broke his jaw seriously. He was driven to Wangaratta, but there the doctors decided that it was a case for Melbourne. He has had a bad time with much pain and inconvenience, and although he is recovering well it will be some time before he can speak in public. Mrs. Gray also had a very trying experience, and had to assert herself gravely to get him the attention he so urgently needed, but she won through. The Rev. Vivian Julien was thrown from a somersaulting motor bicycle, which must have struck some obstacle and halted it suddenly. He sustained a concussion and head wounds. He also is recovering, but is still confined to bed."—From the Bishop's Letter.

Much sympathy will be felt for the Rev. and Mrs. G. P. Birk, of Burwood East, in the news they have received that their second son, Hilary, of the R.A.A.F., is reported missing. Another son has just passed his examinations for service in the Air Force.

The Rev. Gordon Smee and family had a severe car accident on Sunday night. He, with Mrs. Smee and child, are at present receiving treatment in St. George's Hospital, Kogarah, N.S.W. Mr. Smee is Chaplain at the Children's Court, Sydney.

Bishop E. J. Bidwell, formerly Bishop of Ontario, has passed away at the age of 75 years. His right leg was amputated last November. He was one of the scholars of the Canadian Church and a man "greatly beloved."

We are rejoiced to learn that Prebendary Cash, of the English C.M.S., has been appointed Bishop of Worcester. We understand that Canon F. R. Barry has also been promoted to the Episcopate, but have not heard to what See he has been appointed.

The Rev. C. J. L. Summer, of West Kogarah, Sydney, has been appointed to Malabar, in succession to the late Rev. A. J. B. King.

The Anglican Church in Victoria has suffered a great loss through the death of the well-known Rev. James Cheong. "Father James," as he was popularly called, died in Melbourne on October 3, after serving as assistant priest of St. Peter's Church since 1906. The Reverend James Cheong was born in Melbourne of Chinese parents. He studied at Melbourne University and later went to Oxford. He had intended to serve in the diplomatic service, but while at Oxford he felt the call to the Church and was ordained by Dr. Talbot, Bishop of Southwark. James Cheong was known all over Australia. In Melbourne he was dearly loved by both Chinese and Australians alike. He worked almost until the last, since it was while he was attending a sick parishioner a few days before he passed away that he collapsed. A major emergency operation was performed, but "Father" James passed peacefully away a few days later. St. Peter's Church was filled by friends of Father James at the service conducted by the vicar, Rev. F. E. Maynard. His Grace the Archbishop of Melbourne read the lesson, and "Father" James was buried at Box Hill Cemetery.

Rev. Thomas Gee, rector of Milson's Point, Sydney, has been appointed by the Archbishop of Sydney Anglican Chaplain to the Inter-Churches Committee for the care of refugees from occupied countries.

The Rev. Campbell Begbie, Headmaster of the Cathedral Choir School, Sydney, has been appointed chaplain to the R.A.A.F. The Rev. M. Newth will succeed Mr. Begbie at the Choir School.

The Rev. H. K. Hobden, of St. Thomas, Auburn, Sydney, has accepted nomination to Cabramatta, in succession to the Rev. W. K. Deasey. Mr. Deasey was inducted to the parish of Belmore this week.

News has been received from England that Mr. Broughton Knox, B.A., of Sydney, the son of Rev. D. J. and Mrs. Knox, of Gladsville, N.S.W., has passed the London Examination of Bachelor of Divinity. We understand that Mr. Knox is to be ordained shortly in England.



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To Australian Churchmen.

The Problem of Newman

Newman is always an interesting figure. His spare form and ascetic countenance attract the visionary. His vigorous and clean English fascinates the literary student. His long controversies and pathetic "Apologia" have aroused sympathy.

Surely a man of such varied talents and such conspicuous patience under affliction must be right, cries the follower. If either position is questioned the questioner is set down as incurably prejudiced. It seems difficult to dislodge a strongly entrenched position, yet the task must be essayed. The problem of Newman can be solved. We put some positions which can be supported by unquestionable evidence.

Newman was a Confirmed

Re-actionary.

This is how he writes in Tract I of "Tracts for the Times": "Should the Government and the country so far forget their God as to cast off the Church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and attention which you make upon your flocks? Hitherto, you have been upheld by your birth, your education, your wealth, your connexions; should these secular advantages cease, on what must Christ's ministers depend? Is not this a serious practical question? We know how miserable is the state of religious bodies not supported by the State. Look at Dissenters on all sides of you, and you will see at once that their ministers, depending simply upon the people, become the creatures of the people. Are you content that this should be your case... The question recurs, on what are we to rest our authority, when the State deserts us?" Newman dreaded Disestablishment because he saw in it a derogation from the high position held by the clergymen of the Church of England.

He proceeded to bolster up that high position by claiming that a new authority could be at-

tached to the ministerial office. Now many men have felt this. But they have not paraded the same device for establishing the security of the ministerial office in the day of adversity. Newman's idea is to create a spirit of awe in the people. In the tenth Tract he returns to the gloomy fear of spoliation, and proposes afresh a counter-measure to meet it. This is how he expresses it: "Yes! the day may come, even in this generation, when the representatives of Christ are spoiled of their sacred possessions, and degraded from their civil dignities... Then you will look upon us not as gentlemen, as now... Then you will honour us with purer honour than many men do now as those (if I may say so) who are intrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious gift of making the bread and wine, Christ's body and blood." So read the first edition. Later the final expression was softened to "privilege of dispensing Christ's Body and Blood." So Newman started with a strong sense of privilege. He would be no creature of the people. He wanted power. But a power upheld by State authority might go. Let us substitute for it a power dependent on a mysterious gift peculiar to a special caste, and we can maintain what otherwise will be wholly lost.

Even in his later years Newman held to this strange anti-democratic, anti-social instinct. He shrank, Ward tells us, from going to Rome, where he would have to eat strange food and mix with strange people. This presents him in a slightly different light from that of the gentle recluse, and accounts for a good deal of his violence in argument. He was bound to a position socially, intellectually, and morally, about which he knew very little. The one thing he could not contemplate was losing the position. If one prop went he would speed-

ily find another. This explains much.

Newman was Strangely Ignorant on many important questions. The religious and theological education of Oxford at the time left much to be desired. Anyway, Newman himself bears witness: "The controversy with Romanists has overtaken us 'like a summer cloud'... here we are, from long security, ignorant why we are not Roman Catholics, and they on the other hand are said to be spreading and strengthening on all sides of us, vaunting their success, real or apparent, and taunting us with our inability to argue with them" (Tract 71). Is it any wonder that when Newman came to defend a position which must be held at all hazards or his status would disappear, his method is characteristic of the ignorant pleader? He wrote: "I am not speaking my own words, I am but following almost a consensus of the divines of my Church. They have ever used the strongest language against Rome, even the most learned and able of them. I wish to throw myself into their system. While I say what they say I am safe... Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons' respect, and a wish to repel the charge of Romanism." (Letter to Oxford Conservative Journal, Jan. 1843.)

Here we have the act of a weak and ill-informed mind. The assumption of a position without complete internal adherence to it. Newman was a Church of England clergyman. It was, as he naively asserts, "necessary for his position" to adopt certain opinions; accordingly he adopted them. Obviously a reaction was thereby rendered not only possible but probable. Opposition would soon drive him into the camp that he fought against without conviction. In fact it is a most common experience to discover violent hostility just before capitulation. Newman, like the lady, "doth protest too much."

