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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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REASONS FOR THE REFORMATION

(By the Rev. R. C. M. Long)

perpetually in the human is a question, expressed in the Book of Job, "How can man be justified with God?" It is the longing of man's soul, and, in Christ came in loving to this world. The precious cross and passion, a gift for all men, is inscribed in the which the Church is committed to guard and to proclaim; but of the Middle Ages, dominated by Rome, lost this all-sufficient man's greatest need, and the when it became clear to men that something was fundamentally wrong, and that a radical change was imperative.

The discovery of the essential Christ's atoning work on Calvary, the consequences which it brought from, led to the Reformation movement, which, starting in Germany, swept through many parts of the British Isles, and has since been felt to this very day. As, of course, a number of men, which the change known as the Reformation was brought about, resulting from causes without and from within the Church

themselves the fundamental truths of the Christian Faith.

2. This period coincided with the Age of Discovery. Columbus in 1492, and Vasco da Gama in 1497, had opened the new world of America, India, and the East to an astonished Europe. The enlarged outlook thus

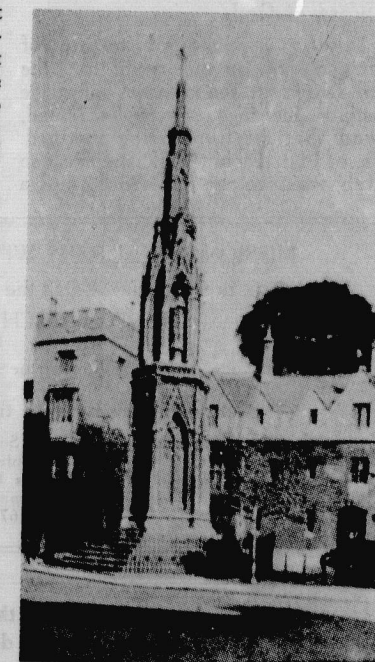
3. The growth of national spirit in many places, as, for instance, in Austria and England, has to be taken into account, for people in their restlessness were rallying round their own sovereigns, who, claiming their rights, resented from time to time interference by the Papacy in their domestic affairs and their being used as pawns in the schemes of papal policy.

But, as the Reformation was not due to outside influences alone, we must look within at some

INSIDE CAUSES.

For a considerable time before the Reformation actually got under way there had been growing and widespread dissatisfaction. For instance, Wiclif, Wolsey, and many another in England, and Huss, Jerome, Savonarola, to mention but a few names on the Continent, had inveighed against the errors and abuses of Rome. Many of them were loyal to the Roman Church and earnestly sought to bring about reform from within. They did not break with Rome, rather Rome broke with them in the persecution which followed. Three Councils of the Church, Pisa, Constance, and Basle, held early in the fifteenth century, are sometimes called Reforming Councils, for they made valiant efforts to reform glaring evils in high places within the Church, despite their apparent lack of knowledge of the primary cause of the trouble.

But Rome would not condemn nor abandon the evils in her system even when they were disclosed, nor would she renounce the pretensions that lay at their root.



THE MARTYR'S MEMORIAL, OXFORD.

Outside Influences.

One of the most amongst these must be the revival of Learning. When the people was taken by the Turks, the exodus of classical scholars from the East to the West, resulting in an intellectual awakening on a large scale, and the Renaissance, as it is called, brought about a new spirit, poetry and philosophy. The language of the New Testament in the original tongue (Greek) by Erasmus in 1517, and the subsequent translations disseminated by the invention of printing, enabled people to discover for

gained wrought a vast change in opinion concerning the imperial schemes of the Emperor, and Pope, the temporal and ecclesiastical heads of the Holy Roman Empire, which, from the days of Charlemagne had been the dominant idea in the political affairs of Christendom.

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THE FINAL SPARK.

It has been said that the reason for the Reformation was the building of St. Peter's at Rome. Historically there is something to be said for this bald statement. It came about thus: Pope Julius II, moved by pride and ostentation, dreamed of a lordly building at Rome that would rival the most wonderful architectural splendours of ancient times, and, becoming engrossed with this idea, set about the construction of the mighty St. Peter's, Michael Angelo, Raphael, and other masters being engaged in the great enterprise.

The task of paying for it fell largely upon his successor, Pope Leo 10th, who began reaping in money by the sale of Indulgences (or Pardons), which were hawked through Christendom. Whatever may be the interpretation placed upon them now, to the common people of those days it meant the purchase of so much licence to sin, which, of course, became a scandal. When challenged, instead of denouncing and abolishing the sale, it was defended and the detractors were denounced.

The controversies that ensued led to a complete exposure of the Roman System. The Christian Faith taught that the way of Salvation lay in Christ alone, His offering of Himself in sacrifice upon the Cross as the one all-sufficient Offering for our sins, and that it is the common right of every believer to have direct access to God through Him as Mediator between God and man.

But now was revealed the significance of the elaborate system of Roman Catholicism, which included the new meanings given to the Sacraments, particularly the doctrine of Transubstantiation (promulgated in 1215), the power of the priesthood through the confessional, the threat of excommunication, Mariolatry, the invocation of saints, the veneration of images and relics, and many other such things.

Altogether these had become a barrier between the Saviour, and the souls of men, and in the absence of the Bible amongst the people, held them in thrall. No answer was provided to the longing in the heart of man for God except complete acceptance of creed, observance of the prescribed forms, and payment of the dues demanded.

Little wonder then that when the light of God's Truth broke upon many a heart, it was felt that there was something fundamentally wrong, and the Reformation was the natural and inevitable outcome.

ROME'S CLAIMS TESTED

So, broadly speaking, Rome's claims were tested along two main lines:— First, judged by the standards of life as laid down in the Bible, the malignant evils of luxury, laziness, immorality, etc., under the prevailing monastic system, and the scandals associated even with the Vatican itself, compelled denunciation, and, where possible, a breaking up of the haunts of vice, together with a positive assertion of the Christian manner of life as set forth in the Word of God.

Secondly, a thorough testing of Rome's claims on the anvil of the Bible, where in the clearest language Christian doctrines are to be found, showed that far from being justified, much of the teaching of the Roman Church was grossly erroneous, and a

perversion of the Truth of God, demanding repudiation and a restatement of the Gospel message. It has been truly said, "The Bible was fatal to the pretensions of Rome."

So the Reformation came, and, finding Romanism both incapable of pointing men to Christ the only Saviour, and unwilling to correct her teaching and amend her ways, threw off the yoke of Rome.

The great leaders whom God raised up such as Luther, Calvin, Knox and Cranmer, were the voices to make articulate the new-found knowledge of God in Christ Jesus, and the awakened conscience of mankind.

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ANTI-REFORMATION TRENDS

(By Rev. C. Sydney Carter, M.A., D.D., F.R. Hist.S.)

Canon 7 of 1604 speaks of "the Reforming this Church from that gross superstition of Popery," referring thereby to the Edwardian Reformation and the Elizabethan Settlement of the Anglican Church, and the Coronation Oath calls "the doctrine, worship and government of the Church of England as by law established" "the Protestant Reformed religion." And Archbishop Laud speaks of "the true Protestant Religion established by law in this Kingdom."

Now the guiding principle of this Protestant Reformation Movement was that "the Word of God is the only Truth," and the great achievement of the Reformation was the subordination of Church teaching to Holy Scripture. In other words, that the Bible must take precedence over the Church. Accordingly, Bishop Sanderson, the author of the "Preface" to our Prayer Book, re-affirms this position when he says, "The Church of England has nourished me up to become a Christian and a Protestant and the sober English Protestant makes the written Word of God the sole and perfect rule of all matters of faith." "In this religion I have lived and in this religion I hope to die."

Our Article VI asserts this Protestant final rule of faith most clearly. It is the hall-mark of our Church's doctrinal position and is repeatedly affirmed in our Articles and Prayer Book, and it was fully accepted by our leading Reformers and later theologians. This final appeal to Scripture firmly bound the English and Continental Reformers together, so that Bishop Andrews could declare "We hold one Faith as the Harmony of our Confessions sufficiently testifies." More-over this close fellowship depended on the common acceptance of a true Scripture Faith and not on any particular form of worship or government. For our Reformed Church never laid down any theory of the necessity of an Apostolically descended Episcopal ministry, and the persistent attempt of "Anglo-Catholic" scholars and historians to claim Apostolic and Scriptural support for such a theory has so far failed. Our English Reformers, therefore, although retaining for themselves the historic episcopal polity, maintained full communion with other Reformed, non-episcopal Churches in Scotland and on the Continent. Bishop Joseph

Hall, the author of "Episcopacy by Divine Right Asserted," declared, "We agree with you in every point of Christian doctrine without the least variation." We hold episcopacy only for the "bene esse" of the Church.

Bishop Cosin was specially anxious that the exiled Anglicans in France should communicate "reverently with them of the French Reformed Churches, who profess the same religion, and make no schism between their Church and ours," since as he asserted "there was no prohibition of our Church against this practice as there is against communicating with the Papists."



ARCHBISHOP CRANMER.

Similarly, in the next century Archbishop Wake authorised Anglicans, abroad, to communicate with the Reformed Churches and also welcomed Lutheran and Reformed Churchmen to Anglican Communion Services." This ruling was again confirmed in 1914, when, in the "Kikuyu Judgment," Archbishop Davidson declared that "there was nothing inconsistent with the principles of the Church of England for a non-episcopalian to receive the Communion in Anglican Churches." This full identification with the Protestant Reformation has been the clear position of the Church of England, so that the Bishops told George I in 1717, that "the Church of England was the chief of the Protestant Churches." But

to-day this traditional attitude of our Church is being increasingly and seriously challenged and we are told "that the Church of England stands midway between Rome and Protestant Christendom."

In a book just issued, to instruct the youth in the distinctive teaching of the "British Churches," the Youth Secretary of the British Council of Churches is unfairly chosen to state the official doctrine of the Church of England in view of the present day "Search for Unity." He is evidently an "Anglo-Catholic" and actually asserts that the Church is "governed in matters of Faith and Order by Convocation," in spite of the requirements of Canons 5 and 34 (1604) that all clergy must accept the 39 Articles as the "true religion and Faith of the Church of England." He then categorically declares, contradicting Archbishop Davidson's "Judgment," that Free Churchmen "cannot be invited to an Anglican Communion Service because they continue to reject its beliefs." He ignores the fact that all Dissenting ministers freely subscribed to our doctrinal Articles, as required by the Toleration Act! Even John Robinson, the leader of the Separatists, affirmed in 1620 that they all "wholly assented" to the Anglican Confession of Faith.

Again, where does the Church of England teach that "Bishops are the successors of the Apostles," and that "the threefold ministry is Christ's plan," or that "the doctrine of the Real Presence is a distinctive teaching of the Church of England." Our Article 28 and the "Words of Administration" show clearly that the "Real Presence" "is not to be sought for in the Sacrament," but "in the worthy receiver" who "feeds on Christ in his heart by faith."

We must also affirm that the rigid intolerant attitude of Convocation to the Church of South India is seriously at variance with our traditional Reformed position. In 1931 full Intercommunion was authorised between the unreformed "Old Catholic" Church and our Church, although that Church adds "Tradition" to Scripture as the rule of Faith, believes in the propitiatory Sacrifice of the Mass (the rejection of which sent the compilers of the Anglican liturgy and Articles to the stake). It also practises the Invocation of Saints." Yet full intercommunion is denied to the Episcopal South India Church—Convocation even refusing to authorise its bishops and clergy, when in England, to celebrate the Holy Communion! Even their very

status is questioned by a "substantial minority" because of their determination to maintain fellowship with "non-episcopal bodies."

