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E.: Jer. xxxv or xxxvi; John xiv or

1 John ii 12. Psalms 120, 121, 122,

123.

Oct. 26. 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or 1 Pet. iii

8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John

xv or 1 John iii. Psalms 124, 125,

126, 127.

Nov. 2. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or

1 Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4 and 19-end or

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THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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OCTOBER 30, 1952

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TO AUSTRALIAN CHURCHMEN

The Significance of The Reformation.

It is a great mistake to speak of the Reformation in such an
exaggerated way as to make it sound as though Christianity only
took its rise in the Sixteenth Century.

However the recovery of Apostolic truth in the age of the Reformation was so far-reaching in influence and significance that it is open to question whether there has ever been a more formative period in Christian history since the Apostolic age. A well-known historian, Professor T. M. Lindsay, has summarised the particular contribution of the three great early Reformers of the doctrinal Reformation in a very suggestive spirit.

The Word of God.

1. The great contribution of Zwingli was the re-assertion of the absolute supremacy of Holy Scripture. This doctrine was to become axiomatic in the development of Reformation Theology, and it is just as basic in our own day. The Church has never ceased to be "the witness and keeper of Holy Writ." A sign for which we are all thankful is the emphasis in more recent years on the revival of Biblical Studies. However, while we live in an age when the Bible has been rendered into more than one thousand languages and has a circulation undreamed of in bygone centuries, it is a matter for deep and heart-searching regret that the moral authority of the Bible seems to be so largely ignored in modern society. We need to recover afresh in our own age the accent of Zwingli on the absolute supremacy of the Scriptures. It is not merely a subject of academic research; it ought to have the driving power of a moral passion in the life of the Church to-day.

Justification by Faith.

2. Martin Luther's great contribution to Reformation Theology was his tremendous insistence on the doctrine of Justification by faith only. This was vividly illustrated by his own personal experience, and the message came home with great power to a medieval society which was weary with the struggle to establish its own righteousness. It is a sorrowful fact that even in Evangelical circles to-day the "inwardness" of this doctrine has been so largely obscured, and so many Church people have lost all vital touch with the famous truth so aptly expressed in the 11th Article. Surely if the Church in this century is to make a genuine impact on the lives of men and women, it is imperative that there should be a vivid rediscovery of the secret of Martin Luther's experience.

The Lord's Supper.

3. It fell to John Calvin to work out the Sacramental Theology of the Reformed Churches. Perhaps no Reformation volume is so clear in its reasons for the renunciation of the Sacrifice of the Mass as the Institutes of Christian Religion. Calvin was able to enlist behind him most of the Reformed Churches in his insistence that there is a Real Presence of Christ in the Sacrament of the Lord's Supper, but that this Presence is not localised on the Altar nor identical with the Bread and Wine. It is the Presence of Christ Himself in the heart of the humble and believing Communicant. It was

this affirmation of truth which made the Lord's Supper so precious to the Reformed Churches as the Feast of the New Covenant. It is to the great loss of so many Evangelical Church people to-day that this truth seems to be too often neglected. The Sacraments, Scripturally expounded, ought to hold an even higher place in the Church life of Evangelical men and women than they do in the case of those who only see them in their mediaeval setting.

A New Reformation.

On the Accession of the Queen's Gracious Majesty early this year, the Primate of All England made a broadcast speech to the British people in which he expressed the hope that the reign of the new Elizabeth might witness a spiritual Reformation as mighty as that which took place in the reign of Elizabeth Tudor. The sentiment in the Archbishop's speech is one which will find a heart-felt echo in the spirit of all who cherish the freedom which has descended to us from the Theology of the Reformation.

"For freedom Christ hath made us free: stand fast therefore" (Gal. 5.1).



READING THE CHAINED BIBLE

Prayer Book Rally in Melbourne

TWO ARCHBISHOPS LEAD.

The Archbishop of Melbourne, Dr. J. J. Booth, was chairman and the Archbishop of Sydney, Dr. Howard Mowll, was the principal speaker at a public meeting held in the Chapter House of St. Paul's Cathedral to commemorate the 400th anniversary of the 1552 English Prayer Book, on Friday evening, October 17.

After the opening address by the Archbishop of Sydney—to be reported more fully in a later issue—some members of the Cathedral choir sang very beautifully three anthems written about the period of the first English Prayer Books, one of them being the first anthem to be written in English as far as is known.

Why the Second?

The next speaker was the Vice-Principal of Ridley College, the Rev. Dr. L. L. Morris, who set out to show why we should take the trouble to commemorate the second in a series of five prayer books. He pointed out that the Reformers had their opinions well formed by the time they compiled the 1549 book, but that they had no precedent for what they were doing, and while they did a very good job it would have been a minor miracle had they succeeded in their main aim at their first attempt. There are indications that from the very first the 1549 book was regarded as subject to revision and it was no surprise when in 1552 the second book appeared, a book which, as His Grace of Sydney so ably pointed out, gave expression to the characteristic doctrines of the Reformation.

Now the character thus stamped upon Anglican worship has remained to this day. There have been minor revisions since, but none has radically altered the structure of services as the 1552 book did. In 1559 the 1552 book reappeared with three specific alterations, which Dr. Morris examined one by one to show that none affected the fundamental position of the 1552 book. In 1604 there was so little change that a separate Act of Uniformity was not necessary, and in 1662 although there were about 600 changes they were all in minor matters, and were mostly improvements in wording. To all intents and purposes the worship that Anglicans use to this day is the 1552 worship. Finally, this prayer book is not something that we should be ashamed of. In 1552 we refused to take the Roman or any other rite as our model and adopted one express-

ing the Anglican approach. While accepting material from many sources the reformers put their own stamp on what they used. It is for us to accept gratefully their work and to enter more and more fully into our heritage.

Congregational Worship.

The last speaker was Mr. F. R. Adams, M.A., Dip.Ed., a master on the staff of Scotch College. He said he did not intend to deal with points of detail, but with broad issues as they appeared to a layman. The 1552 book is the flower of the English Reformation, the climax of the Reformers' achievement. In particular he singled out the use of the English language as the vehicle, with its implications of congregational worship. He had been to almost every church at one time or other and he gave it as his opinion that no other church has such fully congregational worship as the Anglican, and this we owe to the Prayer Book. He went on to stress that the 1552 book put Christ in His right place. Before there had been much made of saints, angels, etc., but the 1552 book made Christ central. The Reformation was doctrinal as well as political, and we see this in the 1552 book. We should make its teaching our own.

Bishop Donald Baker, Principal of Ridley College, moved a comprehensive vote of thanks to all who had taken part. It was carried by acclamation by the good number present, which included very many young people.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

EXAMINATION IN DOCTRINE.

First place was gained by Mr. J. B. Henderson, of Roseville, 90%; second by Mr. J. H. Shipway, of St. Aidan's, Annandale, 87%; third by Miss Grace Warren, of St. Paul's, Chatswood, 86%.

The following students secured a Pass:—

Naomi Long	Vera Fisher
P. A. Lamb	E. Sargeant
Betty More	F. N. Windle
Ruth E. Jones	H. W. Robey
Dr. Eleanor C. Knox	R. J. Ramshaw
W. T. Wheeldon	Beverley Miller
Catherine Friend	Yvonne Leach
C. J. Hughes	Valerie Hinckman
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Pauline McCann	Esmay Hayes
P. R. C. Goard, B.Sc.	N. A. Butcher
Valerie Anstiss	J. H. Taylor
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Betty Durham	R. Fludder
Margaret Coleman	J. Matthews
V. Weil	J. B. Goodman
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"LITTLE BILNEY"

1. A NEW MAN IN CHRIST.

(By the Rev. Canon Marcus L. Loane, M.A.)

Thomas Bilney was born about the year 1495 somewhere in Norfolk, and was enrolled as a student in Trinity Hall, Cambridge, about the year 1515. It was during his years as a student that he passed through the great experience which made him a new man in Christ Jesus.

Our knowledge is meagre, but there is one vital remark in his own words which helps us to connect this great change with a fixed event. This was the appearance of the Novum Instrumentum in March, 1516, for it was soon after this was "first set forth" that the Good News came home to Bilney. He had felt for some time in a vague and indefinite kind of way the emptiness of the religion in which he had been born and bred. His soul was sick and he longed for health, but nowhere could he find it. He went to the priests for guidance, but they only sent him to the broken cisterns which mocked his thirst. No words could be stronger or more scathing than the tremendous indictment which he drew up some years later, speaking from the depths of his own experience. The priests might be known as pastors, but they were in fact wolves; "which seek no other thing of their flock but the milk, wool, and fell, leaving both their own souls, and the souls of their flock to the devil." He spoke with a vehemence that was quite unusual, but which shows in proportion how much he had suffered; "These are they, these I say, most reverend father, are they who under the pretence of persecuting heretics follow their own licentious lives . . . These men do not find pasture, for they never teach and draw others after them, that they should enter by Christ who alone is the door whereby we must come unto the Father; but set before the people another way, persuading them to come unto God through good works, oftentimes speaking nothing at all of Christ, thereby seeking rather their own gain and lucre than the salvation of souls; in this point being worse than those who upon Christ (being the

foundation) do build wood, hay, and straw. These men confess that they do know Christ, but by their deeds they deny Him." (Foxe iv:634.5.)