Newman's Impatience.

There is one other feature in this strangely complex character

that contributed to the final development. Newman was

strangely impatient of restraint or criticism. This element shows itself in his violent outbursts. It is true that Newman's style is restrained by a very delicate sense of the proprieties of language. He is a master in his own particular realm. We can all learn from his clear sentences with their easy poise and measured emphasis. But there are violent utterances in his writings all the same. He writes to Keble: "I am in danger of acting as a traitor to that system, to which I must profess attachment, or I should not have the opportunity of acting at all" (Correspondence, pp. 210-211). "Acting as a traitor" is sufficiently strong to illustrate this tendency. It comes out in several instances. His reply to Kingsley is a masterpiece, yet it exhibits very markedly an imperious temper. One characteristic sentence may illustrate this: "My 'seeming pleasure... is just the impatient sensitiveness which relieves itself by a definite delineation of what is so hateful to it'" (Appendix Apologia). Just so. And when we inquire into the forms this "impatient sensitiveness" takes we get a psychological insight that proves very illuminating. "I am compelled to leave my studies to answer unmerited assaults upon my character." "I expect to be called a Papist." "If you do on deliberation accuse me of insincerity, tell me, I shall deserve to bear it." Sentences like these abound, and to the discriminating tell their own tale. It is the struggle of a soul that brooks but ill any correction. It is the effort to translate a strong egoism into the semblance of a universal doctrine. Later, Newman could write to Bishop Ullathorne: "I cannot help suffering with the many souls who are suffering, and I look with anxiety at the prospect of having to defend decisions which may not be difficult to my own private judgment, but may be most difficult to maintain logically in the face of historical facts" (Quoted in Hutton—Cardinal Newman, p. 240).

The Enigma of Newman.

Our study is unusual, and may not be convincing to all our readers. But it explains the

enigma of Newman. As Hutton, who is an ardent admirer of Newman, puts it: "(Newman's) first practical conception of what he 'ought' to believe was anything inculcated by Scripture; his next was anything inculcated by the catena of Anglican divines, in whom he supposed that he had found the living voice of the Anglican Church. His last and present test of what he ought to believe, is what the voice of the Roman Catholic Church imposes on him; and it is obvious enough that none of these tests, unless it be the last, is very distinct in outline, nor any of them one that admits of off-hand, practical application." Hutton is impressed with Newman's graciousness and sincerity. We are impressed rather with the strange medley of conflicting emotions which found a centre in an imperious spirit, that drank deeply at the fount of an old English tradition of superiority, and recoiled upon itself in a passionate revolt against criticism which it had justly invited, and could not logically defeat.

REFORMATION—OLD AND NEW.

(By the Rev. W. F. Pyke, B.D.)

At the present time we are living in conditions of change and crisis greater than any that have yet occurred during the whole history of the Christian Church. The issues are more important than those at stake in the fourth century or even the sixteenth. The world is in a ferment, political, social, moral and spiritual. The forces that have brought this about are many, and it is a good thing to look back over our history and to learn afresh the lessons that history teaches us.

What Does English History Teach Us?

The Reformation was a very distressful and chaotic time. Even Luther was constrained "to think that the end of the world was at hand, for things could not possibly grow worse!" Calvin cried out, "Their wickedness has reached such a pitch that I hardly hope to be able any longer to retain any kind of position for the Church."

If we look at Christian history anywhere, we find Christianity grappling with tragedy, changing the situations that produced it and getting a new grasp of faith because of it.

What happened at the Reformation? It is the story of a great nation awakening in its strength to throw off the shackles of superstition, magic and papal tyranny. The great men of the time did much; but, after all, it was England as a whole which, under God, reformed her Faith and her Church.

It was not Henry VIII who made the Church of England, although the Roman Church teaches it. It was the mind of a Wycliffe, a Colet, an Erasmus and a Sir Thomas More. It was the cry of the spirit of man for Freedom, for permission to live and think and practise those things essential to its life.

The Reformation was the greatest blessing that ever came to England. These great scholars understood and taught the Christianity which was from Jesus Christ Himself. The New Testament taught the value of the individual personality in the sight of God. And for the union of the soul with God there was no need of Church, priest or sacrament. The Reformers went back to the teaching of St. Paul through Augustine that it is by Faith alone that a man is justified before God.

Justification by Faith.

In the insistence of the cardinal principle of justification by faith alone, they dealt a blow at mediæval belief and usage, by invalidating the doctrine of salvation in and through the sacerdotal Church, discarding root and branch the principle of salvation by meritorious works, and placing the soul in direct relation to God through personal faith. They emphasised the freedom of the Christian man, the human life in accordance with the liberty and moral obligation of the Gospel.

Positive Teaching.

The Reformation teaches us that Unity of Organisation does not of itself necessarily guarantee fellowship of spirit. That no attainment of Outward Unity

could guarantee the Church from internal corruption. The Church is not a legal institution, but the Body of Christ, a Brotherhood, a Fellowship. It is impossible to make people conform to a single type. Christianity cannot be standardised. "Where the Spirit of the Lord, there is Liberty!"

When Tyndal gave the people the Bible in their own tongue they were able to understand primitive Christianity and the true character of the Church founded by Jesus Christ Himself.

The Reformers showed the world that the Religion of Christ was the only way of escape from the tyranny of the Middle Ages. The Reformed Church of England stands for a Positive Faith which is seen in the life and witness of her members.

A Protestantism which is self-indulgent and irreligious, rejects the authority of religion and is of no value. We need a Christianity that is purer, stronger and with a burning zeal and love for Christ and the Truth that is prepared to sacrifice everything for the cause of freedom.

A Reformation Sunday is justified in its call to get back again to first principles and to the authority of Christ.

With what soul subduing reverence, with what courage and seriousness of purpose, did the Reformers bear witness.

Evangelicals are the children of the Reformation and are proud of it. At the beginning of the 18th century the faith of England seemed to be in a state of utter collapse. The moral and religious life of England was deplorable. But a Revival of Religion broke out and found expression in men like Wesley and Whitfield, Romaine, Fletcher and Toplady. Their effective preaching shook a lethargic Church and brought into being great missionary and philanthropic movements which have been the glory of the Church of England.

The signs of the times are surely not wanting in a dissatisfaction and unrest of a world conscious of its emptiness and crying out for reality in religion and life, a recognition of the bro-

therhood of man in defence of right and truth, of humanity and freedom.

Christianity owes its triumphs in the past to the faith and activity of loyal individuals who not only answered the call of the times but read the Divine Will in them.

God has laid a great task on this generation to realise afresh the truth of the Living God as a vital present fact. Let us pray and work for it so that as the new life stirs in the Church, men and women will hear again the Call of God and turn wistfully to the Church of their forefathers for help and guidance. The basic principles of the Gospel can meet the need of the present day. We believe that above all the world's discord, confusion and sin, God the Holy Spirit waits to manifest Himself through every human instrument who will yield himself to Him.

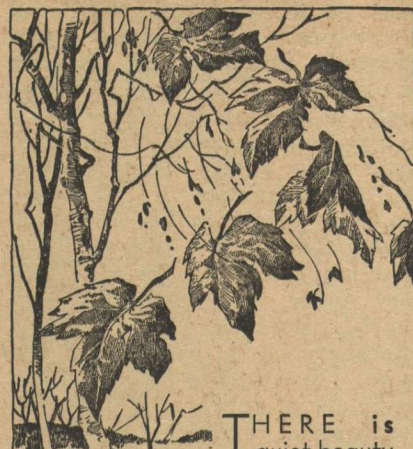
"Watch you, stand fast in the faith, be strong!"

