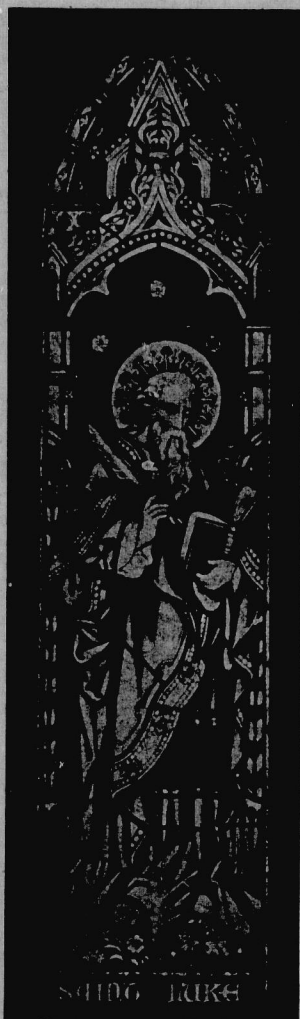


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The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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ARCHBISHOP CRANMER— Literary Genius of the English Reformation

(By the Rev. Canon Marcus L. Loane, M.A., Th.L., Principal-Elect of Moore Theological College, Sydney, N.S.W.)

No one person was so closely involved in the story, the fortune, the crisis of the English Reformation as Thomas Cranmer. He was consecrated as Archbishop of Canterbury in 1533 at the very beginning of the political breach with the Papacy, and held that high office for twenty-three years until his death at the stake in 1556. He had to serve under three Tudors and two Regents during years in which the progress of his own mind was more and more towards the cause of full spiritual Reformation. There were favourable years under Henry VIII, and under Edward VI; but mostly he had to live through years of Catholic reaction in the last years of Henry VIII, and in the short reign of Mary Tudor. But in Lambeth Palace, Cranmer went on poring over the scriptures, reading and marking authors old and new in his magnificent library, taking counsel with friends such as Ridley or with foreign divines such as Martin Bucer, and moving slowly into the light. New ideas won their way to his mind with slow and painful footsteps, they were thoroughly tried and tested before they secured a firm lodging. But he never refused new light, and the light that shone in on his own mind was soon reflected in his work for the Church at large.

BIBLE PRE-EMINENT.

Cranmer's literary contribution to the Reformation cannot be overstated. It was Cranmer who produced the Litany in 1545 and the Homilies in 1547, and the Ordinal in 1550. It was Cranmer who prepared the first drafts of what are now known as the Thirty-Nine Articles and who spent endless pains in drawing up a revised form of Canon Law. But there were three directions in which his contribution was pre-eminent.

(1) It was Cranmer who in August, 1537, placed in the hands of Cromwell a copy of Matthew's Bible and begged him to get the King's licence to have it sold and read by all. Matthew's Bible had been prepared by John Rogers, the Old Testament was Tyndale's version as far as the second Book of Chronicles and Coverdale's version from that point on to the Book of Malachi. The New Testament was the work of Tyndale, but with the omission of his marginal comments, Cranmer declared that it was more to his liking "than any other translation heretofore made," and was overjoyed when Cromwell obtained the king's licence

Canon Loane has been Vice-Principal of Moore College since 1939, and his appointment to the Principalship in succession to Archdeacon T. C. Hammond has recently been announced.

Himself an author of many devotional and historical works, Canon Loane has travelled widely as an I.V.F. Conference leader and is also a prominent speaker at Christian Conventions in Australia and New Zealand.

He is the first alumnus of Moore College to be appointed as its Principal. Moore is the oldest and largest theological college in Australia.

for the circulation of this Bible. In 1538 a new edition, revised by Coverdale, was brought out in Paris, known on account of its size as the Great Bible; and every Church was required to provide itself with a copy of this Bible within twelve months. Cranmer's preface made the editions of 1540 and 1541 known as Cranmer's Bible. "Wherefore," he wrote, "I would advise you all that cometh to the reading or hearing of this Book, which is to the loved of God, the most precious jewel and most holy relic that remaineth upon earth, that ye bring with you the fear of God, and that we do it with all due reverence, and use your know-

ledge thereof, not to vain-glory of frivolous disputation, but to the honour of God, increase of virtue and edification both of yourselves and others."