The new Canons now being discussed in Convocation also contain indirect attacks on the Reformation teaching and practice of our Church. By Canon XIII, "deviations, additions and alternative Uses" from the Prayer Book can be legally authorised by the Convocations **without** the confirmation of Parliament and without the concurrence of the laity whom they directly concern. By this means non-Scriptural Eucharistic teaching and worship from the rejected 1928 Prayer Book can be at once authorised. Our existing "Confirmation rubric" cannot properly be interpreted as applying to nonconformists, especially since the passing of the Toleration Act which established the Dissenters way of worship."

The prolonged controversy in the early years of the XVIIIth century to stop "Occasional Conformity" by Dissenters being abused simply for political ends, would have been meaningless and purposeless if they could then at once have been repelled on the ground of want of Confirmation! Moreover, even the Occasional Conformity Act 1711 did not ban Dissenters from the Lord's Table, it only fined them heavily if **within a year** they attended a Dissenting Conventicle! But the new proposed Canon XXI in re-introducing this rubric **now** would

contradict its restriction and application "to our own people only," and in effect it would forbid the occasional reception of Holy Communion by non-conformists, thus reversing a traditional Reformed practice confirmed by Archbishop Davidson. This would be a serious set-back to the Reunion Movement.

These are only a few examples of modern dangerous "Anti-Reformation Trends" which need our special vigilance. A successful appeal for Disestablishment, amongst its many evil consequences, would leave the field open for an Anglo-Catholic assault on the whole Reformation character and teaching of our Church. We should no longer be able to declare with Bishop Christopher Wordsworth that "the Church of England became Protestant at the Reformation that it might be more truly and purely Catholic." The constant struggle to-day in our Church is between the maintenance of Scriptural Christianity as restored by our "holy Reformation" and the return to the corrupted Christian traditions and Usages of the Medieval Church.

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1. "Hist. of His Troubles" 439 (1695).
2. Wordsworth, "Christian Institutes" IV. 581.
3. "Responsio," p. 36.
4. Works, viii 58 (1937).
5. Cosin, "Corresp.," II, p. viii.
6. Sykes, "Jablonski and the C. of E." p. 29.
7. Carter, "Ministerial Commission," p. 42. And others.

JOHN KNOX

(By Rev. Robert Swanton, M.A., B.D.)

An American tourist, standing outside the north-west door of Glasgow Cathedral, surveyed the sombre mass of pretentious mausoleums which crowd the slope of the Necropolis cemetery. On the crest of the hill is a commanding statue. "Who is that?" enquired the American, pointing in its direction. "John Knox," replied the Cathedral attendant. "John Knox," mused the transatlantic visitor; "and who was John Knox?" The eyes of the Scot dilated slowly in accumulating horror. "Man," said he, hoarsely, "dae ye never read your Bible." So commanding was the personality of Knox and so thorough was his work



JOHN KNOX.

that many have spoken of the Church of Scotland as if its history began with him. That is a stupid blunder, such as Knox and his fellow Reformers would have denounced severely. What they did was to clear out of the Church of Scotland, a malign, intrusive influence that ought not to have been there. The influence of the Papacy, it is said, made for degeneracy in Scotland more than in any other part of Europe. This influence must go that the ancient Church of Ninian and Columba, which it had invaded, might recover its soul.

Knox, who was born near Haddington in 1515, and educated at Glasgow for the priesthood, appears first on the page of history as the associate of Wishart, the Reformer, for whose protection he had the honour of carrying a two-handed sword. During the period following the martyrdom of Wishart and the capture of St. Andrew's Castle, which had become the protestant

stronghold, Knox passed through the sore and humiliating experience of serving for a year and a half as a slave at the oars of a French galley. Peace with France gave him release, and on being sent back to England he settled at Berwick on Tweed, where for some years he exercised a successful ministry. Those were the days of Edward VI, when a man of Knox's conviction was welcomed in the Church of England. He was appointed a Chaplain to the King and offered the bishopric of Rochester, which he refused. He is credited with having obtained the insertion of the "black rubric" in the Prayer Book — an explanation that though kneeling at Communion was practised it implied no "adoration," and therefore no acceptance of the Romish doctrine of transubstantiation.

In 1553 Mary succeeded her half-brother Edward and Knox and many more found it necessary to flee the country. Finally he found his way to Geneva, which, under Calvin, had now become the international centre of the Reformation. Knox was ever to remain a devoted admirer of what he saw at Geneva, which he enthusiastically described as "the maist perfytt schoole of Chryst that ever was in the erth since the dayis of the Apostilis." Knox accepted the general position of Calvin as truly biblical and the Church which he eventually organised in Scotland was meant to embody a complete rejection of ideas and practices which had been added to the Church without scriptural authority. Knox said: "Whatsoever He approveth by His eternal word, that shall be approved, and whatsoever He condemneth, shall be condemned."

In 1559 came the summons to return to his native land. It is impossible to tell here of the crowded events of 1559-60—of the Congregation of Jesus Christ (as the Reforming party termed itself) of Knox's appearances at Perth, St. Andrew's and Edinburgh, of the siege of Leith, of the English troops of the Regent, Mary of Lorraine, or of Knox's prayer that there might never be again enmity between England and Scotland. The Reformation in Scotland was a movement carried through in the face of unrelenting hostility; and the storm reached its height in August, 1560, when the Scottish Parliament abolished the jurisdiction of the Pope in Scotland. So Scotland was Protestant; and nothing, it seemed, was now required but to reorganise the Church. In four days Knox and his five friends (all named John) were ready with the Scots Confession, which was adopted as "whole-

some and sound doctrine grounded upon the infallible truth of God's Word." Equally famous was the Book of Discipline. In it Knox sketched a constitution for the Church, largely based on what he had seen at Geneva, concerning which he had said: "In other places I confess Christ to be truly preached; but manners and religion so truly reformed I have not yet seen in any other place." The Book also contained proposals for dealing with the wealth of the Church—computed by some to be half the wealth of the country—but these were rejected almost as soon as drawn up because the nobles wanted the wealth of the Church for themselves. But every step that has been taken in Scotland for education, for poor relief, or for the upkeep and extension of the Church has followed along the line of Knox's policy.

In 1561 Queen Mary returned from France; and for the next four years the history of Scotland is the story of Knox and Mary. These were the critical years of the Reformation, not for Scotland only, but for all Europe. For a time it seemed as if Mary was bound to win; and her success would have meant the triumph of Rome. She drew Knox's allies from him one by one. Only Knox remained immovable. "The voice of one man," wrote the ambassador of England, "is able in one hour to put more life into us than six hundred trumpets." In the end he won the day for the Reformation.

Knox has been accused of many things, but never of seeking any advantage for himself. He was not a politician, though he had to work with

politicians. He was a man of faith, intent on winning the day for God. "I am in a place where I am demanded of conscience to speak the truth," he said to Queen Mary in the heat of the battle, "and therefore the truth I speak, impugn it whoso list." He was a man of his own time, with the thoughts of his own time; but his appeal was always to men's consciences, never to their interests.

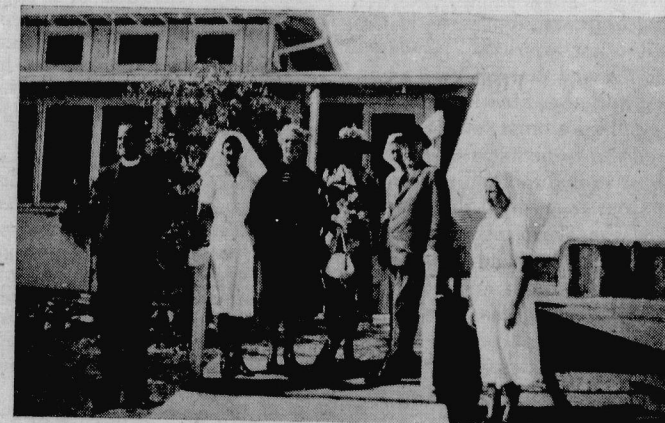
In an age of storm he was remembered above all things for his utter fidelity and fearless heart.

Knox was buried near St. Giles' Church in Edinburgh, and over his grave the Regent Morton uttered the words: "Here lies a man who in his life never feared the face of man."

The great monument of the Reformation at Geneva shows such figures as Luther, Calvin, Zwingli, Beza, William the Silent, Cromwell and John Knox. As the representative of the Scottish Reformation none other than Knox could have been chosen. Froude declares that amongst British Reformers "no grander figure can be found than that of Knox." Thomas Carlyle has called him "the one Scotchman to whom his country and the world owes a debt."

On the Tree of Life eternal,
Man, let all thy hope be staid;
Which alone, for ever vernal,
Bears a leaf that shall not fade.
—Bishop Hoare.

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.



From left to right: Rev. T. J. Hayman, Sister L. Loane (Penong), Dr. Freda Gibson (B.C.A. Flying Doctor), Mrs. Fisher, Sister M. Horsburgh (in background, Matron of Cook Hospital), Archbishop of Canterbury, Sister M. Ross (Cook).

22nd ANNUAL REFORMATION RALLY

THE CHAPTER HOUSE

(Next door to St. Andrew's Cathedral)

FRIDAY, 10th NOVEMBER, 1950

at 7.45 p.m.

Chairman: DR. F. G. N. STEPHENS

Speakers: Canon M. L. LOANE, M.A.; Dr. H. GUINNESS, M.R.C.S., L.R.C.P.

Subject:

"THE MARTYRS OF THE REFORMATION—

WHY DID THEY DIE?"

A LANTERN LECTURE will be given at 7 p.m. by Archdeacon R. B. Robinson on "The Work and Witness of the Church"

COME AND BRING YOUR FRIENDS

THE REFORMATION RALLY TEA will be held in the Lower Chapter House on Friday, 10th November, at 6 p.m. Admission by ticket. Donation 2/6.

Tickets obtainable from your Rector or C.R. Office.

NOTES AND COMMENTS

"The principle of the Reformation was the rejection of what was new and false and the restoration of what was old and true." In Dyson Hague's description there were three stages in the story of the Church—Formation, De-formation, Reformation. It was no new Church that was formed but the old Church reformed and cleansed from the errors in doctrine and practice that had hidden the simple truths of the Gospel — The Evangel. A writer in the "Auckland Gazette" some years ago showed the difference between the old days and the new. He wrote:

"The Evangelical tradition, commonly and not very happily called the 'Low Church' tradition, was a product of the sixteenth century revolt against the corruption of the primitive Gospel which had taken place in the mediaeval Church. The Middle Ages was the period of ambitious system-making; all system-makers tend to subordinate the individual to the system, and the vice of the mediaeval Church was that of viewing the salvation of the individual largely in terms of his being incorporated into the great ecclesiastical system. Evangelicalism represents a healthy protest against such an unspiritual and demoralising conception of religion. As against such a viewpoint it emphasises each man's direct answer-ability to God for his own life and real personal faith as the necessary prerequisite of true Christian living. Without this, mere outward membership of the Church and participation in religious ordinances can be of no avail whatever, but only serve to strengthen a dangerous illusion."

The Reformation stood for the real freedom of the individual. "To his own Master he standeth or falleth." The galling bondage of sin was at the root of all other spiritual bondage. When men realised that in Christ alone is salvation and that He alone, by the one offering, had atoned for man's sin and secured the forgiveness of all who by faith were united to Him, the whole system of Rome's spiritual domination over them was shorn of power and men realised that they had been given freedom from this guilt and curse by Christ alone. It was this great truth that became the vital power of the Reformation.

The Reformation appeal to every believer in Christ is "Stand fast in the liberty wherewith Christ hath made us free and be not again entangled with the yoke of bondage."