"Ignorant Physicians."

Just what Bilney had to endure in the way of inner torment is told in a valuable letter which he wrote in Latin to Tonstall of London. He was oppressed by the burden of sin, but knew not how to find relief. He was like the woman who spent all that she had on misguided physicians, and yet only grew worse. "I also, miserable sinner . . . before I could come unto Christ, had even likewise spent all that I had upon those ignorant physicians." (Foxe iv:635.) He knelt at the feet of unlearned confessors (indoctos confessionem auditores), and told out all his sins; "so that there was but small force of strength left in me (who of nature was but weak), small store of money, and very little wit or understanding." His confessors prescribed for him various penances; now fasting, now vigils, then payment for masses, then purchase of pardons. He had carried out in detail all that they had required, yet he found no consolation. From time to time a doubt would cross his mind, only to be sternly repressed; and it was long before he could allow himself to see that in all these matters, "they sought rather their own gain than the salvation" of a sick and languishing penitent. His third Letter contains a short passage in which he undoubtedly refers to his own pre-conversion experience, and which asserts that the mediaeval style of preaching was all to beat down, and not to lift up: "But here, whether Christ have been a long time heard, I know not, for that I have not heard all the preach-

ers of England; and if I had heard them, yet till it was within this year or two, I could not sufficiently judge of them. But this I dare be bold to affirm, that as many as I have heard of late preach (I speak even of the most famous) they have preached such repentance that if I had heard such preachers in times past, I should utterly have been in despair." (Foxe iv:640). All his spiritual travail, his fasts, vigils, masses, pardons, were done without Christ and only carried him yet further out of the way. He was neither eased nor relieved beneath the sharp pressure of his tender conscience, and he still bore the load of sin until he felt as though his soul must needs be crushed.

Erasmus' New Testament.

But God's time was at hand, and the words which refer to it are most memorable. "At last I heard speak

"Little Bilney" was the means of the conversion of Bishop Hugh Latimer, the greatest preacher among the English Reformers, and one of the Church of England's most notable martyrs. In this article the Vice-Principal of Moore College tells of Bilney's own conversion; in a later article he will describe his influence on other men of his own day, especially Latimer.

of Jesus, even then, when the New Testament was first set forth by Erasmus." We do not know who the friends were who thus spoke of Jesus; they may have been students of the works of Luther who were in touch with the latest books from Europe. But their conversation in the schools at Cambridge meant as much to Bilney as the conversation of those godly women was to mean for Bunyan in the streets of Bedford. They told him of the New Testament which had been brought out by Erasmus, and which had been furnished with the Greek Text in one column and a Latin version in the other. It was in March, 1516, that this great work came from the press at Basle, and in June, his old friend Colet wrote from England with news of its welcome in that country: "The volumes of your new edition of (the

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New Testament) are here both eagerly bought and everywhere read. Go on, Erasmus. As you have given us the New Testament in Latin, illustrate it by your expositions, and give us your commentary most at length on the Gospels" (Seeböhm 395:396). But in Cambridge there was opposition, and Erasmus wrote to his friend Boville about a formal decree which had been issued to forbid any attempt to bring the book within College precincts, "by horse or by boat, on wheels or on foot" (Seeböhm 399). Nevertheless men were full of praise for the noble style of the Latin version, and it was the beauty of the Latin rather than the teaching of the book which at first captivated Bilney. "Being allured rather by the Latin than by the word of God (for at that time I knew not what it meant) I bought it even by the providence of God." But the hand of God was behind it all and the very first time that he sat down to read, a light divine shone through his soul. "And at the first reading, as I well remember, I chanced upon this sentence of St. Paul. (O most sweet and comfortable sentence to my soul.) It is a true saying and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners; of whom I am the chief and principal" (1 Tim. 1:15). (Foxe iv: 635.)

"The Entrance of Thy Word."

These words were just what he needed. They seemed to stand out in letters of light; they were to haunt his mind like a strain of purest music. He could not tell what had happened except that he was now filled with comfort and strength whereas he had been bruised and almost in despair. "This one sentence, through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, inasmuch that my bruised bones leaped for joy" (Foxe iv: 635). It

was as if a fresh wind had begun to dawn in the hour of darkness. Bilney had grasped the great Pauline Doctrine of Justification Sola Fide, and had learnt to renounce all hope in the fancied merit of his own works. This one verse of Scripture led him to the discovery that all Scripture is both sweet and profitable, and he began to read it with much prayer for a steady increase of faith. He turned from the pursuit of those things which make for gain in this world to the study of godliness, and we can not doubt the integrity of his purpose when in due time he was ordained at the hands of Bishop West of Ely. "At last," he told Tostall, "I desired nothing more than that I, being so comforted by Him, might be strengthened by His Holy Spirit and grace from above, that I might teach the wicked His ways which are mercy and truth; and that the wicked might be converted unto Him by me who sometime also was wicked" (Foxe iv: 635-6). Bilney did not break away from the Church, even though he saw her sins with clear-eyed reality; nor did he grasp the full stretch of Reformed Theology, even though he felt its power with increased understanding. But he was the first of Cambridge scholars whose name is known to us to take his stand for the Reformation, and he was the central figure in a new school of Evangelical life and witness in the University.

Do Not Miss

THE REFORMATION RALLY

The Chapter House, Sydney,
TUESDAY, NOVEMBER 4, at 7.45 p.m.

Chairman: The Archbishop of Sydney.

Speakers:

Archdeacon T. C. Hammond,
The Rev. F. H. B. Dillon.

"Why We Commemorate the 1552
Prayer Book"

6 p.m.—Tea for Ticket-holders.

7 p.m.—Lantern Address.

7.45 p.m.—Public Meeting.

REFORMATION HERO HONORED BY SWEDEN.

Sweden this year is celebrating the 400th anniversary of the death of Olavus Petri, pioneer of the Reformation in that country, writes the correspondent of the "Christian Century" from Denmark.

The son of a blacksmith, Master Olaf, as he came to be known, was a student in Wittenberg in 1517 when Martin Luther nailed his theses to the doors of the castle church there. He came home determined to spread Luther's ideas in his native land. Said he of Luther:

"He is a frail man like most of us and he can be mistaken like most of us, but he tells us to stick to the Bible."

Olaf did just that. From the pulpit of Stockholm's Storkyrkan he preached according to his own conscience and Holy Writ. Completely honest and upright, blunt in speech and manner, he refused to be intimidated when his preaching aroused the ire of King Gustavus Vasa, no friend of contradictions and stiff necks.

Olaf was arrested and sentenced to death. But the citizens of Stockholm rallied to his cause, and he was pardoned in 1530 on condition that he pay a huge fine. He could never have paid it himself, but his friends collected the money and paid it for him.

Translated Bible.

Master Olaf was greatly beloved by the Stockholmers, who elected him a "city secretary." He guided them in material as well as spiritual matter, exerting great influence not only as a preacher but as an author and poet. He translated Luther's writings and the New Testament into Swedish and wrote several hymns.

Among his own writings is the famous "Rules for Judging." This treatise is remarkably modern in viewpoint. For example:

"A judge should always remember that the office he conducts belongs to God and not to himself, and that it is instituted for the good of the public, not of the judge. Consequently, all punishment must be to the advantage of the public, not to that of the judge. Punishment must never be imposed in such a way that reform is impossible. A judge should not merely consider what deeds have been done and how they have been done; he should also look into why they have been done."—"The Sentinel."

And so, should any man or bad angel be unwilling to submit to the divine will and rule, yet he cannot escape from it; for when he would escape from under the will that commands, he does but rush under the will that punishes.—Anselm.

NOTES AND COMMENTS

"All Saints" is surely the shortest definition of the Church we have. It

All Saints' Day,
November 1st.

Book definition, "the blessed company of all faithful people," is expressed rather in terms of the faith of men and women in Christ whose Body they are.

So here is the Church's Feast of the Church, of the whole Church. We do not bring this Church into being nor build it, nor need we pray that it may be one. It is one. Whatever the faults and blemishes of the earthly manifestations of this Church, its true life and its complete unity are eternal verities which rest in the love and will of God. On this Feast we turn in thanksgiving to God and His Christ for whose praise and glory the Church solely exists.

On earth, time and death, distance and division separate God's children from one another. But the limitations which belong to our earthly infirmity cannot separate us from one another in the love of God, who has knit together his elect in one communion and fellowship, in the mystical body of His Son, Christ our Lord.

O blest communion! fellowship

divine!
We feebly struggle, they in glory

shine;
Yet all are one in Thee, for all are

Thine.
Alleluia!

On All Saints' Day, 1552, 400 years ago, the second English Prayer Book was issued under the authority of King Edward VI.