SYDNEY REFORMATION RALLY.

The Reformation Rally this year is to be held in the Chapter House, Sydney, on Tuesday, 28th October, at 7.45 p.m. Dr. F. G. N. Stephens will preside at the Rally, and Canon T. C. Hammond, M.A., will speak on the interesting subject: "The Tragedy of Newman and Its Consequences To-day." From 7 to 7.30 p.m. Canon R. B. Robinson will show a series of lantern slides to illustrate "The Story of the Australian Church."

It is proposed to observe Sunday, October 26, as Reformation Sunday. Rectors may find it helpful, as in previous years, to arrange an exchange of pulpits on that day, and the Reformation Observance Committee trusts that special emphasis will be laid upon the historical and evangelical character of the Church of England.

EXCHANGE. — Suburban Rectory, close to City, is available from 29th Dec. to 23rd Jan., in Exchange for Sunday and urgent duties. Reply, "Exchange," A.C.R. Office.



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Churchman's Reminder.

October.

16th—Latimer and Ridley burned at Oxford, 1555. "Lest we forget."

18th—Saturday. St. Luke's Day. Physician, Painter and Evangelist. Companion of St. Paul, who probably aided the Gospel story.

19th—19th Sunday after Trinity. Venite in Psalms of the Day. "Pleasing God." What a thought! How can we render pleasure to the Almighty. The Only Way is the life which Christ shows in human actions.

21st—Tuesday. Battle of Trafalgar, 1805. The sea has ever been the "Gates of the enemies" of righteousness.

23rd—Thursday. Massacre of Protestants in Ireland, 1641. We have not yet resisted unto blood, as martyrs, ancient and modern, have had to do.

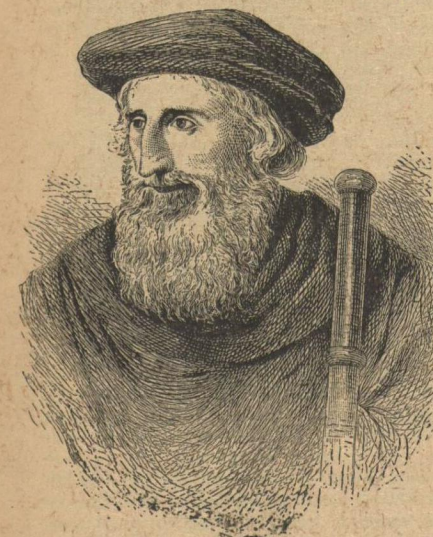
26th—20th Sunday after Trinity. Cheerful obedience, the theme of this day, appropriately follows pleasing God. For in pleasing Him we must please ourselves, and be happy.

28th—Tuesday. St. Simon and St. Jude's Day. Christ, we are reminded, is the Head Cornerstone of the Church the Apostles being the foundation.

29th—Wednesday. Bishop Hannington was martyred, 1885.

JOHN WYCLIFFE.

We have just been reading the "Life and Work of John Wycliffe," by the late Dr. Dyson Hague, of Toronto. "The life and work of John Wycliffe may be regarded as a proof of the providential disposals of the great Head of the Church. He seems to have been purposely raised up to do a work that only could have been performed in the age in which he lived by a man of his varied attainments and spiritual character . . . He was the first great Catholic Churchman to discern fully the falsity of



Rome's doctrinal position, to denounce it boldly and to announce clearly and rehabilitate the truth as the truth is in the Bible and the teaching of Christ." We advise our readers to obtain this book at the "Church Record" Office for 4/9. There is only a limited supply of copies. We append the following poem from the title page of the book.

John Wycliffe.

(By the Right Rev. C. Venn Pilcher.)

Victorious Sun of Righteousness,
At whose supreme command
Thy Morning Star flamed forth
afar

O'er England's darkened land,
We praise Thee for that man of
fire

Who, called and sent by Thee,
Flashed through the night the
living light

Of truth and liberty.

We, heirs of Wycliffe's glorious
name,

Light-bearers fain would be,
Till Christ shall shine o'er palm
and pine,

O'er continent and sea.
Mid clouds and darkness for-
ward go,

Glad heralds of the Lord,
Come gain or loss, our pride the
Cross,

Our boast, God's conquering
Word.

THE SACRIFICE OF THE MASS.

"It is the Mass that matters." Such a statement must be expected from a Romanist, but is rather "shocking" from the lips of an English clergyman. The term "Mass" seems to have a fatal attraction for one section of Anglican clergy. It is said to be such a convenient term—"to say Mass" and "to hear Mass" is easy and not cumbersome. Again, we are told, "it is a more comprehensive term for the Holy Sacrifice than either Holy Communion or Eucharist."

As a matter of fact, the term "Mass" has a connotation that is distinctly non-Anglican, for our Article of Religion 31 declares, "the sacrifices of the Masses . . . were blasphemous fables and dangerous deceits."

"In the Mass the priest is said to offer up Christ afresh, as a true propitiatory sacrifice, for the sins of quick and dead. That is to say, the Mass is a repetition and reiteration of the sacrifice of Christ on the Cross" (Bp. Harold Browne). Bp. Harold Browne after reviewing the Article 31 from a historical and scriptural point of view, sums up, "We may therefore confidently adopt the strong language of our Article that 'the sacrifices of Masses were blasphemous and dangerous deceits.'"

It is historically certain that the term Mass for Holy Communion or Eucharist was derived from an ignorant misunderstanding of the term Missa, from which Mass is derived. It is of very

great interest to know that the term was used in the service after the sermon in order to dismiss that part of the congregation which was not, for one reason or another, going to partake of the Holy Communion. The deacon said "Missa est" and the Catechumens and others departed. In ignorance of the meaning of the Latin Missa, the ignorant laity mistook it for the name of the service that was to follow, and in due time this almost meaningless term was officially recognised as a name for that service. Incidentally, the term is a standing witness against the abuse of non-communicating attendance, an abuse so much encouraged by those who are non-Anglican and non-Catholic enough to love the meaningless term Mass.

To compare favourably such a term with the terms rich in significance as Lord's Supper, Holy Communion or Holy Eucharist, is really to manifest the mental outlook of puerility.

Not only is the doctrine condemned by our Articles of Religion, but the term is needlessly provocative, especially if used without intending the full Roman teaching.

Bishop Creighton, of London, well-known as a historian of the front rank and a High Churchman, speaking of the use of the term "Mass," said, "It may be said that there is nothing in a name; but when a name is associated with a long-standing controversy it is a great mistake to attempt to revive it. . . ."

"Few things have done more mischief than the needless use of this word, partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions, and to restore unity by agreement in words when there was no corresponding unity in the thing signified."

Bishop Headlam, also a High Churchman, some time ago made a similar protest against this provocative use of the term.

Unfortunately, we have in our midst a Church Union which not only uses the Roman term, but also teaches the Roman doctrine and bolsters up the Roman teaching by the Roman method of impudent misquotation.

THE CHURCH'S ANSWER.

(An Address by Canon T. C. Hammond, M.A., Principal of Moore College, at the Great Meeting of Christian Witness in the Town Hall, Sydney, on September 29th.)