The Korean War seems to be in its last phase. Resistance is weakening down and the territory remaining to North Korea is so reduced in size and the army so attenuated and demoralised that the end is almost in sight. For this we may indeed be thankful. But, for there is a **but**, the stress on the Communistic character of the war and the hordes of Communists that are within easy distance of Korea bids us remember that quite possibly the impudent claims and aggressive spirit of Soviet Communism may easily cause a very grave extension of the war. We imagine that that is a fear that is causing great concern in America and in Great Britain. It would almost seem impossible that those aggressive peoples could restrain themselves from entering into a conflict that really is of their own making. The Soviet and its followers cannot be trusted to abstain from action if there seems to be any real likelihood of success against what are really the free peoples of the world. The lust of power and world domination have just the same grip upon Russia and its satellites as upon any of the former would-be world despots. We are glad that the World Council of Churches has given a Call to Prayer by the issue of a special prayer in this crisis.

Some nicknames are persistent throughout the years. Some years ago the wife of a friend of ours was troubled with insomnia. At times he would read to her in the hours just after midnight, usually with good effect. But one night he got hold of a volume of Dean Inge's works containing a chapter out of the usual strain. The result was alarming, instead of the usual allurements to sleep, they were both so convulsed with laughter that sleep retired to a greater distance and made them wonder why the writer was dubbed "The Gloomy Dean." But to-day in the years over 90 we have the pathetic situation from his own admission that a gloom has settled upon him, producing for him a kind of hopeless outlook for what is to come. How sad that a man with such brilliancy of literary power and theological learning should be found in these declining years of his life in such

a condition of mind and soul. Just recently an article written by his own hand reveals a state of mind so really different from the strong faith he revealed in the days of his sorrow when his child Paula was taken by Christ to the Father's Home. He closes his description of her passing with the hope that others would find the comfort that was his, "Some will, I hope, be reminded of children who, like our little daughter, have been lent them for a time and then taken home into the presence of the Lord of little children." . . . Some may perhaps have the same feeling that we have, that there may be a wonderful completeness in a life which only lasted a few years. "She, being made perfect in a short time, fulfilled a long time, for her soul was very dear to God." We imagine that these sentiments, expressed in his earlier days, better manifest the true man, than the scare headlines of his latest address to the Modernist Conference from which issued the report.

One evening during the year 1929 the Chapter House in Sydney was filled to overflowing with an enthusiastic gathering of church people met to celebrate the four hundredth Anniversary of the Diet of Spire when Protestant Princes presented a document protesting against a law implementing the will of the Pope for the forcible suppression of religious freedom. The men who joined in that protest stood together and were determined with God's help to preserve for themselves and for those dependent upon them their religious liberties.

This was a notable event in the history of the Reformation on the Continent and has the added interest of earning the general name Protestant for those who in Western Christendom reject the distinctive doctrines and claims of the Papacy.

At the Sydney celebration above referred to the chief speaker was the late Dean Talbot. Soon afterwards a representative committee was formed of members elected by the Sydney Clerical Prayer Union, the Anglican Church League and the Directors of the Australian Church Record with a view to organising an Annual Rally, to reaffirm the great scriptural doctrines and principles for which the Reformation of the sixteenth century stood. This has been carried out. The twenty-second consecutive Reformation Rally is advertised elsewhere in this issue for Thursday, November the 10th at

(Continued foot next column)

PERSONAL

The Rev. T. Gee, formerly rector of St. Paul's, Castle Hill, N.S.W. is to be inducted to the cure of Warrigal (Vic.) by the Lord Bishop of Gippsland on Friday, November 3.

The Rev. Colin de Clouet Craven-Sands, Th.L., recently Chaplain R.A.N., has accepted nomination to the parish of St. Paul's, Castle Hill, N.S.W. He will begin his ministry at Castle Hill early in the New Year.

Archdeacon H. G. Robinson, vicar of Mackay, North Queensland, has been appointed Bishop of Riverina. He graduated from Trinity College, Melbourne, in 1923, was curate of St. Peter's, Melbourne, 1922-24, Chaplain R.A.N. 1924-27, priest-in-charge of Boort, 1927-29, then went to Queensland where he was rector of Herne Hill 1930-37, Townsville 1937-39, and Mackay in 1939.

The Rev. Norman Fox, Rector of Fivedock, has been invited to preach at the Induction Service of the Reverend James Payne to the Parish of Nimbin (Diocese of Grafton), on Wednesday, the 8th of November. The invitation was extended by the Bishop of Grafton. Mr. Payne served under Mr. Fox at St. Michael's, Flinders St., and again at Lismore.

The Rev. K. Campbell, curate at Manly, N.S.W., has been appointed Curate at Port Kembla, N.S.W.

The Rev. H. J. A. Edwards, Curate of Holy Trinity, (Dulwich Hill), has been appointed Rector of Kangaroo Valley, N.S.W.

The Rev. N. Bathgate, Curate at Lithgow, N.S.W., has been appointed Curate at Balgowlah, N.S.W., as from 1st March, 1951.

The Rev. A. R. Mace, Rector of St. John's, Toorak, Victoria, has been appointed a Canon of St. Paul's Cathedral, Melbourne. We offer our congratulations to Canon Mace.

Canon Loane, Vice-Principal of Moore College, Sydney, is due to arrive in Sydney on Monday next by the "Orcaades." Canon Loane has visited England, the Sudan, Kenya, Tanganyika, and Abyssinia.

Dr. Paul White, of Sydney, is due to arrive in Sydney on Saturday of this week, after visiting America, England, East Africa and Indonesia. At Cambridge, England, he was a delegate to the World Inter-Varsity Conference.

(Continued from previous page)

7.45 in the Sydney Chapter House. Hitherto the hall has always been well filled.

There is a special call this year to church people to rally to the support of those great scriptural truths and principles brought again clearly into the light at the Reformation and which are for us enshrined in the articles and formularies of our own Church of England. Truth needs constant affirmation and constant defence.

Is this a record? Mr. J. T. Gray and four sons in the choir at St. Matthew's, Bondi, two are junior choir boys, the other two have graduated from juniors to seniors, with helpful bass voices like their father. The latter is Superintendent of North Bondi Sunday School, therefore it is not possible for him always to attend morning service at St. Matthew's, but very frequently he and his four sons are present. We think it is a unique record and wish them much joy in assisting in the leading of the praises of God in His house.

Mr. Willis J. Williams, M.B.E., who was for fifteen years the Hon. Treasurer of Moore Theological College, Sydney, and who early this year went to Launceston, has decided to remain there permanently. He is a member of St. John's Church, of which the Rev. L. Sutton, M.A., late of Ashfield, Sydney, is rector. Mr. Williams has been elected a member of the Tasmanian Committee of the British and Foreign Bible Society. He was the chairman for many years of the N.S. Wales committee. He has also been appointed a member of the Church Missionary Society's committee in Launceston.

We regret to record the recent death through a motor cycle accident of Mr. Robert Palmer, of Victoria. Mr. Palmer was a student at Moore College, Sydney, at the time of his death. He had served with C.M.S. as a school teacher to the Aborigines in North Australia and he had hoped to return to that work in the near future.

We are glad to read that the Rev. S. F. Allison, Principal of Ridley Hall, Cambridge, has been appointed by the King to succeed Dr. Wilson as Bishop of Chelmsford.

St. John's, East Willoughby, has been created a Parish and the Rev. C. E. A. Reynolds is to be inducted on Tuesday, 21st November, by Archdeacon A. L. Wade. All friends are invited to be present, the clergy are asked to robe.

To-day is not yesterday; we ourselves change; how can our works and thoughts, if they are to be always the fittest, continue always the same? Change indeed is painful yet ever needful; and if memory has its force and worth, so also has hope. —T. Carlyle.

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THE CHALLENGE OF DEATH.

(By the Rev. W. F. Pyke, Rector of Gordon, N.S.W.)

There is one thing certain about our human life on earth, it is the end. We shall all die. Our very living is a dying, and every day that passes for us is a day nearer the grave.

This is true, not only of individuals, it is true of communities, nations, civilisations and the whole of the race of men. St. Paul says "as in Adam all die." "Through one man sin entered into the world and death through sin."

Adam here is not merely an isolated individual figure placed by a myth-making imagination at the beginning of history, Adam is a real man. He is the head of that body corporate of mankind of which we are all members. He is the parent stem of that vast tree of humanity from which we all derive and of whose nature we all partake. We are all children of Adam. The old Adam lives and dies in us all and we in him.

This fact of death has always perplexed the minds and troubled the hearts of men and for the most part, they have never been reconciled to it. The stories told among primitive peoples about the origin of death show universal unbelief of mankind as to its naturalness and necessity.

Modern man looks to science for light on the problem of death which in theory they regard as an entirely natural phenomenon. Science has not as yet solved the problem.

But perhaps death does not belong to the true nature of things. Primitive mythology and Pauline Theology may contain some inkling of the truth about death.

Christian thought traditionally connects death with sin. Although the fact of having to depart this earthly life does not necessarily mean it is due to sin. It might well be that Adam would have lived in the Garden of Eden only for a time. His temporal life being simply a preparation for eternal life.

It is sin that has given to death its sting. It is sin that makes it deadly, for the essence of sin is lawlessness, an unwillingness by man to accept God's appointment for him to be his Master. By his sin he is alienated from God, from the source and giver of his life, so he must die. His whole being is subject to the process of corruption and decay. Physical death is a sign that man is not his own master. He did not

create himself, and he cannot preserve himself. God alone has immortality, and we can only have it if we are reconciled to God. We receive it as a gift from Him.

What happens to us when we die? Does death make a final end of us? or do we in some sense survive it? The common view is that when we die we are "done for." Death to many means a complete loss of individuality, of consciousness and personal identity. If anything survives us at all it is our influence on posterity, a brief contribution in the scheme of things. This is fostered by a materialistic outlook of life by many in these modern times.

But human personality might conceivably survive bodily death in a form inaccessible to scientific investigation. Science cannot prove or disprove it. The very size of the universe and the insignificance of man may delude us into believing in a life after death.

In the first place this theory that death ends all is being far too optimistic and is a piece of wishful thinking about life. What could be nicer than to believe that at death we fall into a dreamless sleep for ever? What pleasanter thought than to escape from the troubles, fears and frustrations of this life, free from all responsibilities and from giving any account of what we have done with our lives.

In the second place, if death ends all then we are lacking in the ethical seriousness of our life. It implies that good and evil, truth and error, righteousness and wickedness all amount to the same thing in the end. This is pagan thinking. "Let us eat, drink and be merry for to-morrow we die." What meaning or sense is there in life at all?

But if death does not end all, what kind of hereafter may we expect? Surely not that shadowy and gloomy existence of the Hebrews who believed in Sheol and Hades. Such a belief did

not come up to the standard of the ancient philosophy of Plato who believed that the essential part of man is imperishable and essentially divine, that the soul belonged to the super-sensible world of eternal realities.

We believe the Christian truth is that we are united with God in the hereafter. That God is the Creator of the whole man, body, soul and spirit; that Jesus Christ is the Redeemer of the whole man, even to the redemption of our bodies.

The Gospel of Jesus Christ gives us a sure and certain hope of salvation now and hereafter. In Adam we all die, but in Christ we are all made alive. By Christ's Incarnation, Cross and Resurrection He brought in a new order of righteousness, a new life in the midst of the old order of sin and death. He brought life and immortality to light in the Gospel.