It is gratifying to find suitable commemoration of this very important document of the Reformation being made in at least three dioceses in Australia. The Bishop of Gippsland has appointed Sunday, November 2, to be a day of thanksgiving and commemoration throughout his diocese for this anniversary. In the Melbourne Chapter House, on October 17, the Archbishop of Melbourne presided at a public meeting to commemorate the 1552 Prayer Book, at which the Primate of Australia was the chief speaker.

The Archbishop of Sydney will also be the preacher at a special service in St. Andrew's Cathedral, Sydney, on Sunday, Nov. 2, (which will also be a national broadcast), and the chairman at the Reformation Rally in the Chapter House, Sydney, on Tuesday, Nov. 4, when the theme will be "Why we commemorate the 1552 Prayer Book."

A committee of Sydney churchmen was formed about 24 years ago to arrange a public meeting in commemoration of the Protestant Reformation. The committee originally consisted of representatives elected in equal numbers by the Directors of the Australian Church Record, the members of the Sydney Clerical Prayer Union and the Anglican Church League. The first chairman and the first Secretary are still in office, though the membership of the committee has changed with the passing years. A public Rally has been held every year since, always with splendid attendances. The Rally on November 4 has a special appeal, both because of its theme, and because it will be the first time that the Primate has presided. We look forward to a stirring and informative meeting, and to the Chapter House being more than filled.

This is a charge that has been laid against many American statesmen and politicians in the past. Isolationism. America's isolated position tempted many of the people to concern themselves only with their own concerns. But new rates of travel-speed, new methods of idea-communication, and above all, new world happenings and world weaponings have compelled the Western Hemisphere to think more and more of world citizenship. We in Australia do not forget the debt we owe to America for her share in the last World War.

We ourselves are British: British in both feeling and outlook. We remember that the British fleet protected us for many a long year when we had no one else to protect us. And we are thankful for all that we inherit as a British race in culture, in standards and in religion. We acknowledge our immense debt to the Motherland. But that should not make us exclusively nationalistic. It is our plain duty to

try and understand other peoples and to sympathise with their problems. Ignorance is often the mother of prejudice as well as the mother of many other evil things. And when ignorance is united to selfishness what can be expected?

Isolationism is not confined to politics. It enters church life. Many of us are not as centrally minded as we should be.

An Evil Umbrella. And disunity amongst evangelical churchmen is an evil to be avoided. There are always factors at work sowing seeds of disunity. When these fall into hearts already self-centred, and perhaps disgruntled over some grievance, real or imaginary, roots of bitterness spring up.

Disunity hobbles Christian workers and strangles spiritual life. If unity is a condition of blessing, which it is, then disunity is the evil umbrella that turns aside from us the "showers of blessing" promised in the word of God.

Where there is disunity there can be no progress, although the times are crying out for new endeavour and renewed effort. Real unity is an active, vital principle expressive of the Divine life. Unity is a grace that should be constantly sought after and prayed for.

It is our custom to invite a member of our sister church of the Reformation, the Church of Scotland, to contribute to the Reformation issue. This

This Issue. year, having in mind the arrival in Australia as immigrants of many members of the Reformed Churches of the Continent, we have also invited the Minister of the (Dutch) Reformed Church in Sydney, himself a graduate of the Free University of Amsterdam, to be a guest writer.

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The African Church.

THE ANSWER TO NATIONALISM.

The Archbishop of Canterbury, addressing the General Convention of the Episcopal Church of U.S.A. last month, spoke of the "key position" of the Anglican communion in relation to many problems, especially in Africa.

"In Central Africa proposals for political federation are raising many alarms and fears and all the tensions of race and culture between African and European. Just at this moment plans are being made for a new Province of our Church there — the diocese of Southern Rhodesia coming out of the Province of South Africa, dividing into two dioceses and with Northern Rhodesia and Nyasaland forming the Province of Central Africa. And the one diocese which has so far held its Synod and approved the new Province, de-

termined not to send so many Europeans and so many Africans to represent it at the Provincial Synod, but to send the best men irrespective of race, saying: "We are one Church and we trust one another."

"Further north are six other dioceses of East Africa, all under my metropolitan jurisdiction, each with its own church problems and civil problems, and for one of them the Church in Australia provides all the outside help in men and money."

"Here then is a whole continent in the throes of social and political upheaval, of racial, cultural and religious rivalries. The Episcopal Church in the United States, the Church of West Africa, the Church of South Africa, the Church of England, the Church of Australia and a possible Church of Central Africa are all involved in this continent of rapid change, pregnant with marvellous hopes or with tragic disaster for its peoples. Here there is clear need for an united and informed survey from time to time of the whole range of Anglican Church life and witness in the continent as a whole."

The recent trouble among the Kikuyu people of Kenya, which has worsened since our comment in the "Record" of October 16, gives special point to the Primate's words. Our concern for the situation at the political level should not prevent us from seeing the deeper issue as expressed in the words of the Rev. Keith Cole: "There is only one answer to this major problem of our part of the country. It is a live vigorous church composed of members whose lives as well as words reflect the crucified and risen Lord."

WHY MINISTERS' SONS GO WRONG.

They don't. Sporadic cases are responsible for this popular and age-old fiction. The success of ministers' sons in life's activities is eighteen times greater than that of the sons of any other class of men. In "Who's Who," every name in twelve is that of a minister's son. Among the noted men of English history it was found that 350 were the sons of doctors, 510 the sons of lawyers, but 1,270 were the sons of ministers. Of the ninety-nine foreign members of the French Academy of Science, one in every eight is a minister's son, and of the foreign members of the English Academy of Science, one in every six was reared in the atmosphere of a parsonage. The French scientist, De Candolle, says that "the sons of the clerical families have actually surpassed during two hundred years in contributions to the roll of eminent scientists the similar contributions of any other class of families." Among the most brilliant men in every profession in America to-day, ministers' sons are pre-eminent. Beginning with President Wilson, the list is unparalleled. Is not their success largely the fruit of good parentage and careful and more or less rigid training in an atmosphere of purity? Does not such wholesome discipline show that the old Scripture, "Train up a child in the way he should go, and when he is old it will not depart from him," has not yet outlived its usefulness? Does not the habit of church-going in childhood have a beneficial effect of incalculable worth upon the after life of the child? If we would judge a home by the value of its human products, there is no other place comparable to the humble home of the minister for the making of real men.

—"The Country Parson."

Mission Frustrated in Persia.

The missionary situation in Persia is becoming daily more difficult. The policy of Dr. Mussadiq renders the future of the work very precarious.

Ever since the oil dispute began our missionary work has been hamstrung. It has been almost impossible to send out new missionaries, and even to get permission for former missionaries to be re-admitted. Regulations regarding the movement of our missionaries have been so stringent that village work has been almost completely ruled out. Alarming accounts have been sent to missionaries, including the bishop, for car-registration and property rates over a number of years. The Kerman hospital has been taken over by the government with practically no compensation, although it was built mainly through the generosity of a medical missionary. Other hospitals have been presented with bills for rates impossible of payment. Meanwhile our converts are under constant threat of punishment for consorting with "English spies," as the missionaries are called, and some have been actually imprisoned for attending a Christian service. The other week, a missionary and his wife and family were given four days' notice to get out

of the country. This was extended, ex gratia, to six days with the threat of imprisonment if the order was not obeyed. Think of the harshness of such an order. There was little time to pack their belongings. Consider the position of the bishop who, with his wife, for some 30 years has given of his best for the cause of Christ in Persia and other devoted missionaries who are under constant concern regarding the trend of affairs. Do not their position, as well as the whole position of our missionary enterprise in Persia demand our constant prayers to God for strength and guidance for our fellow workers, and for the restraint of those who so foolishly and wickedly are interfering with the work of God in their land? We do well to be urgent in prayer that the Hand of the Lord may be stretched out to hinder this offence, at the same time praying that the whole oil business may be justly and quickly arranged for the Glory of God and the welfare of the Persian people.

The Anglican Reformation and the 1552 Prayer Book

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

The Anglican Reformation was, as D'Aubigné declares, "effected even to a greater extent than that on the Continent by the Word of God," and the translation of the Scriptures into English by Tyndale and others had made the English people familiar with the Word of God.

Consequently they rejected the medieval and Roman position that the "truth of God is contained in the Written Word and in the Unwritten Tradition... preserved by continuous succession in the Catholic Church." Instead they asserted the sole supremacy of Holy Scripture as the basic principle of all their reforms in doctrine and worship. In this stand, we must remember, they were returning to the position of the early Fathers. For Irenaeus declared "we know the Scriptures are perfect as being spoken by the Word of God and His Spirit"; while Origen says, "If anything remains which Holy Scripture does not determine, no third Scripture ought to be received to authorise any knowledge." "Look for no other teacher, thou hast the oracles of God, none teaches thee like these" is Chrysostom's dictum. The Anglican "Reform" was not therefore an heretical "revolution." It was far more truly a "restoration" of primitive Christianity. To the English Reformers the Word of God was, as Cranmer said, "the very touchstone which must and will try all doctrine and learning whether it be good or evil, true or false." The German Reformers had emphasised the same principle in their "Protest" at the Diet of Spires 1529, that the "Word of God is the only truth," and so their "Protest" was a positive witness for this return to early Catholic and Apostolic teaching on the sufficiency of Scripture. It is relevant to notice that a century later Bishop Sanderson, the author of the "Preface" to our Prayer Book, calls the episcopal "the true English Protestant divines," and himself "a downright sober English Protestant who makes the Written Word of God the sole and perfect rule of all matters of faith."