Its Adequacy.

The world is in a sad state. On every hand there is evidence of corruption and violence. Let us remember Coleridge's famous appreciation of the Christian message: "It launched its dart point-black at the head of a lie. Taught original sin, the corruption of man's heart." Ought we not to turn with greater attention to this message of the Christian in these days of distress and anxiety?

We have tried many ways to bring peace to the souls of men. We have harnessed the powers of mind and will, increased the productivity of nature, developed great schemes for social amelioration, not perfectly, but nevertheless with a measure of success, and we are as far off from the goal, apparently, as when we began. It may be true, or it may not, that the world is getting better, but these periodic outbursts of insensate hate illustrate for us the fact that there is a deep-seated evil in the human heart. Thoughtful people must surely admit that the conception which was developed in ancient Judaism, and handed on to Christian experience of an innate tendency to evil, demands more attention than has been given to it in the palmy days of prosperity. The philosophy of pessimism approaches the matter from a different angle, and yet it arrives at the same result. We can no longer afford to look with self-complacency at these grave charges of inner moral deterioration. They thrust themselves on our attention, and give us ample food for thought. The evil is deep-rooted, and the Christian message asserts this unequivocally.

A further evidence of adequacy is found in the fact that having portrayed the evil, there is a sublime message of deliverance. Nothing less than God manifest in the flesh offers hope to a perishing world. God Himself speeds to the assistance of our depraved race. We need to emphasise at the present day with a new-found conviction the essential deity of our Lord and Saviour Jesus Christ. As our message declares, He is the Lord and Redeemer of all life. He is adequate to this mighty task because in Him we live and move and have our being. If Christ be not the Eternal God manifest in the flesh, our hope is foolish, and our race is doomed. Surely, if we are making an appeal to intellectual men, there is here something that stirs the pulse and awakens hope.

In the old days men mocked at a crucified God. There are those in our midst who are prepared to do the same. But the crucified God triumphed alike over the brutalities and licentiousness of the godless, and over the refinements and imperfect conceptions of the ancient philosophers. When the world had come to an end of itself,

and Gibbon's sneer against religion represented an actual fact, the new hope through the redemption that is in Christ Jesus lifted men out of the horrible pit, and out of the miry clay. It is capable of doing so again. It will do so again, for God sent His Son into the world that the world through Him might be saved. We present no narrow individualistic creed. We call men to repentance and faith, believing that through the inbreathing of the Divine Spirit each separate surrendered individual becomes an agent of life and power to those around. Until at last from soul to soul the fire of the Divine ardour runs, until the kingdoms of this world become the kingdoms of our Lord, and of His Christ. We can await His time and His method for this final culmination, but we cannot remain indifferent to our individual responsibility to become one with Christ and Christ with us, so that His glory, filling our lives, shall reach from us to others, and bring the kingdom closer to the hearts of men.

Its Message.

The most important question with which we can deal is, How can this blessed consummation be realised? Here again we have the guidance of the past. The early preachers of the Gospel preached Christ. They had a wonderful message. They proclaimed that God was not indifferent to the burden of human suffering, but that He had Himself entered into our lowly estate, and endured unto death, suffering wrongfully. They taught men that through much tribulation we enter the kingdom of heaven. There were two elements in the supreme sacrifice of Calvary, and on the analogy of the old Hebrew offerings they presented these two elements. There was an offering for sin, unique, incommunicable. Like the old sin offering, the reproach of Christ was borne by Himself, and by Himself alone. No human soul could enter into that sacred region. It was a solemn vindication of righteousness, and a humble submission to Divine retribution on the part of One Who, complete in nature with the Eternal God, was complete in nature with sinful man—sin only excepted—and was capable by virtue of His unique Personality of satisfying Divine justice, and rolling back the Eternal judgment. Into this sacred region we can only enter by faith in the Son of God. United to Him we are in the position of those who have satisfied the Divine demands. We are forgiven for His sake.

But there is another offering which belongs in part to us, the glad submission to the will of God which sent the Saviour to Calvary can be re-enacted in measure in the lives of those who submit to His will. We are part-takers of this sacrifice. We can fill up what is behind in the sufferings of Christ for His Church. What an ideal of service to humanity has this opened to us; a service that never ceases until the day dawn and the shadows flee away; a service that may entail, as it entailed for our Master, misrepresentation, scorn, blood and tears; but a

service that cannot fail because its source of inspiration is from the heart of God, and its enabling power resides in the Person of Christ.

The ideal which is set before us is the ideal of every man in his own vocation glorifying God in his body, and his spirit, which are God's. The carpenter does not cease to ply his trade. The politician does not leave the public forum for any private enterprise. The teacher labours as heretofore in the instruction of youth. But each man in his vocation looks unto His Lord and is lightened. A new moral code furnishes a new spring of action. He serves as unto the Lord and not unto men. While he realises that the things which are seen are temporal, he also realises that in temporal service he is bringing the unseen into the operations of daily life. Lord and Redeemer of all life—that is our conception; Lord and Redeemer through our individual activities in the sphere in which God has placed us.

Its Hope.

One brief word in conclusion. The Christian message has its hope. It is not a vague possibility of some future good. It is a well grounded expectation that the tide of battle will turn; the armies of the aliens will be put to flight; the King will reign triumphant from pole to pole. Men have fought in mud and blood and been driven backward, shattered on a blood-stained field. But they have rallied again at the call of their leader, and swept forward to a glorious triumph. We are fighting desperately to-day against odds that threaten our existence, but we are fighting resolutely because we believe that the principles for which we stand cannot be defeated. But in the sterner spiritual battle where we wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places, we have a greater confidence, a better assured hope. The travail may be long and bitter, the triumph will be complete and eternal. We are fighting no losing cause. God Himself has called us to His service, and God Himself has pledged us to this new hope. What a challenge it is to the weak-kneed and despondent! What an encouragement to those who buckle on armour in the strength of the Lord!

It has been only possible in the barest outline to detail the Christian message with its mighty possibilities. Is the outline sufficient for you? You know the old story of the Spanish leader who drew a line on the beach of South America, and said to his men: "On the one side of this line is struggle, disease, the terror of the unknown, and glory. On the other side, across the sea, the sunny fields of fair Spain. I cross the line to the unknown—who follows?" And to a man they answered the call of their leader. The hours are long, the days are dark, the struggle is furious, but the voice of Him Who loved us and loosed us from our sins in His Blood, cries through sorrow, pain and conflict, "Follow Me." Who answers?

THE DAY OF OPPORTUNITY IN CENTRAL TANGANYIKA.

SECOND DIOCESAN SYNOD, 1941.

By Canon Banks.

It was with a great sense of the urgency of the situation that we met together at Dodoma during the first week of August. Delegates arrived from every part of the diocese and the

without having to consider what the European missionaries would think about them. It also gave the missionaries more freedom to discuss things in a way which was not possible in a mixed Synod.

At the Missionaries' Conference some very excellent papers were read. We learned much from each other, and all agreed that we needed to give more of our time to systematic study of the African's mind and ways of thinking.



ORDINATION PROCESSION, DODOMA CATHEDRAL, TANGANYIKA.

newer fields in the Western Mission were well represented, and practically every missionary in the diocese was present.