Christ is the head of a new race, a new redeemed humanity. We are reconciled to God through Jesus Christ and partake of His Righteousness, a new life of victory over sin and death. We shall all depart this life, but we have been ransomed, healed, restored, forgiven! This life in Christ cannot be destroyed by death. We are living in communion with God, and we shall not be severed from Him hereafter.

Death to the Christian, is no more than falling asleep as we do every night. As through suffering and death Christ entered into His glory, so shall we when God sees fit to take us away.

This thought of glory hereafter is woven into the very texture of Christ's teaching and should make us fill our earthly lives with eternal significance.

"Twilight and evening bell, and after that the dark,
And may there be no sadness of farewell,
When I embark;
For though from out our bourne of time and place,
The flood may bear me far;
I hope to see my Pilot face to face,
When I have crossed the bar."

FESTIVAL OF BRITAIN, 1951.

OPENING CEREMONIES.

With the approval of His Majesty the King the programme for the opening ceremony of the Festival of Britain, 1951, will be as follows:—

On the morning of Thursday, May 3, Their Majesties the King and Queen will attend a Service of Dedication in St. Paul's Cathedral. Members of the Royal Family, leaders of the nation, and representatives of many walks of life will also be present.

After the service, the King will broadcast to the world from the steps of St. Paul's Cathedral a declaration that the Festival of Britain is open throughout the United Kingdom of Great Britain and Northern Ireland. Their Majesties will drive to and from the Cathedral in procession.

On the morning of Friday, May 4, the King and Queen will be the first visitors to the South Bank Exhibition, London. On the afternoon of the same day, the Exhibition will be opened to the public.

CAMP FOR OVERSEAS VISITORS TO FESTIVAL OF BRITAIN.

For less than £1 a week young overseas visitors to the Festival next year will be able to camp on a special site at Chigwell, in Essex, about 13 miles from London, and with easy access by road and rail to the capital. Arrangements are being made for 40 acres of a 170-acre site to be set aside for campers.

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THE SACRIFICE IN HOLY COMMUNION

"Wherefore, also, O Lord, we Thy servants . . . do offer unto Thy excellent Majesty, of Thy gifts and bounties, a pure offering, an undefiled offering, the holy bread of eternal life and the cup of everlasting salvation."

These words are a translation of portions of the long prayer of consecration in the Latin Mass. Even as they stand they are of particular interest sacerdotally, for they plainly suppose that all the worshippers join in offering the sacrifice, not simply the priest. In this supposition lies the remnant of a truth coming from Apostolic times, namely, that the whole Church is a priesthood. St. Peter speaks of his Christian friends as "a chosen generation, a royal priesthood" (1 Pet. 2:9). In the Epistle to the Hebrews (10: 19-22) we are exhorted to enter into the very Holy of Holies, whither our High Priest has entered once for all. The highest act of worship is sacrifice, and to this we are called.

The conception, therefore, that the Service of Holy Communion involves sacrifice is not at all awry, the term "sacrifice" has a double application which we do well to examine. In one application it can have no direct reference to Holy Communion. In the other, it is essential if the communion is to be real.

Sacrifice may mean propitiary sacrifice, i.e., an offering made to God to produce reconciliation for sin, an atoning sacrifice. In order to realise that all propitiary sacrifice for sin is accomplished—offered and accepted once for all—we need only study Hebrews 9: 24 to 28. Here the inspired writer contrasts our Lord's high-priestly sacrifice of Himself with its prototype, the Levitical high-priestly sacrifice which was repeated annually. Our Lord offered Himself once, and needed not to offer Himself often. Common sense tells us that a sacrifice has achieved its purpose if it has been accepted. He would have had to suffer again and again until it was accepted (verse 26). But Christ was **once** offered, and that event on Calvary was as final as death is to the earthly life (verse 27). Christ now is seated on the right hand of the Majesty on high, from henceforth expecting till His enemies be made His footstool (Heb. 10:12). Since the sacrifice has been accepted, He is described as sitting.

Nowhere is Christ described in Scripture as standing before God offering Himself repeatedly or eternally. Nowhere is He described as pleading His sacrifice as High Priest. St. John speaks of Him as our Advocate with the Father, the propitiation for our sins (1 John 2: 1, 2); but an Advocate pleads on grounds of fact, whereas a Priest seeks mercy towards an offering or worshipper. Christ has obtained that mercy once for all. Himself the eternal testimony to the efficacy of His sacrifice, He has entered into the glory of His perfect obedience and waits for the day when His kingdom shall be proclaimed (Phil. 2: 9 to 11).

The claim that sinful men can repeat or supplement that perfect atoning sacrifice of our High Priest is, therefore, altogether unscriptural. It allocates to man the attributes and office of the Son of God. It is worse than merely a "dangerous heresy." It is a "blasphemous deceit," clouding from the vision of those who embrace it the fact of the Atonement accomplished once for all on Calvary.

Yet there is a Christian sacrifice, and in the great service of communion together we must offer that sacrifice or miss portion of the purpose of our worship. We who believe in Christ Jesus are a "royal priesthood." We can sing the song of the redeemed who praise Him Who made them kings and priests unto God (Rev. 1:5, 6). In what sense can the Christian offer sacrifice to God? We have seen that this sacrifice cannot be propitiatory, but this very fact lead us to the answer to our question. When the sinner realises the love of God in Christ Jesus, His Only Son, on Calvary, his response is one of glad surrender and service. As priests we are all privileged to offer this glad sacrifice of ourselves, our souls and bodies, our reasonable service (Rom. 12:1).

In the Epistle to the Hebrews we read also of "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (13:15).

All these sacrifices we are enabled to offer only through our great High Priest, for through the efficacy of His propitiation alone can we approach God to offer Him our service.

This sacrifice, the right of every believer in Christ, the duty of every redeemed soul, was restored to its proper position in the revision of the Mass during the English Reformation. That revision consisted in two main factors. Firstly, it retained continuity with past generations, being a revision of previous services, not the invention of an entirely new service. Secondly, it removed error and superstition by alterations to the order of parts of the service, removal of unscriptural doctrine, and reconstruction of unsound portions to conformity with Apostolic teaching.

The Canon of the Roman Mass (the unvarying and central portion of the service) was retained but severely altered. All references implying Prayers for the Dead, Mariolatry, and Invocation of Saints, were removed. All references implying the offering of the Bread and Wine as "memorials" was expunged. The approach of penitence was restored. The offering of our thanksgiving, our praise, and ourselves was placed after the actual communion together by faith of our Lord's Body and Blood.

Cleansed by His sacrifice, and with our faith in Him confirmed by His sacrament to us, we unite as a royal priesthood in our sacrifice of praise and thanksgiving. Low at God's feet we lay our all, humbly trusting in His mercy in Christ Jesus. Then, at last, from hearts overflowing with the joy of His assurance of pardon through His Son, we join in giving glory to Him in the highest. As we do so our gaze turns to our High Priest Who alone is most high in the glory of God with the Holy Ghost. Therefore we go forth with the peace of God guarding our hearts and minds in Christ Jesus.

One of the proofs of the activity of the Arch-enemy is that this wonderful act of priestly worship is so clouded by disagreements and errors. He dare not fail to attack such a citadel of fellowship. Have we fallen into his trap, and become so set upon avoiding error that we fail to enter into the glorious truth, failing to yield ourselves to our Lord in thanksgiving and so to discover the communion of saints?

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THE REFORMATION

There was a tremendous upheaval in the sixteenth century. Political changes received great accentuation through the Black Death in the fourteenth century. The old feudal system did not immediately disappear but it was greatly modified by the new conditions. Farms on lease replaced in many cases the old tenure. Serfdom gave place to the newer system of landlord and tenant. The growth of what were called "The Free Cities" encouraged a greater independence of thought and action. These features are often neglected by theological students, but they form a very important factor when we seek to estimate the general effect of the movement known as the Reformation.

Change always stimulates thought. Stimulation does not always procure a happy or a satisfactory result. The common picture of a united people accepting without question the decisions of ecclesiastical authority is so firmly imprinted on the minds of the people of to-day that it comes with something like a shock to realise that it is a wholly imaginary portrayal. It is not too much to say that Professor G. G. Coulton has incurred the lasting enmity of a considerable religious section, not wholly confined to Roman Catholics, because he has completely shattered this image.

The bold assault of Laurentius de Valla on the fabled donation of Constantine and the doubts of Nicholas de Cusa on the supremacy of the Pope of Rome, illustrates for us the fact that there was a stirring of the stagnant waters of accepted mediaevalism for a considerable period. It may be, as Trevelyan suggests, that the Crusades created an intellectual ferment very different from the purposes which Peter the Hermit had in mind. It is certain that the Renaissance was marked by a very strong, sometimes a very bitter, hostility to the dominant religious beliefs of the period that marked its rise. As we have suggested, the stimulation of thought did not produce immediately either a happy or a satisfactory condition. Everything was thrown into the melting pot, and the new moulders produced some bizarre figures. The sixteenth century was a period of unrest. The old bottles could not hold the new wine and the bottles were marred.

The New Religious Awakening.

Well was it for the troubled hosts of humanity that a new reviving power was set afoot. The world owes more to Wycliffe and Tyndale, to mention only the two outstanding figures in a great company of earnest men, than it can ever fully appreciate. When the restless dissatisfied searchers were seeking everywhere for definite security, the thought was born in the hearts of these pioneers to place within reach of the disillusioned multitude the message of sacred scripture. We can hardly realize the astonishing character of this innovation. The Bible was as little known to the mass of men in those days as say the writings of Polybius to the average Australian. They knew it existed. They had heard occasional fragments in the shape of sadly mutilated quotations. But the book itself was regarded as the special perquisite of the learned. And there were not very many learned even in the ranks of the clergy.

The Effect of Bible Study.

Men turned with eagerness to this new fount of knowledge. The study of Greek was frowned upon by the older conservatives. Indeed an acquaintance with the Greek tongue was too readily assumed to be the mark of the heretic or at least of one justly suspected of heretical priority. Our modern universities are freeing themselves rapidly from any serious expressions on this score. But still the classics are given an honoured, if a very limited space, in the halls of the learned. Greek is not now a new tongue. It is rather an old study in process of decay. But notwithstanding, ominous head shakings the study of Greek progressed in the sixteenth century. The new light cast upon the sacred page inspired competent scholars like Tyndale to make this new knowledge common property. And he succeeded. A modest statue near the Embankment in London is the only public recognition of his great work. But the monument that he himself erected, in the rigorous yet homely English to which our authorised version stands eternally in debt, remains an imperishable tribute to his genius, spirituality and ripe enlightened scholarship.

Here was a new force operating amid all the strong influences that were

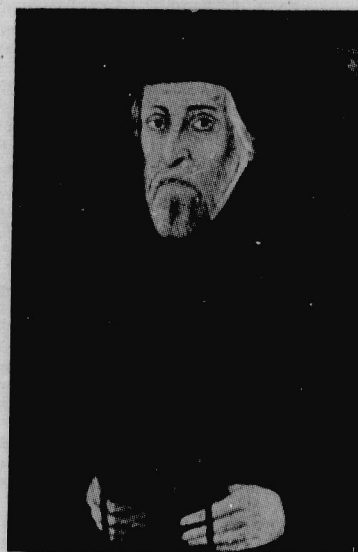
re-moulding the world. The Bible as a common property in the tongues of the peoples presented to an eager generation new principles of conduct, new valuations of life. England did not stand alone. Germany, France, Poland, Holland, Switzerland, Bohemia responded to the new call and began to shape afresh their mental foundations under the stimulus of the Word of God. Scholars exchanged comments while the ordinary men and women read what was to them a completely fresh message. And thus a new battle line was set. Centuries of habit and training shaped and hardened a particular theological outlook. "Lord's Supper," exclaimed a scandalised Bishop, "What new word is this?" Against this indurated obstinacy the new ideas struggled for expression. Princes took their part in the bitter controversy. Prelates did not hesitate to exhort them to crush the new convictions if necessary by means of the sword. The Master had said "Suppose ye that I am come to give peace on earth? I tell you Nay: but rather division." The sixteenth century was to illustrate in blood and fire and sword the truth of this amazing statement.