Embodied in a Book.

This brings us at once to the 1552 Prayer Book which was the direct result—"the outward and visible sign", we may call it—of the Anglican assertion of the supremacy of Scripture as the principle of reform. We see this clearly stated in the "Preface" which Cranmer wrote for the 1549 Prayer Book, and which is retained in our present Book. These "Prefaces," by the way, are very valuable and should be carefully studied by those who love our liturgy. "Nothing," Cranmer declared, "is ordained to be read" in our services, "but the very pure Word of God or that which is agreeable to the same." This decision was, it should be remembered, based on his own personal spiritual experience of the way the light of Christ's Gospel dawned on his soul—"After it had pleased God to show me by his Holy Word," Cranmer said, "a more perfect knowledge of His Son Jesus Christ, from time to time, as I grew in knowledge of Him I put away my former ignorance." In other words, Cranmer's aim for a pure form of worship was based on his own study of the Word of God, and he was determined that Anglican worship should be based on Scripture. So he set forth an Order for Prayer and reading Holy Scripture "much agreeable to the mind and purpose of the ancient Fathers." Let us return, he declared, to the practice of the ancient Fathers when the whole Bible was "read through once a year,"

We are glad to welcome again, as a contributor to this Reformation issue, Dr. Sydney Carter, for many years Principal of Clifton Theological College, England, and a distinguished church historian and author.

without "planting in uncertain stories and legends," so that the people by often "reading and meditating on God's Word," may be "stirred up to godliness and be more inflamed with the love of His true religion." This was undoubtedly Cranmer's aim and intention in the 1549 revision, and it had amounted to a startling revolution from the previous medieval Catholic worship, especially in the use of English instead of Latin in all the public services. Cranmer had hoped that this first attempt at reform had achieved Scriptural "perfection" in worship; but experience soon showed him that he had only started on a pathway of "trial and error," for as a satisfactory permanent reform this First Prayer Book proved a failure. In spite of its many valuable changes it was unpopular from the start, and was never reprinted. The rank and file of the old conservative medieval Catholic party disliked it as neither "fish, flesh, fowl nor good red herring." They denounced it as "a mere Christmas game"; while the old "priestly" party deliberately "mistook" it and exploited it, or even defiantly, "still exercised their wonted popery." Bishop Gardiner tried to twist it so that it could harmonise with what he called "the Catholic Faith." Cranmer had certainly intended in the new Communion Service to exclude the doctrine of the Mass and transubstantiation, but when he discovered that Gardiner had asserted that this new Communion Service "set forth most true Catholic doctrine of the substance of the Sacrament," he at once realised the urgent need of clearer and unequivocal teaching and thus of a more perfect revision, especially as the more ardent Reformers "misliked" this service regarding it as a temporary expedient or even as a faulty "half way house" compromise reform. Hooper, for instance, refused for eight months (including a period of imprisonment), to be consecrated in the prescribed episcopal vesture, which he roundly condemned as "Aaronic vestments" and "inventions of Anti-Christ." Therefore, although this 1549 Book had been officially put forth as "a very godly order" agreeable to the Word of God and the primitive Church (a standard to which the Reformers made constant appeal), a Committee comprising a "great many bishops and others of the best learned men within this realm," was now ap-

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pointed to revise it carefully and "faithfully and godly peruse it and explain it," so that it might be made "fully perfect." The result of this further careful reform was the passing by Parliament on April 14 of the 1552 Prayer Book and its obligatory use from November 1, 1552. It is important to notice the way in which this careful purging of the 1549 Service made the 1552 Book more thoroughly Scriptural in its worship. Every addition or alteration had this end in view, and it was specially noticeable in the Communion Service, which was, then as now, the storm centre of controversy.

1. Vesture of Ministers.

There was for instance a most significant alteration in the vesture of the clergy ministering the Communion. In 1549 the priest was ordered to put on "a white alb plain, with a vestment or cope. This 'vestment' was the medieval chasuble with which the pre-Reformation priest was invested with the words "Receive the sacerdotal vestment" and "receive power to offer sacrifice and to celebrate masses for the living and the dead." But the Bible had taught the Reformers that Christ "had made one sacrifice for sins forever" which could not be repeated. Therefore to clothe the minister with a sacrificial garment like the chasuble seemed out of accord with New Testament teaching. Consequently this rubric was expunged and instead the minister was ordered "at the time of the Communion and at all other times of his ministration" to wear "neither alb, vestment nor chasuble, but being Archbishop or bishop he shall have and wear a rochet and being priest or deacon he shall have and wear a surplice only."

2. The Consecration Prayer.

Further, the "Canon" or long Consecration Prayer in the 1549 Book was altered and split up into three separate prayers, and the words "altar" and "mass" were carefully removed as well as the use of the sign of the Cross. In fact a later authorised Homily "Concerning the Sacrament," clearly stated "Herein thou needest no sacrificing priest, no mass." Moreover the new Consecration Prayer no longer used the equivocal language of "making here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make"; but instead, that "We receiving these Thy creatures of bread and wine according to Thy Son our Saviour's holy institution, in remem-

brance of His death and passion, may be partakers of His most blessed body and blood." Other non-Scriptural features like the "Epiclerus" or Invocation of the Holy Spirit in the elements, the Agnus Dei and the prayers for the faithful Departed, were discarded.

3. Reservation of Sacrament.

Again the 1549 Service had allowed the priest at the "Open Communion" in church to reserve the elements for immediate ministration for the sick—a sort of extended Communion, such as Justin Martyr had practised in the 2nd Century. But this permission had been exploited to cover the adoration of the reserved sacrament, and so in 1552 such limited Reservation was entirely forbidden, and a separate celebration was ordered "with a good number to receive the Communion with the sick person." Not only was the "Black Rubric" added at the end of the service, declaring that the sacramental bread and wine "remain in their very natural substances and may not be adored" without idolatry, but the 29th Article of 1553 declared that the sacrament "was not commanded by Christ to be kept carried about, lifted up nor worshipped."

4. Auricular Confession.

There was also a significant change made concerning the question of Penance and Confession. The Schoolman, Peter Lombard, had declared that "auricular Confession was the only way to heaven," and as early as 1527 Tyndale had denounced the common superstitious view of Auricular Confession and declared "how sore a burden and grievous torment is ear-confession unto men's consciences." And he adds that "some prayed certain superstitious prayers all their lives that they may not die unshriven without confession and absolution. If a man die without shrift many take it for a sign of damnation." No wonder that Jewel, a little later, denounced Auricular Confession as "a rack of men's consciences to the maintenance of popish tyranny." The Reformers were determined to correct such superstitions and unscriptural teaching, so in the 1549 Communion Exhortation, they taught the communicants to "repent truly" and "make restitution for wrong deeds," before they came to the Lord's Table. But the "troubled conscience" was still invited "to confess and open his sin and grief secretly" to the priest to "receive comfort and absolution"; although those who used this auricular Confession were warned not to be offended with others who were satisfied with the "general confession to the Church." Provision was also made that the "form of Absolution" provided for a "special confession" in the Visitation of the Sick Service, should also be used, "in all private confessions." But three years' experience of this concession had evidently shown the Reform-

ers that people still clung to Auricular Confession (which had always been required before communion) as essential for the soul's salvation. Consequently in 1552 the statement in this Exhortation about "auricular and secret confession" was entirely omitted and these "private Confessions" were discontinued since the sentence authorising "the same form of absolution" in all private Confessions "was removed—a clear proof that they were to cease. Instead a new Introduction, based on a Lutheran source, were added to daily "Morning Prayer," which included Absolution in which the priest assured the worshippers that God "pardoneth and absolveth all that truly repent and unfeignedly believe His holy Gospel."

The Ten Commandments were also included in the new Communion Service, as a valuable means of self-examination and the communicants were also told in the First Communion Exhortation "to search and examine their own consciences," "their lives and conversations" by "the rule of God's commandments." The Reformers did not deny the spiritual worth of the Scriptural injunction, "confess your sins one to another and pray for one another," and so they still made provision in their Communion Exhortation for the "troubled conscience"—for "further comfort and counsel," but not as before, for "comfort and absolution." They invited such "troubled" souls to come to some "Discreet and learned minister of God's Word" and "open his grief." The previous invitation had been to come to some "discreet and learned priest and confess and open his sin and grief secretly." This language was carefully changed, so as to avoid any suspicion of authorising "sacramental priestly auricular confession." There was the concluding reference to holy Scripture since the unquiet conscience was told that it was by "the ministry of God's Holy Word" he might receive "the benefit of absolution." Again this latter was a term which the Thirteen Articles of 1538 had defined as "the voice of the Gospel by which the Minister through the Word, not in his own, but in Christ's name and authority announces and offers remission of sins to the person confessing." The changes made in this 1552 Exhortation are therefore clear evidence that our Reformers, as they stated a little later in their "Homily of Repentance," condemned Auricular Confession as "not having the warrant of God's Word." Hooker well expressed their intention when he said, "We labour to instruct men in such sort that every soul which is wounded with sin may learn the way to cure itself, they (the Romanists) make all sins seem incurable unless the priests have a hand in them." "The papacy," he adds, "makes all sin unpardonable, which has not the priest's absolution."