The note of progress was sounded the first time we came together, when on Sunday, 3rd August, a new group of deacons and priests was added to the steadily increasing band of African clergy. These now number thirty, and are proving their value throughout the whole diocese. The Bishop preached the Ordination Sermon and the entire service was a triumph of careful preparation. To those who know how difficult it is to control a number of Africans in a complicated service, and to get them to "play their parts and say their pieces" at exactly the right moments, it was really wonderful.

The average African, even of the better educated type, is usually very reluctant to express his opinions in the presence of Europeans, and with great foresight it was arranged that as a preliminary to Synod itself there should be separate conferences for Black and White members, where much of the spade work could be done and delicate problems thrashed out without fear of being misunderstood, or clumsily wounding each other's susceptibilities. Among us, of course, there does not exist an atom of racial feeling or jealousy, but it was realised that these African brethren of ours would welcome the opportunity of talking freely

We discovered that there was much in native music that could be usefully brought into the worship of the Church; a musical interlude during the reading of one paper illustrated how much could be done to Africanise our services.

In educational matters a review of the past 17 years showed that the time was ripe for a re-consideration of the present ordinances in the light of that experience, with a view to a re-orientation of ideas about co-operation between Government and Missions, and the adoption of some scheme which would make it more effective than it is now, and help us in the task of uplifting the native races entrusted to Government and Missions alike. In discussing medical work we were all thrilled as one nurse after another told her story and showed how God was using our clinics and hospitals as a powerful evangelistic agency, and the culmination was when the Bishop told of the marvellous spiritual results of the work among lepers at the Makutopora Home.

Synod itself, planned to last two days, actually went on for four whole days. To its first session came the Provincial Commissioner of the Central Province, who, in an address sparkling with humour and good fellowship, extended a welcome to all members of Synod and addressed the African delegates in Kiswahili. He said that he

was most anxious to help in the work of the diocese, and that he very much appreciated in these days of strain, the assistance that members of the Mission had given to him, and he wished the Bishop God-speed during his coming visit to Australia.

The purely business side of the work of the diocese which was dealt with at Synod, though it seemed heavy at times, was not without some very interesting sidelights. Useful and necessary amendments to the constitution were brought forward from a sub-committee and passed, as well as many new clauses and amendments to the Canons of Church Order which had been tentatively in force for nearly two years. These canons deal with all the varied activities of Church life, and embody the experience of elder missionaries in building up the Kingdom of God. The canons are, in fact, the cumulative result of many years' work, and one of their main uses is to provide the younger clergy with definite guidance in the many problems they are called upon to face. The instruction of converts at the various stages is thoroughly dealt with; the standards required for adult baptism; questions concerning infant baptism and confirmation candidates are all provided for. A most important section is devoted to Christian marriage, and rules for special cases and regarding polygamists and polygamists' wives are given. The canons of Public Discipline reveal that a very high standard of conduct is required of all members of the Church, and the ways in which open and notorious sinners are to be dealt with are very clearly set forth. The list of sins which are regarded as bringing scandal upon the Church is comprehensive, and by no means confined to breaches of the Seventh Commandment, but includes theft, drunkenness and witchcraft, and reverting to heathen practices which were renounced at baptism. Guidance is given about our attitude and relationships to the members of other recognised churches, and an attempt is made to deal with the difficulties arising out of the many unhappy divisions which we Europeans have brought to Africa along with the Gospel.

We next listened to an appeal for assistance from the Missions in the territory which had been bereft of their former missionaries through the war. This was made by the Rev. Geo. N. Auderson, of the Augustana Lutheran Mission. Many extensive fields in different parts of Tanganyika had been deprived of European guidance, and while it was hoped that some of the African Churches would be strong enough to stand upon their own feet, there were several key positions which it was most desirable should be filled. Already one C.M.S. missionary had been loaned to take charge of an important training institution in the northern province. The Vuga Printing Press, with its unique possibilities as an evangelising force throughout Tanganyika, was closed down, but the Government was ready to allow it to be re-started if a man could be found to take charge; there were also large

fields in other parts of the country, which needed medical workers and general superintendence. This appeal was supported by Chief Petero of Marangu and other African representatives from the churches concerned, and Synod unanimously passed a resolution of fellowship, sympathy and readiness to give all the help possible during this trying period.

Synod then turned its attention to the consideration of some of the evils in our midst which never seem to be overcome, and which in our conference are like hardy annuals.

Consideration was then given to the un-evangelised fields within the diocese, and ways and means through which the Gospel could be brought to them. This matter had already been gone into in both conferences and it was found that even in the oldest districts of the mission there were large countries still waiting for the messengers of the Cross. The paramount need for a training centre for evangelists was again emphasised, and on every hand it was rightly argued that we could never hope to reach these countries, which numbered no less than 47, unless we had far greater numbers of trained Evangelists, inspired with the right motive and filled with the Holy Spirit.

When we came to the questions of witchcraft and "bride-price" at marriages, not very much headway was made. Both in conference and synod well reasoned appeals were made to bring the witchcraft evil into the open. Some delegates and pastors denied the existence of this evil as a menace to the work of the Church, but it was generally felt that the fear of it had a paralysing effect upon some Christians. Chief Petero was able to show that witchcraft was disappearing in his country through the general acceptance of Christianity and the spread of enlightenment. It was agreed, however, that however helpful was the spread of knowledge, only the power of the Lord Jesus Christ could deliver men and women from the hold that witchcraft had over them. As regards "bride-price," a term about which there is some doubt as to its correctness, it was not denied that in some districts there was a tendency to increase this, making it more difficult for young men to marry, but Synod was not ready to lay down a rule, especially as there is great diversity even within the confines of one district, and we had to be content with the resolution urging the district councils to do all in their power to discourage the tendency to increase "mahari" beyond the customary amount.

In our closing session past and present workers were linked up in resolutions to those who had left the diocese, and messages of sympathy and thanks to the Church Army and the C.M.S. in Australia and England. Whatever the next Synod brings this one has revealed that great progress has been made in the past five years.



GROUP OF AFRICAN CLERGY, BISHOP CHAMBERS IN CENTRE.

The Bibleman's Corner.

By The Rev. A. W. Stuart, B.A.

Gentlemen of the Road.

A good friend of the Bible Society, a Church of England clergyman, carries on his work in a country parish not far from Sydney. You can readily believe he has many visitors and many of them are "swaggers," the gentlemen of the road. No man is turned away without a packet of sandwiches, and in each packet there is placed a Gospel, perhaps St. Mark or St. John. Here are some most interesting results.

Among the Shearers.

One man said, "Can you give me a job for an hour, or so, mister?" When the payment was being made, the minister handed him a Gospel of St. Mark. He reappeared twelve months later, and he said, "I read that little Gospel many times, and I passed it round a shearers' camp in Queensland. When I was taking to the road again, the camp cook said, 'Can you leave the book with us, digger?' 'Yes, sure,' I replied." When he said farewell to the rectory folk, he had two other copies in his pocket and he promised to read them. As he swung towards the gate he said: "Good-bye, I'm going to enlist for active service."

A Literary "Bloke."

An Irishman, 72 years of age, came for a billy of tea. He was quite a literary "bloke," for he could quote long passages from Shakespeare and other writers.