The Issue of the Conflict.

Perhaps even after four hundred years we have not yet seen the final issue of the great conflict engendered by the free use and intelligent understanding of the Bible. But we have seen some consequences that are worth considering.

It can scarcely be denied that horizons have been surprisingly widened. It is not an accident that modern culture found its first home amongst those who were emancipated from mediaeval leading strings by the study of scripture. Of course, the hide-bound conservatives find it necessary to deny that assertion. But facts prove too potent for them. Knowledge cannot be kept in seclusion nor should it, if it could. The nations that followed the new lead and treasured most faithfully the new light have lit the torches of others who had no such earlier guidance. Scientific truth grew first in the reformed lands and was transplanted thence to more arid regions where oftentimes it struggled against unfavourable soil and harsh winds until it almost perished. The facts of nature and the facts of history that won at long last a reluctant consent from the patrons of what has been called the Old Learning are sufficiently well known to justify this contention. The case of Galileo is well known. Perhaps the sorrowful renunciations of his researches when

Eaneas Sylvius became Pope Pius are not so well known or the repudiations of earlier discoveries by Nicholas de Cusa concerning the supremacy of the Pope to which we have already referred. But it is interesting to notice that certain established positions remained unshaken. There was no really serious onslaught on the Nicene Creed although the bold arrivals of the uncle and nephew who both claimed the name of Socinius, shows that the pendulum could have been swung in that direction did the exigencies of sound learning demand it. Just as the Bible lovers failed to drive the hardened conservatives from their position so the



BISHOP HUGH LATIMER.

radicals amongst them failed to dislodge the old confidence in the Creeds from the great majority of Bible readers. There was much discussion but the net result was a steady adherence by the greater number to the old formularies that saw the light in days when the Bible was read in what was then a vernacular speech. This gives additional confirmation to these ancient avowals. They have stood the fires of criticism. They have justified themselves in the new and searching test of close comparison with the living Word of God. The sixteenth century was a period of upheaval but everything was not shaken. The old determinations, just because they were founded on the Word of God, remained.

But much went that had been jealously guarded for years. The doctrine of the Sacrifice of the Mass was unanimously rejected. Once more the stir-

ring message written in an early period of stress found a response in the hearts of Bible taught Christians. The Epistle to the Hebrews emphasised the truth that our Lord was once offered to bear the sins of many. The whole tenor of the book made it impossible to harmonize its teaching with the idea of a continued or a repeated sacrifice. The force of the Greek particle "once for all" did not escape scholars. There could be no reconciliation between the faithful declaration that there was but one offering and the distortion of mediaevalism which made the priest a sacrificer. The Reformed confessions unite in repudiating the notion that the victim state continues and that our Lord is making in heaven a perpetual offering which the priest reproduces on earth.

The doctrine of the need of priestly intervention to secure pardon of sins committed after Baptism was also cast aside. The Homily on Repentance assures the faithful member of the Church of England. "It is most clear and evident that this Auricular Confession hath not his warrant of God's Word... No man is bound to the numbering of his sins as was done aforetime in the days of blindness and ignorance." The One High Priest ever liveth to make intercessions for us and to him the penitent sinners may always have recourse. The freedom from the terror of an earthly judge who might weight the scales against us before the Eternal Throne gave men a fresh hope in life and a deeper confidence in a pardoning God.

And the gloom of an uncertain future was once for all removed. The constant fear of the unknown which burdened even genuine saints in the old unhappy days of priestly domination gave place to a quiet assurance that our case was safe in the hands of a loving Lord. There is something at once pathetic and heartening in the messages that the Princes in the Tower of London sent to one another assuring one another of that peace with God which was ministered to the soul by "the comfortable salve of God's Word."

There are those, even in our midst, who would seek to restore the old ceremonial and to revive the old doctrines. They know little of the debasing consequences of these unscriptural notions and see the past in a haze of golden glory occasioned wholly by their own lack of clear vision. To all such and to every faithful member of the Church of England we would say: "With freedom did Christ make us free: Stand fast therefore."

THE OXFORD REFORMERS

(By R. S. R. Meyer)

ERASMUS - (1466-1536)
COLET - - - (1467-1519)
MORE - - - - (1478-1535)

The trio who have come to be known as the "Oxford Reformers" were in a great measure responsible for the encouragement of Renaissance scholarship and learning in England which was a prelude to the progress of the Reformation. Their love of Greek and especially the Greek New Testament prepared the seats of learning and the Church for that great revival of true religion.

Desiderius Erasmus (or Gerard) was a Dutchman, a scholar of European repute and became Professor of Greek at Oxford, and Lady Margaret Professor of Divinity at Cambridge. John Colet was the son of a Lord Mayor of London, and was a clergyman, university lecturer, and finally Dean of St. Paul's. Thomas More was the son of a justice of the King's Bench and was himself a brilliant lawyer, outstanding man of letters and became Lord Chancellor of England. Of the three, humble John Colet was the dominating personality and the spiritual giant. But all three rose to the positions of such eminence that they exercised an influence on their own and succeeding generations not given to many men. Their common interests which bound them so closely together grew up in their younger days at Oxford. Here, all three first studied Greek and Greek philosophy and gathered that inspiration which was to mark them out as God's instruments to prepare men's minds for the coming revival.

William Grocyn and Thomas Linacre first introduced the study of the Greek language into England and Oxford was one of the few places in Europe where it was taught. When Erasmus arrived at Oxford in 1498, he was already a man of extraordinary intellect and breadth of learning, but Oxford was the nearest University where he could learn Greek. Colet and More had learned Greek together under Grocyn and Linacre at Oxford a few years before (1492-93). Thus all three drank at the same fount of learning, developing cultural tastes which were to bind them together in warm ties of brotherhood.

COLET'S LECTURES ON ST. PAUL.

Colet spent the years 1493 to 1496 travelling in France and Italy. On his

return to England he went down to Oxford and announced his intention of lecturing on St. Paul's Epistles. The novelty of a young M.A. lecturing on such a subject drew men of all standings in the University, to hear him, but having heard, it was the lectures themselves which drew them continually. A continuous exposition of the Bible giving its plain, literal sense was until then unknown in England. Colet began with Romans and applied its message to Christian living in every age. His earnestness, clarity and rare gifts as a public speaker drew crowds of doctors, abbots, monks, priests and students to his lecture hall. The great doctrines of the Epistles—justification by faith only, the uselessness of rites and ceremonies in themselves, salvation in Christ alone and the supremacy of the Bible as the rule of faith were faithfully expounded. The lives of many of the clergy were mercilessly compared to New Testament standards of Christian living.

These lectures were the highlight of Oxford life when Erasmus arrived there in 1498. He began a close friendship with Colet who soon shook his faith in Thomas Aquinas and the medieval theologians and sent him to the fount of all true theology, the Bible itself. At this time, Erasmus' delightful friendship with More began, and before he left England in 1500 to return to his native land, he spent his last few days with More in London. On this occasion he was introduced to the nine-year-old Prince Henry, later Henry VIII. Oxford had done much for Erasmus and what he had gained there he was to amply repay in 1516 when he published the first New Testament in Greek. The basis of all modern versions, it was to be the inspiration of all the leading Reformers.

COLET AS DEAN.

In 1505 Colet became Dean of St. Paul's. His great aim was to teach the great truths of Scripture in London, which he had taught at Oxford. He founded St. Paul's School with "Hear Ye Him" as its motto. He both preached and lived Christ, and his simplicity and earnestness won many hearts. London's chief citizens and many courtiers attended his preaching on the Epistles and on such homely subjects as "Gospel History," "The Creed," and the "Lord's Prayer." Thus were spread those evangelical doctrines which were to be fundamental in the forthcoming Reformation. When he died in 1519, his coffin bore the inscription that he died "to the great grief of the whole people, by whom, for his integrity of life and divine gift

of preaching, he was the most beloved of all his time."

Colet's two friends considerably outlived him. More manifested much of Colet's spirit in his works which won their place in English literature. Erasmus' writings carried many of the things he had learned from Colet throughout Europe, and these, together with his Greek New Testament, prepared men's minds for the coming great change. All three died in full communion with the Church of Rome whose corruptions they had seen and exposed but whose total overthrow they had hoped could be averted by salutary reforms. These reforms never came from within.

BOOKS FOR YOUNG PEOPLE.

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Other Jungle Doctor books are being published by the Paternoster Press, although the only one to hand at the moment is "The Jungle Doctor." It is a welcome edition, as it is strongly bound and has attractive illustrations, and is most suitable for Sunday School prizes and Christmas gifts. Price 5/-.

Both these titles are available in the C.E.N.E.F. Book Depot.

"Great Chapters from the Bible," by Martin Parsons (I.V.F. Publication). This is a six-month Bible Study course covering selected chapters from nearly every book of the Bible in order, and is designed to give young Christians a good idea of the Bible as a whole before proceeding to a more detailed study of it.

The book is divided up into weeks and there is a chapter given to study for each day of the week; first a brief study of the chapter, then follows two or three questions on it to stimulate thought. The book should be found to be of great value to young people from 15 onwards and is especially valuable for young people's Bible Study Groups.

The World Religions, by J. N. D. Anderson (I.V.F. Publication).

This scholarly and interesting book gives a brief survey of the five great non-Christian religions of the world. It is most valuable for youth leaders and missionary students, and should find a place into every youth club and youth leader's library.

Whilst not giving a study on the supreme religion in the world, the Christian faith, the chapter headed "Epilogue" shows the inadequacy of the non-Christian religions in contrast to God's revelation to man through Jesus Christ.

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Four delightful Biblical Films produced by Church-Craft Pictures, Inc., have been released to Australia and are distributed exclusively by The Gospel Film Ministry.

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Church-Craft films will be screened by The Gospel Film Ministry or they may be hired.

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THE CALL TO REPENTANCE.

(By the Bishop of Barking.)

Repentance is a word which is seldom heard to-day, and still more rarely used in the pulpit. The Psalmist says: "If I regard iniquity in my heart the Lord will not hear me." That is a fundamental principle in prayer, and provides the answer in very many instances to the question, "Why does not God answer my prayer?" But is it generally recognised that this is true not only for an individual but also for a nation?

A question: "Do we as a nation really deserve peace?" History, both Biblical and secular, seems to teach that peace is a blessing bestowed upon a nation as a reward for godliness and uprightness of character. For those who know anything about the moral and spiritual condition of our country to-day the outlook is indeed alarming. The vast majority of our people never attend any place of worship. (Indeed, in a recent survey of the population of London it has been estimated that 90.95 per cent. of the people of London are non-churchgoers.) It is not surprising that this lack of worship is accompanied by a very serious lowering of moral standards. Large numbers of our people have no sense of sin at all; they may not be actually immoral themselves, but they have no morals. The grosser forms of sins are increasing on every side. Drunkenness, drug-taking, excessive gambling, and all forms of the sins of impurity abound.

The ordinary people are not entirely to blame for this state of affairs. The responsibility must lie very largely with many of the leaders in modern literature and drama who, in many instances, have not only made light of such sins, but even explained them as the expressions of natural instincts which it is unwise to suppress. The Church, too, must bear a large part of the blame. Preachers shut their eyes to these things, and their sermons consist in the main either of pious platitudes or misleading explanations of the mercy of God, who will never punish sins, and who will somehow bring us all safe to heaven in the end, no matter how we behave.