(To be continued)

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What Was, and What Is, at Stake?

NOTES ON THE REFORMATION IN THE NETHERLANDS.

(By the Rev. J. F. H. Van der Bom, Reformed Church, Sydney.)

The title of this article will be read soon enough. But rendering a clear and final answer proves a difficult task.

The question asks the "why" of the Reformation—not only the historical, but also the actual "why"—why we call ourselves Reformed at the present time. Big volumes are devoted to the substance of Protestantism and of Catholicism and even of Christianity. But the question, especially in regard to Protestantism, is answered in such varying ways that one is inclined to ask anew: what is at stake with Protestantism? Do we see it only as a very complex negative monster; so many men, so many minds?

In the Netherlands.

The Reformation in the Netherlands, after a long and silent preparation, broke forth with great strength in the 16th century, at first under the German influence. The stream seemed for a while dammed up by heavy persecutions and anabaptist disturbances. But afterwards under the Southern influence (Calvin) it came up again with an unprecedented force. The Reformation led to the Eighty Years' War of Independence (1568-1648) and resulted in the foundation of "The Republic of the United Netherlands" (the Dutch Republic).

Though not in the literal sense of the term an established Church, the Reformed Church occupied a privileged position in the Republic. The national father of the Netherlands, the first William of Orange, from the beginning advocated freedom for all religions. And the young Reformed Church wanted to be free from State interference, although she was not wholly successful in this respect.

From the first there was within the Reformed Church a great severity and positiveness of faith, based upon the Bible and consequently upon the Sovereignty of God.

The Reformation meant a liberation of many fetters. Spiritual and political freedom led to a golden age, with famous artists and a new-born science free from papal yoke. Moreover the well-situated lowlands on the Rhine became an asylum of freedom for all sorts of refugees. Not only many Huguenots but also thousands of Jews found here freedom of thought and from fear. We can recognise these freedoms as fruits

of the Reformation, but to identify them with the Reformation would be as wrong as identifying roots and fruits.

There was, however, a strong temptation to do so. Various trends of the national life tried to assert themselves within the Reformed Church. Here the Church was compelled to think over its mandate: "Hold that fast which thou hast." Here is the principle of its life: *ecclesia reformata semper reformanda*, a church reformed and still to be reformed. We cannot say that the Church has always performed its high commission, nor even that it has kept itself undefined.

The Obligations of A Reformed Church.

But what is the charge of a reformed Church in a free country?

The essence and the marks or functions of the "true Catholic Christian Church" got a very clear and spiritual description by Guido de Bres in his

Confession of Faith. Beside the Heidelberg Catechism it was very early accepted as a Standard of the Dutch Churches.

It is usually called the Belgic Confession because it originated in the Southern Netherlands, now known as Belgium. De Bres was one of the so-called hedge priests, who died a martyr to the faith (1567). To protest against the cruel persecutions and to prove to the oppressors that the adherents of the Reformed Faith were

no rebels, as was laid to their charge and as indeed some of the anabaptists proved to be, De Bres prepared his Confession. A copy was sent to King Philip II, together with a moving address in which the petitioners declared that they as law-abiding citizens wanted nothing else than to serve the Lord according to His Word. "Your Majesty, allow us in the Name of the Lord, what nobody even to his beast will deny, and listen from afar to our cries."

History makes clear their zeal for laying stress on the demands of the Word of God on the public conscience, on high and low. And in a more simple and personal tone than the Westminster Confession does, De Bres' Confession urges to the real freedom which lies in obedience to the Word of God.

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Magnificent are articles 27 and following about the Church. "The marks by which the true Church is known are these: if the pure doctrine of the Gospel is preached therein; if it maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church. Hereby the true Church may certainly be known, from which no man has a right to separate himself."

"To the Law and to the Testimony."

Here lies the charge of a reformed Church in a free country. Giving testimony to, and testing everything by, the authority of the holy Word. A Reformed Church has to keep free itself for being a pillar and ground of the truth. If the pulpit degenerates into a parliament or an Areopagus and is open to every wind of doctrine, the Church has sold its right of primogeniture.

Not always, as has been said, were the Dutch Churches faithful to their vocation. On the other hand, no decade of Dutch history passed by wherein the genuine reformed sounds were not heard. In the early 17th century the famous Synod of Dort took most seriously its task, amidst the Arminian disturbance, of explaining and maintaining the simple truth of the Scriptures.

And in the early 19th century, after the French Revolution and its consequential spiritual low-ebb, a revival was attended by strenuous efforts to restore the Church and hold up its Standards.

The Standards of the Churches in Holland are no forgotten articles, neither in the pulpit nor in the Confirmation Class. A Church that studies where it comes from and what it has to stand for cannot be called a dead Church.

The Word of God To-day.

And here we are again at our starting point. The strength of a Reformed Church in the free world of to-day has to be its unique testimony to the authority of the Word of God over all spheres of life. That was maintained against Rome in the 16th century. That has to be maintained at present against all sorts of modernistic movements. A German scholar of the 18th century, J. G. Hamann, prophesied a new era wherein Rome would get new chances. How remarkably and literally has that prophecy come true in those parts of Holland where modernism and liberalism run riot, even in Reformed pulpits! A new generation grown ripe for a winning Roman Catholicism!

For if we as Protestants don't know any longer what is at stake; if we are only fighting against Rome in a negative way and are thinking we can throw in our lot with modernists and liberals and even communists; if we act as if we can look down on Rome as on an old fashioned system of priest's deceit and idolatry, than we shall perceive too late that many helpers in this case are like broken reeds that pierce the hand. And moreover let us not forget that many people of to-day whose minds are being moulded by 20th century worldly thinking need a real religion and a real high priest and real solidity. If the Christ of Scriptures is not with one voice testified by the Churches of the Reformation, we compel the flocks of to-day to look for make-shifts. Let us pray that the Churches of the Reformation everywhere may awaken, holding high and making visible their marks: "Here are the words of eternal Life."

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Our Knowledge of God.

CALVIN'S DOCTRINE.

A Review by the Rev. R. F. Denholm, B.A., B.D., Presbyterian Minister of the Pastoral Charge of Omeo, Victoria.

Some dozen or so years ago when I was doing much doctrinal exploration, I (a Presbyterian) went to Archdeacon T. C. Hammond for some help. This seems a suitable place and journal to express the warmest gratitude I shall always feel to the Archdeacon for his understanding help at this and other occasions. The relevance of that interview to this present article is that the Archdeacon advised me to buy Calvin's "Institutes of the Christian Religion."

I went into a big Sydney bookshop and a copy was waiting for me (second hand, I am thankful to say). Its two new-looking volumes with uncut pages cost me just 15/- — one of the best fifteen-shillings' worth I have ever bought. So that there is now some justice — and perhaps also ecumenical significance! — in the fact that a Presbyterian, introduced to Calvin by an Archdeacon, should review a useful book on Calvin by an Anglican Presbyterian ("priest", I believe you call it) — "The Knowledge of God," by Rev. T. H. L. Parker, M.A., B.D. (Oliver & Boyd, 1952. English Price 10/6). It might also be of interest to readers to know that the book is dedicated to Rev. and Mrs. D. B. Knox.

A famous conductor—Sir Thomas Beecham I think it was—once said that he considered his sole task was to render a composer's work exactly as he wrote and intended it. Mr. Parker has tried and largely succeeded in thus interpreting much of Calvin's thought in an astonishingly brief compass (116 pages). He has been adept in "picking the eyes" out of the relevant books of "The Institutes" — which means both the first two books and part of the third (out of four books) have been combed through very thoroughly. In addition, learned reference is made to Calvin's Commentaries, those worthy volumes which are virtually inaccessible to most of us parish ministers unless we have a private income to buy the costly reprints, or inherit some of the old ones (as I did from a grandmother).

How Can We Know God?

The ground explored in this book is of particular interest to-day. The question to which Mr. Parker seeks Calvin's

answer is:—Can we get any true knowledge of God from natural theology, i.e., sources outside the Bible? "Canst thou by searching find out God?"

"The reply of the Christian theologian has always been a more or less definite 'No,' from the 'No, but—' of Catholicism and liberal Protestantism to the 'Nein!' that thundered from Basel in the year 1934." (P.1.)

The reference in the last phrase is of course to Karl Barth, who has argued the question out with Emil Brunner in *Nature and Grace*. Mr. Parker seeks to find out, interpreting Calvin, whether that Reformer says, "No, but —" or "Nein!"

The plan of the book is to consider first the knowledge of the Creator, and second the knowledge of the Redeemer. Part I examines how far the Creator is revealed by His works, and to what extent we are naturally able to comprehend Him by such means. By nature (says Calvin) we fail to do so, hence we need God's self-revelation through His word. The nature and function of the Scriptures is then considered—at one stage I imagined I could hear the shade of Dr. Cole fulminating indignantly in the background, but all was well a few pages further on — and finally, the relation between God's Word and His works.