Another day he came with his coat and shirt badly burnt. He was given garments to replace them, and when he put his hand in a pocket he withdrew a Gospel portion. "You can keep that," said the padre, "it is food for the mind and soul." "Thank you," he replied, "I'll certainly read it." He returned and asked for a New Testament, as he had read the Gospels and he wanted to read more. He said he had given away the Gospel portion to a man who wanted it, and with a twinkle in his eye he said, "I am spreading the Gospel as it commands us to do." He went away with his New Testament, and when he came again, he said he was sure Shakespeare must have been a student of the Bible as he quoted so much of it.

Yet another man came, absolutely down and out, and food was given to him together with the usual Gospel portion. As he accepted it, tears welled into his eyes, and he said, "Long years ago, I read this and I promise you I'll read it again."

Tramps May Be Colporteurs.

My good friend said, finally, "We have found such callers are glad to have a copy of the Gospel, and we are sure many of them read the tiny portions. We have found, too, that these men, from time to time, become colporteurs of the Bible Society, as they hand on the books to fellow tramps along the road. Much good philosophy falls from their lips. Said one: 'If people would follow the teachings of the Bible, there would be no war.'"

THE ANCIENT CHURCH OF ENGLAND.

The following question and answer appeared in a recent issue of "The Canadian Churchman":

When the Pope called on the clergy of the Church of England to withdraw and establish separate places of worship during the reign of Elizabeth, just how many did so?

Less than 200 priests out of the 9400 beneficed clergy withdrew and aided in setting up a "Roman Mission" in England. The rest remained true to the freedom and purity gained for this historic branch of the Catholic Church through the Reformation. This shows conclusively that the Reformation in England was a general movement of Christian action. It was not the setting up of a new Church, but the purifying of the old Church in England.

It is sometimes said by ignorant persons that Henry VIII established the Church of England. Of course this is a lie, as the clergy and people of England, both Reformers and Papists, worshipped together in the same churches up to 1570, twelve years after the accession of Queen Elizabeth.

Matters came to a head in that year, when the Pope made overtures to the Queen, seeking a reconciliation, and offering to approve the Prayer Book if England would acknowledge papal supremacy. England refused to

do so, and the Pope called on those who accepted his as supreme to withdraw.

ARRIVAL OF BISHOP CHAMBERS.

The Right Rev. G. A. Chambers, D.D., Bishop of Central Tanganyika, arrived in Sydney on Thursday last, and met the Federal Council of the Church Missionary Society in session at the Diocesan Church House.

Bishop Chambers said that when he went to Tanganyika there were only two native clergy, whereas now there were thirty. Because of the war, the diocese had been charged with the spiritual oversight of 100,000 native Christians in areas previously supervised by German missionaries.

This need, and the calling up of male missionaries for war work, were constituting a serious war-time problem in the diocese. He was, therefore, appealing for new recruits as missionaries.

Gradually the Church in Africa was becoming indigenous; but a great problem lay in training native preachers and teachers.

It was the aim to have in every village a school wherein children would learn to read and write. Here the Church could impart a great impetus to a real Christian foundation in education.

Bishop Chambers preached on Sunday morning at St. Colum's,

West Ryde, and in the evening at St. John's, Parramatta.

The Bishop will remain in Australia for several months.

MOORE THEOLOGICAL COLLEGE.

REFRESHER COURSE, 1941.

The One-day Refresher Course arranged by the Old Students' Committee in collaboration with the Principal, was held at the College on Tuesday, September 9.

The course opened with a celebration of Holy Communion, at which His Grace the Archbishop was the celebrant, assisted by the Principal.

Bishop Pilcher gave two very helpful devotional talks at the morning session, based on the fundamental message of the Christian Gospel as set out in St. Paul's Epistle to the Romans. The question comes to us all, especially in these disturbed and anxious days, "What are the essential things that I should teach my people?" The Bishop said our weakness is a certain vagueness concerning our fundamental message. He took as his starting-point the well-known words of the Apostle, "I am not ashamed of the Gospel." The Gospel is tremendously worthwhile because it meets human need. The speaker summed up the essentials under four headings.

1. Acceptance of Forgiveness.
2. Joy in the knowledge of Forgiveness.
3. The Life of Victory in the Spirit.
4. The Life of Service.

At the afternoon session the Principal led us in a thought-provoking address on "Are we getting anywhere?—A Plea for an Aggressive Ministry." He pointed out that if Russia should be successful in the present conflict (as we hope she may be) there is bound to be a recrudescence of Communism

A CORDIAL INVITATION TO ALL CHURCHMEN —

THE 13th ANNUAL REFORMATION RALLY

THE CHAPTER HOUSE — TUESDAY, 28th OCTOBER, 1941, AT 7.45 P.M.

Chairman: DR. F. G. N. STEPHENS.

The Rev. Canon T. C. Hammond, M.A.

Will speak on

"THE TRAGEDY OF NEWMAN AND ITS CONSEQUENCES TO-DAY"

Note.—At 7 p.m. Rev. Canon R. B. Robinson will show a Series of Slides on "THE STORY OF THE AUSTRALIAN CHURCH"

COME WITH YOUR FRIENDS

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14: 8.

throughout the world; and we shall have to be prepared to meet its challenge. Basing his talk on the heading *The Man; The Message, and The Method*, the Principal said God has called us to be prophets—the prophets of old were men of intense, burning conviction. We are witnesses of the Deity of our Lord, and we have to be absolutely emphatic. Man is not normal, he is sunk in sin, and the psychology which is the psychology of a depraved nature is of no use whatever. There is a place in the Church of England for the Evangelist; and behind the Evangelist comes the Apologist. We do need a body of men to tackle the difficulties of ordinary people; we should mobilise our forces according to the abilities of men. We are losing out by not training a body of people prepared to grapple with the difficulties.

In the discussion which followed, several instanced the lack of response to evangelistic missions, and the general apathy in these days to spiritual things. It was agreed that we shall have to exercise much patience, and be prepared to persevere with individual response. Each man should ask, What can I do best and endeavour to follow that line.

The evening session was not attended as well as was hoped, but parochial engagements and inclement weather may have been largely responsible for this.

The two addresses from Mr. R. Vine Hall and Bishop Hilliard were excellent, and left nothing to be desired in helpful information and stimulating thought. A number of clergy took part in the discussion which followed. The Principal concluded the session by analysing the addresses and commenting upon the topic under discussion, "The Drift from the Church." The two most prominent thoughts that were constantly emphasised by the speakers were (1) The need to emphasise the Sovereignty of God and the awfulness of sin, with its inescapable retribution of eternal death; and (2) To start all over again with those that still remain in the Churches, by seeking to have them truly converted and set on fire by the Holy Spirit. In these and in other ways it was felt that the drift from the Church could be checked.

The course concluded with the Office of Compline.

—C. E. Adams, Secretary, Old Students' Union, 4/10/41.

The Rev. Canon Done, rector of Cootamundra, and the Rev. A. W. Harris, rector of Berridale, have agreed to exchange parishes as from the 30th November next, and the exchange has been approved by the Diocesan Patronage Board, Diocese of Goulburn.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

BUT-HAR-GRA BIBLE TRAINING COLLEGE.

The But-Har-Gra Bible Training College has now as many students as can be accommodated, eleven now being in attendance. We hope soon to be able to take more than this number, but to do this alterations have to be made, and various very necessary renovations have to be made also. To complete this work of course a good deal of money is needed, and we feel sure that there are some who will be interested in this work of preparing students for the ministry to enter Moore College, and would like to send a donation towards this work. We would also like to make an appeal for text books of Leaving or Matriculation standard or theological books, so that a library may be formed for the students. If anyone has books of this description that they do not need, please send them to the But-Har-Gra Bible Training College, George's River Road, Croydon, or get in touch with the secretary of the Women's Auxiliary, Mrs. S. J. Muston, 41 Fullers Road, Chatswood.