England is rapidly degenerating, not only into a pagan country, but also into a wicked one. Conditions are not very much better than they were in the eighteenth century, when the people of every class had sunk deep into the pit of licentiousness. It was the religious revival associated with the name of John Wesley that saved that generation. The message of that revival was one of repentance. It is that message that is so tragically needed to-day. When will our leaders in Church and State face up to these things and arrange not merely a day of prayer but a day of national repentance? We are all crying for peace, but God cannot bless a people who deliberately flout His laws and ignore His love. The prophet Isaiah on more than one occasion warns his people: "There is no peace, saith my God to the wicked." Unless we do turn from our sins we have no right to expect peace. But if we do truly repent there is no question but that lasting peace will come.

Which of our leaders will be bold enough to answer this challenge and lead us in a National Repentance?

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MATTHEW PARKER: ARCHBISHOP OF CANTERBURY

(By the Rev. R. C. Ingham.)

Matthew Parker was born at the beginning of the 16th century. He went to Cambridge and apparently attracted attention, for he became one of Queen Anne Boleyn's chaplains. When her fall was imminent she had asked Parker to befriend her daughter, and the personal friendship thus formed with the future Queen Elizabeth was not finally severed until Parker's death, some forty years later. Meanwhile, he returned to Cambridge, where he made a reputation as an outstanding scholar, and became Master of Corpus Christi College. It is impossible to say when he adopted Reformation principles, but a significant fact shows that in 1540 he had already progressed further than Henry VIII would have approved, for he became engaged to be married. But then the caution which was one of his strongest characteristics asserted itself. Laws against clerical marriage were still in force, and he did not actually marry until their repeal after Henry's death in 1547.

Under Edward VI Parker became Dean of Lincoln; with the accession of Mary, in 1553, he lost both Deanery and Mastership. Unlike many other Protestant leaders he did not take refuge abroad but lived in obscurity in the country, writing a metrical version of the Psalms and a pamphlet in defence of the marriage of the clergy. He seems to have been in some danger from the authorities, for one of his objections to acceptance of the Primacy was the fact of an injury sustained as he fled by night from officials who were searching for him. Nevertheless, when Elizabeth succeeded to the throne she soon determined to have Parker as Archbishop, and all his pro-

position of the primitive church. Rather it was the Papacy which was supporting innovations. As Bishop Jewel, of Salisbury, put it in his justly-famed "Apology for the English Church": "God's holy gospel, the ancient bishops, and the primitive church do make on our one side, and we . . . have returned to the apostles and the old catholic fathers." This appeal to the witness of the early church has ever since been the position of the Church of England. From the start it was made clear that England was not seeking to abolish the old system, but to purify it of the errors and corruptions which had accumulated during a thousand years.

The opposition of that party, which later was called the Puritan, soon came to be concentrated against the clerical vestures upon which the authorities insisted. The controversy was precipitated by the queen herself, for in October, 1559, she ordered a crucifix and two candles to be placed upon the Communion Table in the royal chapel, and on at least one occasion "the golden vestments of the Papacy" were worn. It is likely that her motive was political: a sop to the Roman Catholic powers. But there were widespread protests led by Parker himself, and although he came to feel that it was best to submit to royal authority, some of the bishops were prepared to risk deprivation in their opposition to it. However, in the event both cross and bishops remained where they were. This was the beginning of a long controversy over the dress of the clergy. The Archbishop's requirements were simple but definite: "A square cap four-cornered, a scholar's gown priestly, a tippet, and in the church the linen surplice." Such dress was bitterly attacked by those under the spell of Geneva, and the surplice in particular was decried as "the rag of Popery." Much of Parker's primacy was distracted by the conflict on this subject. But Parker's mildness and disinclination to proceed to extremes prevented tempers from becoming over-heated. And it gradually became evident that when it came to the point few clergy were prepared to risk deprivation for such a matter. In 1566 the "Advertisements" were issued, and a determined effort made to enforce conformity. In London Mr. Robert Cole stood dressed in the prescribed habits in the chapel at Lambeth, and the assembled clergy were asked to sign an undertaking to dress likewise, under threat of suspension; few refused. Similar action was

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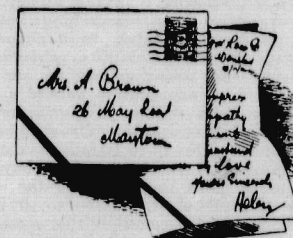
taken in other dioceses. Nevertheless the enforcement of conformity continued to be extremely difficult.

It may be wondered that so much fuss was made over such trivial questions as whether or not the clergy should wear a surplice. But Parker clearly perceived that a vital question of principle was at stake, namely, the whole matter of rites and ceremonies. It is no coincidence that the 39 Articles, first issued during his Primacy, explicitly uphold the right of the Church to decree rites and ceremonies. This was the beginning of a controversy that was to reach fuller development in the conflict of Hooker and Travers, and was to end, many years later, in the departure from the Church of England of those who could not admit any ceremonies but those ordained in Scripture. At the same time, Parker objected to the behaviour of those who refused to wear the surplice as subversive of ecclesiastical discipline.

A more difficult problem was the raising of the standard of the ministry, and the reform of abuses. Parker found a grave shortage of clergy, for those who held to the Pope were deprived after Elizabeth's accession. And many of those who remained were of a low standard, both intellectually and morally. Matters were not improved by too hasty ordinations. Parker himself ordained one hundred and fifty clergy in one day, soon after his consecration. He realised his mistake, but by then the damage was done, and many of the clergy were a fruitful cause of hostile propaganda from both Puritans and Papalists. Ecclesiastical administration was also involved in many abuses, which were the harder to remedy because wealthy laymen, or even the Government, frequently profited from them. Efficient administration was often hampered by out-dated legal technicalities. Many of these difficulties could only be solved by time.

Finally, let us say a few words about Mrs. Parker. Her position was not easy, for Elizabeth strongly disapproved of the marriage of the clergy. At the end of one visit to Lambeth she said farewell with the famous words: "Madam I may not call you, Mistress I will not call you, but yet I thank you." But Parker regarded his marriage, not only as a matter of true affection (which it was) but also as a test case in the matter of clerical marriage. His stand was effective. For the Queen knew that if she forbade the clergy to marry her Archbishop would resign, and she esteemed him too highly to be willing to lose him. Mrs. Parker even presided at the side of her husband at official functions where other women were present, a revolutionary innovation. She died in 1570, five years before her husband.

Parker's closing years were troubled. His honesty had made him enemies among the influential courtiers and politicians, and church troubles were still incessant. He consoled himself with studious activities. He was something of an expert on English antiquities, and was interested in arranging an official reception of the Queen in proper style. The Queen was, in fact, the one friend on whom he could rely. He foresaw grave dangers from the anarchic tendencies in the church, and, with a truly Tudor respect for good order, protested that what he had sought to enforce was not "cap, tippet, surplice, or water-bread, but obedience to authority." And considering the conditions of his time he was remarkably successful. His combination of gentleness with honesty and firmness maintained the unity of the Church, and most of the opposition expended itself in loud talk. If some of his successors had shown an equal wisdom they would not have destroyed so much of what he achieved.



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CHRISTIANITY IN THE FACTORY

THE CHRISTIAN UNION AT KODAK, ENGLAND.

(By James Haig Ferguson.)

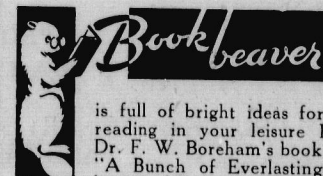
Christian unions in industry work in many different ways and take many different forms according to the degree of recognition and approval given by the management. At Kodaks we are very fortunate in the amount of liberty we have, and this short account of the development and present position of our Union may prove of interest to others working in factories and show that such liberty brings with it its own dangers.

As in so many other cases, it was during the early part of the war that Christians at Kodak became convinced of the need for a united witness in the factory. There were several Christians high up in the factory organisation who were able to approach the management and they were given a sympathetic hearing. Permission was given for a Christian Union to be formed, provided that there was no denominational bias. Normally any society within the works would become a section of the omnibus recreational society, and be governed by its general rules, but because one of those rules precluded religious and political activities the Union became a separate entity. The use of ordinary premises was not possible for the same reason, and the management have made a particularly generous concession in allowing the use of the superintendent's lounge for two evenings in the month.

And so, with every official blessing, the work got under way. There was considerable enthusiasm, and attendances of a hundred and more were quite usual. As long as the war lasted this continued, and the various activities were the means under God of much blessing both to His children and to others.

When the war was over, a definite decline in attendance set in. This, I think, was due to two reasons. In the first place, as has generally been acknowledged, local churches were able to take up something of the normal programme of week-night activities, and this naturally claimed the time of many who had been foremost in the work of the Union. In the second place, the high sense of purpose which had gripped the country until then, and which had not been without its influence in the Christian community, was gone. The effort and enthusiasm went out of many people's lives, and sadly enough, the missionary zeal waned in many of those "on the fringe"; the reality of spiritual things became clouded.

Ours are almost entirely "fellowship" meetings at present and not primarily evangelistic. This is not because we do not realize the need for reaching out, but because



is full of bright ideas for the right reading in your leisure hours. In Dr. F. W. Boreham's book of essays, "A Bunch of Everlastings," which he purchased at Dalrymple's Book Store, he found every chapter not only interesting and absorbing but also most instructive.

of the great difficulty in getting even fairly interested people to come to meetings. Although such indifference is in any case widespread, we have felt that we ourselves lack the vital personal witness that is always the most effective means of persuading men and women. We are, thank God, beginning to get concerned about this and are praying for a more humble and usable spirit.

Two meetings are held each month. One is usually addressed by an outside speaker, and at the other we discuss some selected topic. We also hold a weekly midday prayer meeting. All these meetings have brought real blessing to the members, but the ease with which facilities have been granted to us for our meetings has in some ways perhaps contributed to our present weakness.

Apart from meetings, we are able to publish an article each month in the works magazine (six thousand copies printed, some sent to depots in many parts of the world) and so far have had complete freedom in what we write.

Our Union is affiliated to the Workers' Christian Fellowship, and we thus have contact with other Fellowships, both profiting by their experiences and being able to pray for them.

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CORRESPONDENCE

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

MASONIC SERVICES.

(The Editor, "Australian Church Record.")
Dear Sir,

I am sorry to see in your last issue that two correspondents have returned to the attack by a repetition at greater length of their former ill-informed letter of condemnation of the Masonic Confraternity. Now I have at hand the service form of a Masonic Service which I recently attended, although not belonging to the Craft, and beg to inform your correspondents that it was definitely Christian from beginning to end, as also was one I attended some two years ago. I am credibly informed that the Institution does not draw up these forms of service but that they are the entire responsibility of the rector or minister-in-charge of the parish. Consequently any irregularity or eccentricity in the service must be charged against such minister. In the service I attended the sermon was a searching challenge to the whole congregation to a purposeful consistency in their Christian profession. I have heard that one dignitary of our own Church, on such an occasion, missed a great opportunity by a sermon in glorification of Masonry, but that was entirely on his own responsibility. Our good friends need to use their sense of proportion so that they may not blame a great institution for the eccentricities of some of its members. It is not the fault of Masons generally that some ministers use such occasions as "stunt" services and lose sight of real opportunities of challenge and blessing.

Yours faithfully,
STEPHEN TAYLOR.

MY BIBLE

(Contributed)

"Apply thyself wholly to the text; apply the subject wholly to thyself." — Bengel.