Christ the Eternal Word.

Part 2 (following Calvin's general scheme, and interpreting his thought) considers the doctrine of the Word of God in relation to the Trinity. Jesus is identified with the eternal Word, God's revelation to man. "Apart from Christ we have no knowledge of God." (P. 73.)

A chapter follows on "The Revelation of Redemption" which will be of interest to those who have had to consider the adequacy of a merely "revelatory" view of the atonement. (Calvin, of course, goes beyond this, but what is interesting is to note his qualified support.) We are led to the knowledge of God "by Christ-man to Christ-God." The media of knowledge are then discussed; we know God by His Gospel, but need even here the illumination of the Spirit. The final chapter contains a Calvinish (Mr. Parker's adjective!) consideration of August-

ine's famous phrase, *Credo ut intelligam* ("I believe that I may understand.") The knowledge thus obtained, it is concluded, is real and assured, yet only partial whilst we are on earth.

Mr. Parker has done his research thoroughly, and any reader who has not yet made Calvin's direct acquaintance will receive a pleasant introduction to the great Reformer in these pages. This reviewer has only two minor faults to find with Mr. Parker's exposition: the one that he has not added a Concluding Chapter drawing the threads together, and perhaps giving his own opinions on the issues in question; the other, that he has not translated the language quotations for those who cannot readily translate Latin, Greek and German. Surely the time has come to recognise that there are many people with theological acumen who in these crowded days may not have studied these tongues.

As to the main issue of the book, Calvin's answer seems undoubtedly "Nein" — not, perhaps, thundered, but certainly insisted upon with repeated argument:

"Calvin always follows what appear to be generous concessions to natural theology by denying any religious validity to them at all. . . . The relics of the *imago dei* which he regards man as unquestionably possessing are of no value for him in arriving at the knowledge of God. . . ." (p. 110.)

He then quotes Calvin as saying "experience," also, proves that although "all who are not regenerated by the Spirit of God possess some reason, by the guidance of their reason they do not come to God, and do not even approach to Him. . . . In short, natural reason will never direct men to Christ." (p. 111.)

What Part does Man Play?

The whole question of the relation of Divine and human activity in attaining the knowledge of God (i.e., at conversion) is raised by Calvin's doctrine of the Holy Spirit. Mr. Parker's interpretation of the Reformer is that "the revelation and the perception of the revelation are not two closely related activities of the Holy Spirit, but one activity."

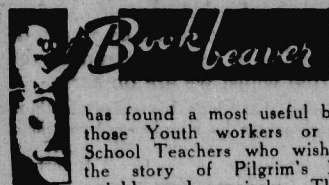
This is well if it be recognised the human personality is at least active in seeking. If the question "Canst thou by searching find out God?" is properly answered by some sort of Calvinist "No," at least a second question ought also to be put: "Canst thou without searching find out God?"

Space forbids further discussion of the other interesting questions raised by this book, or quotation of the many memorable phrases of Calvin which the preacher will find excellent stuff for sermon-weaving. "The Knowledge of God" is not theological confectionary, but solid food for thought that will benefit the humblest student, and should also provide worthwhile data for theological discussion of the central issue.

(Mr. Parker, who is Vicar of Brothertoft, Lincs., England, has contributed many book-reviews to the "Record."—Ed.)

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WORLD OF BOOKS

"The Way of Holiness," by the Ven. Archdeacon T. C. Hammond, M.A., Th.D. Published by S. John Bacon, 87 pp. Price 4/6. Our copy from publisher.

Teaching on holiness is almost completely ignored in the Church or else it becomes a matter of debate between those who hold different theories on the subject—a lamentable state of affairs. Surely it is timely that some scripture and practical teaching should be given on this important question, and this is what Archdeacon Hammond does in his latest book "The Way of Holiness." It consists of seven chapters which were originally given as addresses at the Keswick Convention in Adelaide. This accounts for their rather colloquial manner of presentation in places—a fact which will appeal to some more than to others.

The Archdeacon's approach to his subject is firmly based on broad scripture principles as the title of this first chapter "The Person of Christ" indicates. One might have expected a chapter on the Holy Spirit. The argument proceeds with a chapter on "The Blood of Christ" leading up to a discussion on "The Believer's Two Natures" and "The Flesh." Then follows an illuminating chapter on "Eradication: True or Not?" which reveals the weaknesses of the Eradication theory, especially in its estimate of sin. Practical chapters dealing with "The Flesh and the Spirit," on "Crucifixion with Christ," and on the victorious life, "More than Conquerors," bring this book to a fitting conclusion. These chapters will well repay earnest perusal. They are scholarly, yet clearly expressed; very readable, and with an abundance of illustrative material. We trust that this Book on this vital theme will be widely circulated and carefully studied.—B.H.W.

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"Holiness," by Bishop J. C. Ryle. Published by James Clarke & Co. pp. xviii, 333. Price 22/6.

The republication of this volume will be welcomed by many who value the clear and vigorous presentation of scriptural truth characteristic of the first Bishop of Liverpool. This book is packed full of sane and practical exposition and will prove a spiritual feast to all who read its pages. It is to be hoped that other of his books will also be revised, especially "Knots Untied" and "Evangelical Leaders of the 18th Century." Dr. Martin Lloyd-Jones contributes a foreword.

"The Catholic Faith," by Dr. W. H. Griffith Thomas, published by the Church Bookroom Press. pp. xx, 307. Price 21/-.

This revised edition of Dr. Griffith Thomas' popular handbook (previous editions totalled 60,000 copies) in an improved form will be greatly welcomed by many church people. It is a comprehensive manual of instruction for members of the Church of England and endeavours to answer two questions—

1. What is the Church of England?
2. What does the Church of England teach?

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Part I.—"The Catholic Faith and Individual Life" is revised by the Rev. A. M. Stibbs, M.A.

Part II.—"The Catholic Faith and Church Life," by the Rev. Dr. G. W. Bromley.

Part III.—"The Catholic Faith and Current Questions," by the Rev. Principal J. Stafford Wright.

The revision has been confined to making alterations and additions to the text in the interests of accuracy and clarity.

We trust that this revised edition will be widely used by Clergy, Youth Study Groups, and by Church people generally.

Copies of the three books mentioned above are available from the C.S.S.M. Bookshop, 239 Elizabeth Street, Sydney.—B.H.W.

WESTWARD POSITION.

The first building under the Diocesan "Three Years' Action" programme was dedicated by the Bishop of Carlisle in July last. It is a dual purpose church-hall designed to cater for the new housing areas in the parish of St. Paul, Barrow-in-Furness, and is dedicated to St. Aidan. The sanctuary is arranged for the Westward Position at the Holy Communion, i.e., for the Minister to stand behind the Table, facing the people. We understand that this is customary in the Church of South India, as it was also in parts of the Church in early centuries. It has, however, no authorisation in the Church of England, and it would be interesting to know by what right the Bishop of Carlisle has permitted the innovation.

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PERSONAL

The Rev. J. P. Dryland, Rector of St. John's, Glebe, Sydney, has resigned his parish. His resignation will take effect next February. Mr. Dryland has been Rector since 1928 and has rendered valuable service in the Diocese as a member of the Standing Committee, Clergy Provident Fund and in other ways. For several years he was Secretary of the Board of Management of this paper.

The Bishop of Gippsland has appointed the Rev. K. C. Nancarrow, Curate of Bairnsdale, to be vicar of Moe. The institution service is fixed for Oct. 31. Mr. Nancarrow is a C.M.S. candidate but is not able to go to the mission field for the present.

The Right Rev. Hospet Sumitra, Deputy Moderator of the Church of South India and Bishop in the Diocese of Rayalaseema, is visiting the Churches of Australia. Bishop Sumitra was for five years secretary of the South India United Church and was for one term its President. He addressed a public meeting in St. Stephen's Presbyterian Church, Sydney, on Tuesday, October 28, arranged by the Australian Council for the World Council of Churches.

The Dean of Cork, the Very Rev. Dr. George Otto Simms, has been elected Bishop of Cork in succession to the late Dr. R. T. Hearn. Dr. Simms is 42. He is a graduate of Trinity College, Dublin, and after serving a curacy in St. Bartholomew's, Dublin, was chaplain of Lincoln Theological College and then Dean of Residence and Lecturer in Dublin University.

The Bishop of Bathurst, the Right Rev. A. L. Wyld, commemorates the 25th anniversary of his consecration as bishop on Nov. 1. The Archbishop of Brisbane, Dr. Halse, who, when Bishop of Riverina, preached at Bishop Wyld's consecration, will preach at a special service in All Saints' Cathedral, Bathurst, on Oct. 31.

Archdeacon S. M. R. Gill has resigned as priest-in-charge of the Mamba district of Papua, Diocese of New Guinea, and is leaving for England. Archdeacon Gill, who is a brother of the late Eric Gill, the sculptor, has been for 44 years in the N.G. Mission, and has an unrivalled knowledge of the customs and languages of the New Guinea tribes. He hopes to continue translation work in England.