N.S.W. TEMPERANCE ALLIANCE.

The N.S.W. Temperance Alliance will hold its annual Sunshine Fair in St. Philip's Church Hall, Church Hill, on the afternoons and evenings of 17th and 18th of this month. Rev. C. Bernard Cockett, M.A., will open the fair at 3 o'clock on the Friday afternoon. Admission will be free to all sessions.

The Anglican, together with all other Protestant Churches, will be represented by a stall for the sale of goods. Any gifts for the Anglican stall may be left at the Church House, or with the convenor, Anglican Stall, care N.S.W. Alliance Offices, 2nd Floor, 34 Martin Place, Sydney.

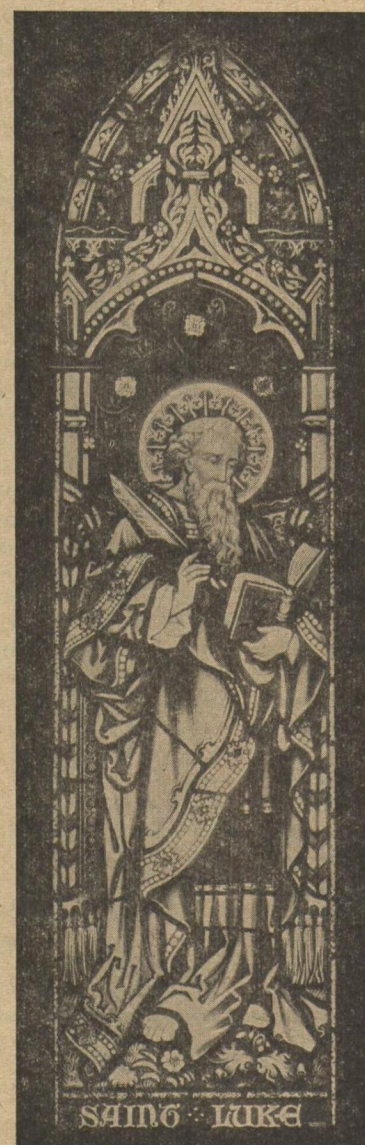
C.E.N.E.F.

A great rally is to be held in the Town Hall to mark the second anniversary of the inauguration of C.E.N.E.F., on October 24, at 8 p.m. The programme will consist of (a) lantern views of the Huts and work, (b) short addresses on the work of C.E.N.E.F., (c) musical programme, (d) presentation of honour flags to parishes which have contributed £100 in cash to the funds. All sympathisers and supporters are asked to attend the rally.

PRIMARY WORKERS' ASSOCIATION

The Annual Meeting of the Primary Workers' Association will be held in the Chapter House, George Street, Sydney, on Saturday, 25th October, 1941, at 8 p.m. The Chairman will be

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the Most Reverend the Archbishop of Sydney. A Brief History will be given by the Rev. C. K. Hammond, M.A., Director of Education. A Kindergarten will be shown in action, and there will be demonstrations and exhibitions of work. You should be interested in the little people. Show it by your presence.

WEST WOLLONGONG.

On Saturday, 25th October, at 3 p.m., His Grace the Archbishop of Sydney will open a Church Parish Hall at West Wollongong. It will be called St. John's, after a Church recently blown down up the mountains. This one will be on the plains, so rapidly filling up with homes. Parishioners are helping with the building. Tenders are being called for another. The Vicar, Rev. A. Dyer, would be glad of any help with furniture.

N.S.W. MISSION TO THE JEWS.

A Day of Prayer for Israel was held at the Gospel Union Hall, 145 Commonwealth Street, Sydney, on Tuesday, 30th September. There were hourly sessions between 2 and 9 o'clock.

The speakers included Archdeacon H. S. Begbie, Mr. N. Gerrans, Mr. A. B. Wilson, Mrs. F. L. Baker, Miss G. Stargatt (the Missionary to the Jews), and Mr. G. E. Ardill (the Hon. Secretary of the Mission). The meeting was held in anticipation of the Day of Atonement, which was celebrated in the Synagogue on 1st October. It has been the practice of most of the Missions to the Jews to arrange a special day of prayer at this season.

The meetings on Tuesday, 30th September, were not largely attended, but the addresses given by the various speakers were most helpful, and a number engaged in prayer. The petitions presented included requests for special blessing on behalf of the Jews who have returned to the land of promise, and that the veil may be taken from the hearts of the Jews generally and that they will recognise the Lord not only as their Messiah but Saviour.

Thanks was given for the blessing vouchsafed to the work of Missions generally, and specifically in the city of Sydney and throughout New South Wales. Request was also offered that the Christian Church would recognise more fully its obligations for the evangelisation of the Jews. Much sympathy was expressed for the persecuted Jews in the Continent of Europe and elsewhere, and desire expressed that the Jews might be led to recognise the difference between those who are Christians and those who are merely Gentiles.

HALLOWING SERVICE AT ST. ANDREW'S.

Archbishop Mowll conducted an impressive service of hallowing the appointments and furnishings of St. Andrew's Cathedral in their new positions on Friday evening.

The order of service was simple. The Archbishop offered the prayers, and the precentor read the lesson. The choir, under Mr. T. W. Beckett, cathe-

dral organist and choirmaster, sang a suitable anthem.

The scheme of re-orientation was favourably commented upon by many of the worshippers.

NEW CHURCH HUT AT NARELLAN.

On Saturday a large gathering arrived by special train from Sydney to take part in the opening and dedication of the new C.E.N.E.F. Hut at the Narellan Camp. Lord Wakehurst was present in order to perform the opening ceremony and there were a number of clergy present, including the Rev. A. Hodgson, the Camp Chaplain, Rev. F. W. Tugwell, the rectors of Cobbitty and Camden, Canon Robinson, Archdeacon Johnstone, secretary of C.E.N.E.F., and the architect, Mr. Lindsay Little. Also chaplains of all the denominations were present. A bouquet of flowers, grown in the camp, was presented to Mrs. Mowll by the Matron of the Camp Hospital. The Archbishop dedicated the Hut. On the following morning the Hut was filled to capacity for morning service, in spite of its being an open Sunday.

THE MISSIONARY CALL.

The Bishop of Gippsland was the special preacher at St. Andrew's Cathedral last Sunday. His sermon was of good inspirational value in its recording of concrete illustrations of the power of Christ in non-Christian lands.

Dr. Cranswick called on young Christians with the spirit of adventure to accept the Master's trust, and to carry the work forward so that there might be brought to a stricken world His lasting peace.

The Church Missionary Society for more than 150 years had been endeavouring to make Christ known throughout the world, he said. It had been doing its best, with a large measure of success, to obey the Master's injunction to "Go ye into all the world and preach the Gospel to every creature."

Christianity was not just a respectable institution to be used to serve business, social and political ends, and to be put aside when of no further use. It was something held in trust. God entered the human life Himself, and experienced the joys and sorrows, the hunger and the disappointments of those around Him. He did this to lift up men and to redeem them; and the glory of Christianity was that Christ lives to-day.