A gentleman once visited the poor home of a French peasant and his wife. On a wall, in a frame, he noticed a French bank note for one thousand francs. Surprised, he asked them why they kept so valuable a note in such a place. They told him, they had taken in and befriended a wounded soldier who had given them the souvenir as a token of gratitude. Great was their amazement to discover that his gift contained enough riches to keep them from poverty for many months.

We may smile at the incident, but it is not a very apt illustration of the difference between two short phrases: "The Bible" and "My Bible"? God's Word is His precious gift to the world, but it remains impersonal, unresponsive to my need, nothing more than a well-bound and handsome addition to my home unless I have taken of its treasures and made them my own. Then, and not till then, can I truly say: "My Bible."

What does your Bible mean to you? I was asked one day. The question led me to take caskets of rich treasure from between the covers of my Bible, and to set them in order that others might share with me in their beauty.

RECEIVED.

The first casket glows ruby-red and contains the title-deeds of an eternal inheritance. Through the power of the living Word I may experience the mystery of the second birth which makes me, O wonder of wonders, an heir of God and a joint-heir with Christ. "Of His own will begat He us with the word of truth," I read, and again: "Receive with meekness the engrafted word, which is able to save your souls." (James 1:18, 21.) Thankfully and humbly I open my heart in simple faith to this word, and lo, the written word becomes the Incarnate Word, and I realise that it is the Lord Jesus Himself Who has come joyfully in to dwell there. No wonder the casket glows crimson and speaks to me of Calvary where the Lord shed His blood that I might receive this new and abundant life in Him.

SUSTAINED.

But how to maintain this new life? A lovely white casket, pure and glistening contains God's answer to my need. Let us lift the lid together and find the treasure of God's answer to my need. Let us lift the lid together and find the treasure of God's daily sustenance for His children. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:3.) My Bible, then, is my daily provision, my spiritual food for renewal, for growth, for comfort. It is my spiritual milk and meat (1 Peter, 2:2), "sweeter than honey to my mouth." (Psa. 119:103), and I prove what God's servant Jeremiah proved so long ago: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." (Jer. 15:16.)

RENEWED.

Like the shimmering blue and silver of running water, the third casket comes to my hand. "The way," as St. Luke in the Acts of the Apostles calls the Christian walk, is

not an easy path. I find to my sorrow and discouragement that it is so easy to contract defilement. There must be continual and daily cleansing if I am to be like my Lord in holiness and purity. The rich treasure of this casket is for me then, for He Who loved me, gave Himself for me that He might sanctify and cleanse me with "the washing of water by the word" (Eph. 5:26). As with my spiritual food, so must this washing be my daily habit. In the quietness of the Upper Room our Lord said to His disciples: "Now are ye clean through the word which I have spoken unto you." (St. John 15:3.) In the quietness of my daily meditation, I too can experience this heavenly purifying through His word.

GUIDED.

There comes a day when my pathway is dim and uncertain. Even the next step is not clear, and I grope fearfully for the right direction. A little casket shining with the green light of the "All clear" signal is at my hand. Yes! I find guidance in my Bible that I have made my own. God's Word is "a lamp unto my feet" to show me the very next step, and "a light unto my path" to illumine the way which stretches out ahead. (See Psa. 119:105.) For the longer trail which leads into the eternal sunrise "we have also a more sure word of prophecy; whereunto ye do well that ye take heed; as unto a light that shineth in a dark place." (2 Pet. 1:19.)

KEPT.

The Way is not free of fierce enemies, and of lurking danger. There is a strongly-built casket of steely-grey for my protection. Concerning the worldly dangers, "the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." (Psa. 17:4.) My enemies within myself are kept at bay by God's Word hidden in my heart, that I might not sin against Him. (See Psa. 119:11.) There must also of necessity be offensive warfare against the hosts of spiritual wickedness which press upon me on all sides. My Bible in my hand becomes a powerful sword alive and unerring in its aim through the power of the Holy Spirit Whose unconquerable strength lies within it.

ENLIGHTENED.

In the clear crystal of the next casket I find the riches of "All wisdom" for me in the word of Christ. (See Col. 3:16.) It is crystal clear because only when I have the eyes and heart of a little child can I understand the things which God hides from the wise and prudent, and reveals unto babes. (See St. Matt. 11:25.) It is all here — the wisdom, the understanding, the divine discernment which I so greatly need in my

daily walk and vocation. How little! How little of that vast sum of treasure have I seen in these unsearchable riches of Christ!

ASSURED.

I open one more casket — a shining, glowing glory of golden blessing. In it I find the guarantee of security, prosperity, stability, and success, yes, these things verily in a world which is rocking with upheaval, and trembling with fear. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:8, 9.)

This, then, is what my Bible means to me, inadequate though the picture may be. It is all this and much more, for to everyone who receives the Word of God is opened up this heavenly treasure store, inexhaustible, as varied as the needs of the human heart and life, and utterly indispensable to those who would walk with God. The time is coming, and it may be soon, when the heavens shall open and out of the glory shall appear a white horse upon the Head of whose Rider shall glitter the flashing glory of many crowns. He shall ride forth in majesty, in judgment and in righteousness, and His Name is called The Word of God. If I have already become acquainted with Him through the pages of the Bible I have made my own and have taken Him as my Saviour, His coming will mean to me but a fellowship of glory. Knowing Him, I must have but a single purpose in the new life He has given me — to take my Bible in my hands, and through the Gospel of grace written therein, introduce to others this Saviour and Lord of my life.

A PROMISING PROGRAMME.

We take the following from a Sydney Parish Paper. The Rector writes—

"We are endeavouring to arrange a series of drawing-room conferences in various parts of the parish, which will take the form of an open forum on religious topics of either a doctrinal or practical nature. I am convinced that there are a great many people really interested in such vitally important matters as to the purpose of our life here on earth and the question of our final destiny. I can think of a host of topics which should be of great interest to thoughtful people—What is the relation of God's plan to the daily tragedies of man's experiences? Is there a heaven? Is there a hell? Is there a final authority for man's moral judgments? What reliance can be placed on the Bible? Has man biologically descended from animals? Why do innocent people suffer? Is there any danger in modern popular religions? Do miracles happen?—These, and many other questions must surely be of interest to all those who take time off to think at all in our modern superficial way of life.

Some of these meetings have been planned already, but we need many more. Can your home be used for the purpose? Would you like an invitation to the next conference held near you? I would be most glad if you would let me know your answer to these queries?

AID FOR SOUTH INDIA.

Hand Outstretched Toward Asia.

During 1950 the Australian Council for the World Council of Churches and the National Missionary Council of Australia jointly resolved to approach the Church of South India with an offer of aid. Quick to respond, the Secretary of that Church forwarded a statement of the pressing needs of his people, who are now bound together in the first union of episcopal and non-episcopal communions, one of the most significant and promising Christian communities in all Asia. "In forwarding this statement to you," the secretary wrote, "I request you to convey to the Australian Council for the World Council of Churches and to its member churches the fraternal greetings of the Church of South India which fervently hopes that their friendly aid will be a token of the unity in Christ which transcends and judges political and ideological disunity which is driving humanity to despair. We join with you in prayer that through the unflinching witness of the Church the world may find its way to peace."

The New Church at Work.

The Church of South India has brought into vital organic union those Churches in South India established and maintained by eight Missionary Societies, two American, four British, one Scottish and one Australian, and has assumed responsibility for the spiritual nurture of a community nearly a million strong. Mission boards concerned have gladly agreed to integrate their educational and medical, as well as their evangelistic work with the Church. Some of the biggest enterprises in inter-mission co-operation are located in the area. They are the Madras Christian College, the Women's Christian College, two Arts Colleges, St. Christopher's College, the Union Tuberculosis Sanatorium and the United Theological College. The governing boards of these institutions have invited representatives of the Church to take a share in the local administration of these institutions.

The Missionary Societies founded by the Churches that united are now being effectively co-ordinated by the Synod Board of Missions whose first consolidated report presented to the Synod of 1950 is an inspiring document.

Cloud on the Horizon.

While the Church of South India faced her immediate future in gratitude and expectancy, the decision of the Society for the Propagation of the Gospel to withdraw its grants and later the judgment of a British Court which deprived the Dioceses of Dornakal and Tinnevely of the benefits they have been receiving from the Bishopric Endowment Fund, imposed an unforeseen financial burden which completely upset the budget of many a diocese and plunged many faithful servants of Christ into a state of insecurity and want. The failure of an appreciable number of Anglicans in one diocese and of Congregationalists in a neighbouring diocese to enter the union has created acute financial, administrative and spiritual problems.

The administration of the Church has inevitably placed upon the uniting Churches a greater financial burden. It is a fair estimate that there has been an all-round 10 per cent. increase. Many retired laymen are giving their time, but paper has to be purchased, printing charges have to be paid,

and travel expenses have to be met. Moreover, the famine conditions created by the war have been greatly intensified in India by the failure of the monsoon three years in succession. The distress among village Christians is appalling. Even city dwellers and those with monthly salaries have been passing through a long period of stringency. Their support to the Church and to the ministry has not however fallen. In some places the situation has called forth more generous giving. None the less widespread malnutrition and the susceptibility to epidemics are among the grave and anxious problems which many ministers have to tackle.

Ministers to cope with this must be trained. One of the signal services which the older Churches can render to the youngest of younger churches is to open the way for young men and women to go abroad for post-graduate education, or for temporary service as assistants to some of the great preachers and pastors of the older Churches, or for both.

It has not been possible to collect information regarding the exact measure of the giving of the people themselves to meet such needs, but it can be stated confidently that the ideal of self-support is being kept constantly before the congregations.

Nevertheless, at the present the church finds itself quite unable to maintain the institutions which have been committed to its care because it has not the financial resources. It is in this field that the sudden and total withdrawal of the S.P.G. grants dealt a staggering blow. The London Missionary Society has warned of a possible 20 per cent. reduction in its grants to South India. The C.E.Z.M.S. has announced a 25 per cent. cut in its grants for the last six months of 1950 and a 50 per cent. cut in 1951. The American Board of Foreign Missions has also issued a precautionary warning.

Eloquent Figures.

The S.P.G. was responsible for the maintenance of the following institutions in the area of the Church of South India:

10 High Schools, 3 Orphanages, 2 Dispensaries, 4 Hospitals.

The S.P.G. was also responsible for the salaries of 7 men and 8 women missionaries. Of these 3 men and 3 women are still in the Church, and their salaries, passages, furlough pay and National Insurance premium will have to be found. Toward the maintenance of Indian workers S.P.G. was giving a grant of £2,281 per year. In consequence of the withdrawal of these grants, the Church has to find £14,370 per year.

In addition the church badly needs amounts to help it to bear the increased costs of administration. None of the dioceses possesses a properly equipped office. The gift of a few typewriters would be most welcome. The problem of conveyance of the Bishops is not satisfactorily settled.

Famine conditions still prevail in many areas. Many of the villages in the Telugu districts were affected by a severe cyclone. Any relief which the Churches of Australia can give in the shape of supplementary nourishment and clothing could be used to the best advantage in rural areas.

How You Can Help.

A fund has been opened to meet these needs. Bishop Jacob, one of the outstanding Indian leaders of the Church, is now visiting Australia. We should like to be able to send him home carrying a substantial cheque

as a sign of our goodwill and concern for his people. If you are moved by the needs, send your donation or your material gifts to Mr. J. W. Dovey, Hon. Treasurer, The Australian Council for the World Council of Churches, 242 Pitt Street, Sydney.

Unrest in Asia can be quelled only by the Peace of God; and who should bring that peace but Jesus Christ. The Church of South India is part of His Body, and so are we. If one member suffers all the members suffer with it, by bearing its burdens and so fulfilling the Law of Christ.