Miss H. J. McLeod, sister of the Rev. W. S. McLeod, of Neutral Bay, returned by the R.M.S. Oronsay from an overseas trip to Great Britain visiting, amongst other places, London, Inverness and Armagh, Ireland, and will return to her teaching in Kindergarten in N.S. Wales.

Canon Loane, the Vice-Principal of Moore College, preached the sermon at the service for the setting apart of Sister Jean MacDonald, as a Deaconess, in St. Andrew's Cathedral, Sydney, on Tuesday of this week.

The Rev. G. J. Brown, the General Superintendent of the Missions to Seamen, London, is on a visit to Australia. He arrived at Fremantle this week and will visit the various States.

The Archbishop of Sydney presided at the Annual Dinner at Charlton Home for Boys, Glebe, on a recent Saturday night. It was a very successful function.

Bishop Hilliard dedicated the new playground at the Charlton Memorial Home, Glebe, Sydney, on Saturday, 25th October. The playground has been equipped by The City Council and is open to the children of the district. Part of the policy of the home is to keep the boys socially in touch with other young people of the district. The Charlton Home is under the direction of the Home Mission Society.

Mrs. Martin, widow of Archdeacon Martin, late of Sydney, left recently on a visit to England.

The Archbishop of Sydney dedicated a copy of the Bible and Book of Common Prayer in the Gray Memorial Chapel at "Gillbulla" Conference Centre, Menangle, to the memory of Mr. F. P. J. Gray. The dedication of the books took place last week during the Clergy Wives' Conference. The Books have been given by Mr. Gray's two sisters who live in America. Also His Grace dedicated the Panelling and Parquet floor in the Baptistry of St. Bede's, Drummoyne, in memory of Mr. Gray who had been connected with the Church for 25 years and had served as churchwarden and hon. treasurer. The dedication took place on Saturday afternoon, 25th October. The memorial is a gift of Mr. Philip Gray (Mr. Gray's son) and family.

Mr. and Mrs. J. Macakaness, of Huntley's Point, Sydney, and members of St. Bede's, Drummoyne, returned to Sydney recently on the "Strathaven," after a visit to their son in England. Mr. Macakaness is a member of the Standing Committee and Home Mission Society, Sydney. He said he was impressed with some aspects of Church life in England.

THE LATE MRS. LE HURAY.

Very much sympathy will be felt for the Rev. J. R. Le Huray and family, of St. James' Rectory, Croydon, on the death of Mrs. Le Huray, who passed to the Heavenly Home on Sunday last. Mrs. Le Huray had undergone an operation recently and had been ailing in health for some time. She was a wonderful wife, mother and hostess of The Rectory and was well known in the Diocese of Sydney in the various rectories she occupied for her kindnesses and hospitality. She and her husband were the head of a very united family where spiritual life was definitely expressed, and home ties a deep bond. For a visitor to the home to be present at family prayers was an experience not soon to be forgotten. Each member of the family was remembered whether present or absent. Mrs. Le Huray will be sorely missed, not only in the family circle, but by many friends who had the opportunity of knowing her. We offer our prayerful sympathy to Mr. Le Huray and family. The Rev. Ken Le Huray, of Sydney Diocese, is a son.

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

ACTUARIES AND ANNUITIES.

(The Editor, "Australian Church Record.")

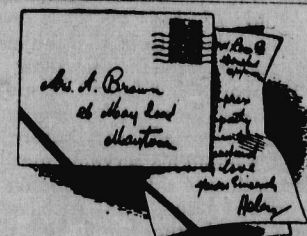
Dear Sir,

In answer to W. J. Owen's letter of 17/10. When Canon Dicker brought the matter before General Synod of the need of allowing all subscriptions to be paid to retired subscribers instead of investing them, so that they might receive double the annuities now paid, I was told by a Bishop that the Actuary would not allow it. Another high Church dignitary told me that many of the retired Clergy took the old age pension as well, and he apparently looked upon that as the proper course to follow. If Mr. Owen does not think it necessary to act through Parliament will he first of all tell us the names of the actuaries connected with the funds who are agreeable to the change. Then if it is the directors who stand in the way of reform will he organise opposition to them, when they stand for re-election. A committee in each capital city would soon convince subscribers to vote for new directors if it meant double the pension when they retire.

Yours, etc.,

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DEVOTIONAL

TWENTY-FIRST SUNDAY AFTER TRINITY—2nd NOVEMBER, 1952.

In this Gospel (St. John iv 46-54) the healing of the Nobleman's Son is set before us — a beautiful example, not only of the power, but of the growth of faith. Our Lord was in Cana of Galilee, where, on a former occasion, he had turned water into wine, when a certain nobleman, or "King's officer," who is supposed to have been Chuza, Herod's steward (St. Luke viii 3), asked Him to come down to Capernaum to heal his dying son. The nobleman had faith enough in the power of Christ to heal his son, but deemed it necessary that He should see him. How different from the centurion of the same town, who said, "Speak the word only, and my servant shall be healed."

But Jesus did not spurn the weak faith of this Galilean nobleman. He only gently reproved it: "Except ye see signs and wonders ye will not believe." Then, in answer to his renewed entreaty, Jesus said, "Go thy way; thy son liveth." The very word which told of his son's recovery strengthened the faith of the nobleman himself, for we read: "the man believed the words that Jesus had spoken unto him, and he went his way. His faith was rewarded, for before he reached his home his servants met him with the welcome tidings (echoing the very words of Jesus) 'Thy son liveth.' His faith was further confirmed when he found it was in the very hour that Jesus had spoken these words that the fever had left his son. Note the blessed result: 'Himself believed and his whole household.' If this King's officer was indeed Chuza, Herod's steward, is it any wonder that Joanna, his wife, moved by deepest gratitude, henceforth ministered unto Jesus, her son's benefactor, of her substance?"

Thus we are taught that where there is faith, though it be weak and imperfect, Christ deals tenderly with it. "He will not break the bruised reed nor quench the smoking flax." The nobleman's faith in verse 50 is clearly stronger than that alluded to in verse 48, and in verse 53 we are told how the faith of verse 50 was built up upon a firmer foundation. Have we a true faith in Christ though perhaps it is not very strong? Then we may trust Him to develop and strengthen it, possibly by severe testing and discipline. Through "the trial of our faith, which is much more precious than of gold that

perisheth," may we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

TWENTY-SECOND SUNDAY AFTER TRINITY — 9th NOVEMBER, 1952.

Our Gospel (St. Matt. xviii 21-35) teaches us how to forgive injuries. The Rabbis said that it was a duty to forgive others until they had offended three times. St. Peter had grasped sufficient of his Master's spirit to feel that the Rabbinic Law should be widened. He said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee until seven times but until seventy times seven." Obviously here is not a mere extension from seven times to 490 times, but we are taught to have a forgiving spirit, and to be willing always to forgive those who have done us wrong.

The Lord, having laid down the Rule of Forgiveness, gives a concrete example of its working in the Parable of the Unmerciful Servant. It throws a flood of divine light on the rule of full and free forgiveness, and above all it gives us an adequate motive for forgiving those who have offended us.

The story tells of a great heathen king who reckoned with the governors of provinces in his Empire. One was brought to him who owed him 10,000

talents (about £2,000,000). Having nothing to pay, his master commanded that he should be sold, his wife, his children, and all that he had. But in response to his servant's plea for mercy, his master "was moved with compassion, and loosed him, and forgave him the debt." Then the man who had just been forgiven £2,000,000, going out found a fellow servant who owed him £3 (a hundred pence). "He caught him by the throat, saying, Pay me that thou owest." No plea for mercy touched the creditor's heart; he "cast him into prison till he should pay the debt." Then follows just retribution. The master said: "Shouldest not thou also have had compassion on thy servant even as I had pity on thee?" and he "delivered him to the tormentors till he should pay all that was due to him." Our Lord adds: "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses."

We have a creditor — God. Our sins were piled up as a great debt to him, like the £2,000,000. But when in Christ's Name we asked for mercy, God loved us and forgave us the debt. The greatest offences of others against us are in comparison only like the paltry debt of £3. God's forgiveness of our sins is then the motive and measure of our forgiveness of those who have injured us, "forgiving one another, even as God for Christ's sake hath forgiven you."

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Diocesan News

GIPPSLAND

● The Bishop's Movements.

The Bishop reports a great day on Sunday, the 19th. He was at Heyfield at 9.30 a.m. and dedicated a fine pulpit in the presence of a big congregation. He then, after the 11 a.m. at a branch church, went to Traralgon for a C.E.M.S. Diocesan Council Meeting. Afterwards the bishop proceeded to Newborangi, for an adult confirmation service.

The Bishop reports a very interesting tour in S. Gippsland in the deanery of Koramburra where he laid the foundation of a new brick Parish Hall at Koramburra to cost some £11,000, and also laid the foundation of a new brick church at Corinilla.

● St. John's, Neerim South.

October 17th and 19th, 1952, were two happy days of rejoicing in celebration of the Diamond Jubilee of St. John's.