Bishop Cranswick added that a Christian was one who ventured out to do the work allotted to him with the feeling that he would never be let down. Examples of this were to be found in the carrying of the Gospel to the heart of Africa. Uganda, which had once been one of the darkest spots in Africa, had been made a power for good among the natives. Central Tanganyika, another African centre, was an Australian responsibility.

JOTTINGS FROM THE PARISHES.

St. Paul's, Cobbitty.—The death of Mr. Andrew McIntosh, of "Denbigh," Cobbitty, took place on Thursday, Sep-

tember 11, and his burial the next day in St. Paul's Churchyard, was witnessed by a large number of people. The service was conducted by the rector, the Rev. J. T. Phair, and the Rev. A. F. Pain. The late Mr. McIntosh attained the age of 87 years, and had been resident in the district for a long time. His home at Denbigh was formerly the residence of the Rev. Thomas Hassall, who in 1827 was appointed chaplain of the districts south of Liverpool.

St. Peter's, East Sydney.—The work among the young people is making good progress. The Sunday School has been re-organised and there has been an increase in the enrolment and attendance of scholars. The Girls' Brigade has a membership of thirty, and weekly parades are conducted on efficient lines.

St. Alban's, Leura.—The final payment on the rectory has now been met. The Church, the Parish Hall, the Vestries and the Rectory are therefore all paid for in full. This has been made possible by the loyal concentrated efforts of the parishioners, and by direct giving.

St. Michael's, Vacluse.—The Confirmation Service was held on Tuesday, September 30. Bishop Pilcher was the confirming Bishop. Of the sixty-one candidates presented, 20 were from Kambala Girls' School, 20 from Scots Boys' College, and the remainder from St. Michael's parish. The confirmees have made a thank-offering for the purpose of making additions to the Baptistry.

VICTORIA.

Diocese of Melbourne.

DIOCESAN MISSION TO STREETS AND LANES.

The annual meeting of the Diocesan Mission to Streets and Lanes, held at the Mission House, Spring Street, on Thursday, September 18, possessed two outstanding features. One was the large attendance, which completely filled the hall, many finding it difficult to find seating accommodation, the other was the number of bishops present, including His Grace the Archbishop, and the Bishops of Ballarat, Goulburn and St. Arnaud, and Bishop Ashton. A tone of quiet optimism was present throughout the proceedings, at which His Grace the Archbishop presided. Prior to the meeting the Archbishop, accompanied by the Mother Superior, welcomed the Lady Mayoress. Welcome was also given to country visitors from Shepparton, Ballarat, Seymour, Geelong and Frankston. Reference was made during the proceedings to the late Mrs. Drought, this being the first annual meeting for many years at which she was not present.

The Bishop of Ballarat moved, and the Bishop of Goulburn seconded, the adoption of the annual report and statement of receipts and expenditure

for the year ended June 30, 1941. These showed much useful work had been accomplished, and a healthy financial position. Not that the work is not in need of continued monetary support, but because of the wise policy of the Sisters in not embarking on any undertakings unless the necessary money is first available. Canon Murray moved, Miss Kiddle seconded, the election of the retiring members of the council (including a new nominee, Mrs. John Mills), and the council representatives on the Children's Homes Committee. Mrs. J. D. G. Medley and Mrs. Stawell moved and seconded the appointment of the St. George's Hospital Committee, and the Rev. R. H. B. Williams moved and Miss Hall seconded, the re-election of the Children's Homes Committee. Thanks were also expressed to Mr. Leitch, honorary secretary of the successful Direct Giving Appeal. Mrs. Russell Clarke moved a vote of thanks to the speakers at the meeting, and this was carried with acclamation.

As the Archbishop had left to attend another meeting, the Bishop of St. Arnaud pronounced the Benediction, and thus closed what was unanimously voted the best annual meeting for a number of years, presaging, it was hoped, a year of successful work in all departments. Mention was made of the absence of the Warden (the Bishop of Geelong), on active service overseas, and the hope was expressed that he would quickly return.

"THE FRIENDS OF RIDLEY."

Friends of Ridley College keep October 24, 1941, free. An Australian Tea will be held in the garden and home of Mrs. H. E. Wragge, "Chowar," Kooyong and Balaclava Roads, Caulfield, Friday, October 24 next. Trams pass the door. Official opening at 3 p.m. Come! Bring a gift and buy a gift. Proceeds towards "Sinking Fund" for debt upon College buildings. —C.E. Messenger.

NEWS ITEMS.

"On October 8, a memorial to the late Deaconess Dorothy Champion is to be dedicated in the chapel at Deaconess House, 434 Gore Street, Fitzroy, at 3 p.m. We shall welcome all who are interested in the work of Deaconesses and of women church-workers on this occasion. There is a great demand for this form of Christian service in our parishes to-day, and the Deaconess House needs increased support if it is to do its work efficiently for the Glory of God.

"The annual Diocesan Synod begins on Monday, October 20. We shall need the prayers of all the diocese as we meet together to discuss our common problems and to ask for the guidance of God the Holy Spirit on all our deliberations and decisions.

"Day by day we pray for God's blessing on our sailors and soldiers and airmen in our struggle in defence

of Christian civilisation against aggression and tyranny. We need to ask God to give to our defenders an awareness of His presence with them in all the bodily and mental strain of continuous fighting."—From the Archbishop's Letter.

C.M.S. MEDICAL MISSION AUXILIARY.

As St. Luke's Day falls on a Saturday this year, the annual meeting of the Medical Mission Auxiliary will be held on Friday, October 17, at 2.30 p.m., in the Chapter House. Dr. Norman Griffiths, Medical Superintendent of the Church Missionary Society Hospital at Old Cairo, will be the speaker.

Farewell will be said to Miss Marjorie Moulton, Dr. Willesley Hannah's fiancée, who hopes to leave for Tanganyika in November.

The M.M.A. has sustained a severe loss in the death of two members of the Central Branch in September—Miss Olive Templeton and Miss Marie Hensley, who was in charge of the packing of parcels for Tanganyika. They will be greatly missed by their fellow members.

TASMANIA.

THE MISSION TO SEAMEN.

Jottings from Our Log.

If one could record the stories told round the fire at the Mission these winter nights they would fill a volume. Here is one told by a Sydney boy from an inter-State ship. He went to England, then he thought he would like to visit Spain during the Civil War. In a Spanish port General Franco's bombers came over and sank his ship. Stranded and penniless he joined the Government forces as a non-combatant. Driving a motor lorry in a barren stretch of country, taking supplies to the Army, bombing planes caught them again, over went the lorry into a bomb crater, with both arms broken he was nursed by nuns at Barcelona. In London he joined an Orient ship, and while walking across a canvas it split and he fell to the deck breaking both arms again; now he smiles at his struggles to turn over the pages of his books by blowing them over with his mouth during the time he could not use his hands.

Mr. T. W. Morgan, who is an old friend of the Mission, has been assisting us with the work here. At an intercession service and also a sailors' service held on a recent Sunday he accompanied the hymns on the organ. Mr. Morgan, while serving recently as engineer in a ship formerly well-known to us, was bombed and sunk four hours after leaving Newport harbour (Bristol Channel). Joining another ship he was taken sick in Sydney, but a magnet drew him to Hobart and he has decided to stay with us, and we welcome his interest and assistance in the work.

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ORGANIST.—St. Silas' Church, Waterloo. An Organist required. Apply, the Rector, St. Silas' Rectory, Waterloo.