WILL YOU HELP THE WOMEN OF OUR CHURCH?

who are leading to Christ—women, children, young people—the sick, needy, underprivileged.

THE CHURCH OF ENGLAND DEACONESS INSTITUTION, SYDNEY,

is training women to be Deaconesses or Christian workers—

For our city.

The outback of our country,

The foreign field.

It is also responsible for—

The Home of Peace for the Dying,

Pallister Girls' Home,

But-Har-Gra Hostel,

Braeside Hospital.

PRAY! WORK! GIVE!

For offers of service apply to the Principal—Donations may be sent to the Hon. Treasurer, Deaconess House, Carillon Ave., Newtown.

PRAYER FOR PEACE.

The following prayer was adopted by the Central Committee of the World Council of Churches for use by Churches in the World Council at this time of conflict in Korea; "O God Ever-Blessed, Whose will it is that all Thy children should live together in peace and amity, look down in mercy, we entreat Thee, upon those (of our brethren), in the Far East on whom have now fallen the miseries and distresses of war. Fortify those who are in danger, comfort the anxious, watch over all broken and divided homes, and minister to the wounded and the dying. Save us all, O God, from those national sins which most justly expose us to Thy heavy judgments.

"So curb the unruly passions now disturbing us that all strife shall quickly cease and out of these conflicts may come a new unity and out of these sufferings a new spirit of goodwill, until all peoples are gathered together under the banner of the Prince of Peace, to Whom with Thee, and with the Holy Ghost, one God, be everlasting glory and dominion, world without end. Amen."

COPIES OF "100 TEXTS" are now 3d. each, or 2/6 per dozen, available at the Church Record Office.

THE CHURCH NEEDS YOU

The Bishop of Melanesia writes:—

We need four Trained Teachers immediately to keep open the two schools formerly run by the Sisters of the Cross; One at TORGIL in the New Hebrides, and the other at BUNANA in the Solomons.

The Bishop in Jerusalem asks for:—

A CHAPLAIN for the ISLAND OF BAHRAIN in the Persian Gulf. The work is mainly amongst White People. Stipend £800 with house and transport.

Apply to the Chairman (Archdeacon C. S. Robertson)

AUSTRALIAN BOARD OF MISSIONS

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• A Farewell Gathering.

On Friday, 20th October, 1950, St. Paul's Parish Hall, Castle Hill, was filled with about 200 parishioners of Castle Hill and Baulkham Hills for a combined farewell and presentation to the Rector, Rev. T. Gee, and Mrs. Gee prior to their departure for the parish of Warragul, Gippsland.

• Successful Temple Week.

A very successful Temple week was held recently at St. Peter's, Neutral Bay, when an appeal was made for £300 by direct giving for necessary repairs to the Church property.

At the close of the week the rector, the Rev. R. P. Gee, announced the amount received as £527.

Special speakers during the week were Archdeacons Bidwell and Wade and the Rev. Canon Tugwell.

• B.C.A. South Coast Rally.

A most successful Rally of friends interested in the work of the Bush Church Aid Society was conducted in Wollongong and district from the 14th to 16th October. This Church of England organisation provides a vital contribution to the life of those living in the outback of Australia. The hospitals, Flying Doctor's Services, children's hostels, correspondence Sunday School and Church Missions provide a ministry of importance to outback dwellers.

The Wollongong Rally was instrumental in gaining more supporters and deepening interest in the outback work of the Church.

On Saturday, 14th, and Sunday, 15th, the N.S.W. Secretary of the Society, the Rev. J. R. Greenwood was the speaker at meetings and services held in the Wollongong district. A Youth Squash was held on Saturday, 14th, in the home of Mr. and Mrs. H. Lockrey. At St. John's Church, Keiraville and St. Mark's, West Wollongong on the Sunday morning further details of the outback church work were presented. The Fellowship Tea was conducted by the St. Michael's, Wollongong, Youth Fellowship and then the evening service followed when the challenge of the outback work was again presented.

On Monday, 16th October, the first South Coast Rally was held in St. Michael's Parish Hall. The chairman, the Ven. Archdeacon H. G. S. Begbie, gave a welcome to representatives from neighbouring parishes and then called upon the Rev. P. M. Connell, missionary at Streaky Bay, S. Aust., to give an account of his experiences. The speaker gave a vivid account of his work in N.S.W. then later across the vast Nellabor Plain, and then Streaky Bay, S.A. The Acting Organising Missioner, the Rev. D. G. Livingstone showed slides depicting most graphically the work being done. The difficulties encountered by missionaries, the living conditions in the outback and the pictures of the hospital work presented a definite challenge to faith and stressed the need for more support.

The Chairman in thanking the speakers asked the representative gathering to remember the need for more workers and made an appeal to the youth to remember the opportunity for service.

At the conclusion of the Rally much interest was shown in the B.C.A. Mail Bag Sunday School work, displayed by the Director, Miss R. Campbell.

Diocesan News

The assistance of Mrs. H. G. Begbie who played the piano for the hymns was much appreciated. The first South Coast Rally of the Bush Church Aid Society proved a worthwhile effort and will be instrumental in building up interest in the work of the Church outback.

• Special Notice of Visit of Archbishop of Canterbury.

Churchpeople are urged to line the route of procession when the Archbishop of Canterbury and Mrs. Fisher arrive in Sydney on Friday, November 17th at 4 p.m. They will be welcomed at Haigh St., and proceed along College, Park and George Streets to the Cathedral for the service of welcome. Clergy are asked to have the Church bells rung along the route into the city as they pass through on their way from Canberra, and in the city and suburbs at 4 p.m. to mark their arrival. On Sunday, 19th, the Archbishop will preach in the Cathedral at 11 a.m. Tickets for admission from the Dean's office.

At 7 p.m. he will preach at a united service at Wollongong. Application for tickets to be made to Archdeacon Gordon Begbie.

Monday, 20th, 8 p.m., Sydney Town Hall. He will give an address, "The Price of Freedom," under the auspices of the World Council of Churches of which he is one of the World Presidents. Tickets for the reserved seats may be obtained at Nicholson's and Palings at a cost of 5/- each.

For the General Synod Service at 11 a.m. on Thursday, 23rd, tickets from the Dean's office, and at 7.45 p.m., the same day, he will preach the Centenary sermon of the A.B.M. Tickets are available at the New South Wales Office, 375 George St., Sydney.

The Archbishop and Mrs. Fisher will be farewelled at a short service in the Cathedral at 2.15 p.m. on Friday, 24th. Church people are asked to gather about the Cathedral and Town Hall or below Wynyard—George St.—to Argyle Cut and down to No. 5 wharf, Darling Harbour, where they will board the "Monowai" for New Zealand.

• Century Old Robe.

The Baptismal Robe worn by Peter Thomas Barry at his Baptism in St. Matthew's Church, Manly, recently, was over one hundred years old. He was the fourth generation to be christened in it.

• Missionary Movements.

The Rev. and Mrs. E. K. Cole sailed recently for Kenya Colony. Their new location will be Kahuhia, which has become so familiar to C.M.S. folk through the film "Reports on East Africa."

Mr. Colin Gilchrist at present on furlough returns to the North early in November.

• Reformation Rally.

The 22nd annual Reformation Rally will be held in The Chapter House, next to St. Andrew's Cathedral on Friday, 10th Nov., at 7.45 p.m.

The special speakers will be Canon Marcus Loane and Dr. Howard Guinness.

• Mothers' Union Rally.

A Mothers' Union Rally in connection with the visit of Mrs. Fisher, wife of the Archbishop of Canterbury, will be held in the Town Hall, Sydney, on Wednesday, 22nd, November, at 2.30 p.m. Admission is by ticket only.

GRAFTON

• Mission at Lismore.

A Church Army Mission was recently held at St. Andrew's Church, Lismore. It was conducted by the Rev. Captain J. S. Cowland and Captain A. Batley.

There were good attendances at the daily Communion Services and also at the evening services in spite of the inclement weather.

Special gatherings were also held for youths, men and women, and all were very well attended. The second Sunday evening the Church was quite full and people had to find seating accommodation in the side Chapel.

On the final night a service of Thanksgiving was held, when sixty persons took decision or resolution cards. The Rector of the Parish commended the work of the Church Army and offered special prayers for the Missioners.

WILLOCHRA

• Archbishop Praises B.C.A.

Referring to the visit of the Archbishop of Canterbury, the "Adelaide Advertiser" said in a recent issue, "His most vivid impression had been of the admirable work of the Bush Church Aid Society through meeting its clergy and sisters on the way from Kalgoorlie to South Australia."

He was struck by their admirable medical service, the Flying Doctor and the spiritual care of people in these communities by Sunday Schools and Bible Classes at the string of houses along the railway."

• Injury to B.C.A. Missioner.

The Rev. H. G. Fuhrmeister, of Minnipa, recently was involved in an accident which resulted in his breaking of a leg.

Mr. Fuhrmeister was formerly of Sydney, and Melbourne.

GIPPSLAND

• Marquee Church at Newborough.

The Bishop, assisted by eight of the clergy, blessed the marquee that has been erected at Newborough, for the use of the Church people there.

The Rural Dean of Morwell gave greetings from the Deanery, and the other parts of the Diocese. He told of the beginnings of Newborough were two people living in a tent and one hut.

In his closing remarks the Bishop mentioned the co-operation that has been received from the S.E.C., and said he was thankful for this help.

THE BIBLEMAN'S CORNER.

(By the Rev. L. J. Harris, Bible House, Sydney.)

The annual report of the Cape Town Branch of the British and Foreign Bible Society in South Africa has facts and figures of interest to all people. Last year the Cape Town Depot sold 95,787 Bibles and portions of the Bible in 45 different languages. The two languages with highest distribution were Afrikaans with 54,276 and English with 18,060. These figures show an increase on all sales of 4097 Bibles above the 1948 sales and 31,722 more sales than in 1947. The Bible is still therefore the best seller and record sales were experienced in 1949. The total circulation for the Union of South Africa was 226,114 copies of Scripture.

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Proper Psalms and Lessons

Nov. 5. 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-35 or 2 Pet. i. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

November 12. 23rd Sunday after Trinity.

M.: Prov. i 20 or 1 Macc. 1-38; Luke xvi or 1 Cor. i 1-25. Psalms 110, 135.

E.: Prov. ii or iii 1-26 or 1 Macc. 29-48; John ix or 1 Cor. xiii. Psalms 137, 138, 139.

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We would be very grateful for a STROLLER and a COT for two deserted mothers. Family Service Centre, MA 9620.

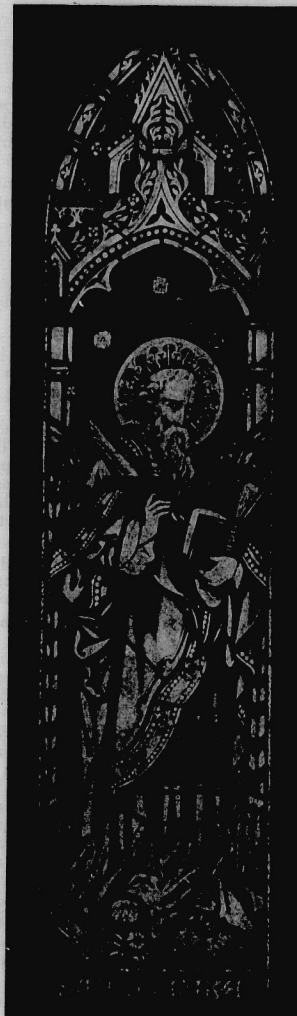
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