On Friday, 17th, members of the Ruridical Chapter of Warragul, together with a number of parishioners, joined together in Holy Communion, at which the Rural Dean, the Rev. T. Gee, of Warragul, was the celebrant. During the day the Chapter held its business session, and a discussion on Baptism.

At Evening Prayer the various members of the Chapter took part in the Service: the Revs. T. W. Hewlett, T. Gee, L. M. Pengelley (Neerim South), and K. B. Raff, of Trafalgar. The preacher at this service was the Rev. B. B. Lousada, of Loch, who was Vicar of Neerim South from 1922 to 1925. His text was Hebrews 10:32, "But call to remembrance the former days." Mr. Lousada brought to mind many of the former stalwarts of the Church who had faithfully served their Master.

On Sunday, 19th, we were very happy to welcome back to Neerim South the Rev. G. C. Lovegrove and his wife (Vicar from 1926-1930), also Sister May.

Preaching to a packed church the Rev. G. C. Lovegrove urged us to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3). He said that ministers and church workers come and go, and the main burden therefore rests on those families who remain in the district. In this connection he also stressed the importance of the Christian training of children by their parents.

After the service many friends took the opportunity of renewing acquaintance with Rev. and Mrs. Lovegrove, among whom were Mr. and Mrs. Green of Vesper, the first couple he married in his ministry.

We were very glad to have with us many friends from the Presbyterian, Methodist and other churches, who joined in these celebrations.

For the inspiration and challenge of these days we give thanks to our Lord and Saviour.

SYDNEY

● Sydney Clergy Wives Association.

The final meeting of the year will be held on Friday, 7th November, 1952, at 11.30 a.m. Holy Communion will be in the Cathedral Chapel, conducted by The Dean, followed by luncheon at 12.30 in the Chapter House.

As this will be the last meeting at which the President, Mrs. Babbage, will attend, we shall be taking the opportunity of saying Farewell to her. It is hoped that all Clergy wives who can will attend.

Clergy wives of the Diocese met in conference at "Gilbulla," Menangle, last week and a happy and profitable time was spent. The Archbishop and Mrs. Mowll were present. The speakers included the Rev. H. M. Arrowsmith and Deaconess Haslam. The latter gave the Bible readings. Discussions on various aspects of parish life were held and were pronounced very helpful. It was considered by those present that such conferences should be held regularly.

● John Mason Neale Society.

The Annual Meeting of the John Mason Neale Society (Australian Branch) will be held at Christ Church Rectory, Enmore, on Wednesday, 5th November, at 8 p.m. when the President of the Australian Branch (the Lord Bishop of Willochra, S.A.), will preside. Any who are interested will be very welcome and further particulars may be obtained from the Hon. Sec., Rev. P. R. Westley, Christ Church Rectory, Enmore (LA 2115). Holy Communion will be celebrated at Christ Church, Enmore, the next day at 7.30 a.m. (Nov. 6th) when the Bishop of Willochra will be the celebrant. Members of the Society are pleased to note that the new Bishop of Durham is a member of the J.M.N. Society having been Vice-President of the Society at Cambridge. The Bishop of Colombo is also a member of the Society, which now has a membership of about one hundred and fifty.

● St. John's, Parramatta.

A successful fete was held at St. John's on Saturday, 18th October. The sum of £261 was raised, and £200 equally divided between The Church Missionary Society and The Home Mission Society, the balance going to St. John's Church funds. This is the third year in succession that the two societies have benefited by £100 each.

● 70th Anniversary.

Christ Church, Enmore, is celebrating its 70th anniversary during November. Special preachers at the Sunday Services will include Bishop C. V. Pilcher, Canon E. J. Davidson, the Bishop of Willochra, and two former parishioners of Christ Church, Canon Ernest Cameron and the Rev. O. G. Dent. It is recalled that the first Rector (and the only rector to have a memorial in the church) was the Rev. W. H. Ullman, B.A., who, after a ministry of less than three years while still in his twenties, had to resign through ill-health and died shortly afterwards, leaving a widow and three very young children.

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CENEF.

The 13th Annual Meeting of CENEF and the S.D.C.A. was held in the Chapter House on Friday, 24th October. The Archbishop presided over a very successful gathering. The Speakers included Bishop W. G. Hilliard, the Rev. H. M. Arrowsmith, Archdeacon F. Hulme-Moir, and the Rev. R. G. Fillingham. Lady Hallstrom cut the birthday cake.

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GENERAL ANNUAL MEETING,
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Knife & Fork Tea, 5.30. All welcome

Chairmen:

Afternoon: Rev. K. Shelley, Rector of
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Evening: Mr. A. A. Mosely, President N.S.W.
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THURSDAY, 13th NOVEMBER

at 7.45 p.m.

Guest of Honour:

Lt. Gen. F. H. Berryman, C.B., C.B.E., D.S.O.,
G.O.C. Eastern Command.

His Grace the Archbishop of Sydney
will be represented.

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• Soloists: Clarice Inglis & Raymond Beattie

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**Proper Psalms and
Lessons**

Nov. 2. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or 1
Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or
xxxiii 1-20; John xvi or 1 John iv.
Psalms 128, 129, 130, 131.

Nov. 9. 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-
xv 10 or 2 Pet. i. Psalm 118.

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

Nov. 16. 23rd Sunday after Trinity.

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

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

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THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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transmission by post as a Newspaper.]

The Church on the Move

On Tuesday, November 11, the Church Mobile Unit, built for
work in the Diocese of Sydney, was opened for inspection and
dedicated by the Archbishop of Sydney in the grounds of St.
Andrew's Cathedral.

The Unit has been built by the Anglican Building Crusade of the Diocese, and will be used in various places where Church people have not yet been able to erect their own building. In some districts the Church possesses a block of land but no erection has yet been possible. The Unit can be employed in a number of different places in the course of a day, and carries comfortable accommodation for 50 people. All the fittings are of tubular steel.

This Mobile Unit is believed to be the first of its kind in Australia. The

Anglican Building Crusade is to be commended for their enterprise and imagination in this valuable project. The Unit (which it is to be hoped is only the first of many in different parts of our large country) should be greatly used in establishing and building up churches in new housing areas and in scattered communities.

The Unit will first be used at Sefton Park by the Rev. Ken Le Huray, and then will serve in the French's Forest area among the scattered communities there.

**THE CORONATION—
A CHALLENGE**

On the occasion of Remembrance Day, Sunday, 9th November, 1952, an important statement was made about the Coronation of Queen Elizabeth.

Speaking on the anniversary of the Call to the People of Australia, Sir Edmund Herring, Chief Justice of Victoria, and Chancellor of the Diocese of Melbourne, said that, as the Queen was about to dedicate herself to the service of her people, the pre-Coronation period should be one of preparation by the people to be worthy subjects of Her Majesty.

Sir Edmund Herring said: "One year ago, Church leaders and members of the Judiciary joined to put out a Call to the People of Australia.

"The past year has confirmed the hope that many Australians would understand the Call and respond to it.

"May I thank all those who have responded, all those who have helped to spread its message and make clear its meaning.

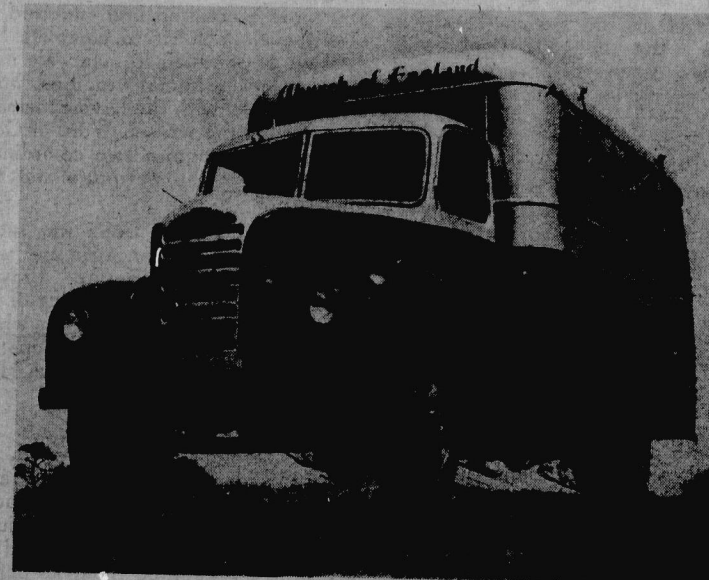
"The coming year is the year of our Queen's Coronation.

"We are inclined to think of the Coronation as being no more than a great pageant. But it is much more than this. It is essentially a service of deep religious and spiritual significance.

"At the Coronation our Queen will dedicate herself under God to the service of her people, and that means you and me. So the Coronation should be for us, as for our Queen, a time for dedication and an outward sign of the devotion and duty that we owe to God and mankind. The new reign is an occasion to review our life as a people; as Australians and as members of the British Commonwealth.

"At this time we should renew our loyalties to the Crown and acknowledge and accept our responsibilities to one another.

"These and many other great con-



(Photo by courtesy of Rev. C. A. Goodwin)