LITURGICAL LABOURS.

(2) It was Cranmer who by his own hand so largely prepared the first and second Books of Common Prayer in 1549 and 1552. Cranmer had aimed at a Book of Prayer which would be plain and comprehensive, which would be true to the test of simplicity and the teaching of the Scriptures. It was to be Common Prayer, and therefore in the language of the Common People, unlike the Latin Prayers which had been so meaningless. He would retain all that had been hallowed by the worship of the ages if it bore these hall-marks, while he refused all that was marred by the superstitions or false teaching of the schoolmen. He would borrow from rites both old and new, Greek and Mozarabic; and what was so borrowed, he would adapt and adorn. Under his hand, the most simple of prayers, rude in form and spirit, were touched with a beauty of thought and style which won men's hearts for ever. The 1552 Book, saturated with the language and the spirit of Holy Writ, throws light on the liturgical craft of Cranmer at its finest stage of development. The Book excels in dignity and devotion, in rhythm and movement, in music and beauty of thought and phrase. The most careful study of all subsequent revisions proves that this Prayer Book is in substance the Prayer Book of today. It possessed a sense of poise in the midst of troubles which has withstood the storms and strains of four hundred years.

THE LORD'S SUPPER.

(3) The great weakness in the 1549 Prayer Book lay in the fact that the

Off the Record

BOYS WILL BE —?

Mr. G. P. Stuckey, speaking on the School Chapels and Chaplains Ordinance in Sydney Synod, said that The King's School had produced 40 men for the ministry. This was by way of reply to some criticism that our church schools did not send many men into the ordained ministry. But Kings was founded in 1832, and 40 men in 120 years is a pretty poor record, in my opinion. And how many of them belong to this century? My guess is that any one of our high schools has a better record than this.

ANOTHER AUSTRALIAN.

The Principal-elect of Moore College is, however, one of the extant clerical old boys of T.K.S. It has been remarked that he is the first graduate of Moore College to become its principal, as well as the first graduate of Sydney University to do so. Canon Loane will not, however, be the first Australian to hold the position. Dean Cowper, who acted as first Principal in 1856, was born in Sydney in 1810, and Robert Lethbridge King (afterwards Archdeacon), Principal from 1867 to 1878, was an Australian. Cowper was educated at Magdalen, Oxford, and King at St. John's, Cambridge.

KING, HUXLEY, and the BEAGLE.

The said Principal R. L. King was a grandson of one of our earliest Governors, Philip Gidley King. Principal King's father, Admiral King, was born out here, too—at Norfolk Island in the 1790's. In view of the present visit to Australia of Professor Julian Huxley it is interesting to recall that the Admiral (when Captain King) was in command of the "Beagle" on the voyages to Australia and South America associated with the researches of Charles Darwin and Professor Thomas Huxley. Young R. L. King, who had scientific as well as theological interests, met them both.

FAMINE.

The new "Sun-Herald" which provides 88 pages of Sunday reading for at least a million readers in N.S.W. is a sorry commentary on the spiritual state of both the press and the people. In the first issue, less than one narrow column was devoted to "religion," i.e., less than one six hundred and sixteenth part of the paper. The proportion was slightly higher in the second issue, but there is no doubt that God will judge both press and people for this state of affairs. "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Order of Communion was capable of a different construction by the two parties who were so strongly opposed in their Eucharistic doctrine. Cranmer therefore set out to prove that the Reformed doctrine alone could claim true scriptural and patriotic support; and in 1550 he published A Defence of the True and Catholic Doctrine of the Sacrament. Peter Martyr declared when he had read this book that "Cranmer had so great skill in this controversy as one could hardly find in any one besides, that there was none of the Fathers which he had not diligently noted; no ancient or modern book extant that he (Martyr) had not with his own eyes seen noted by the Archbishop's hand." However Bishop Gardiner who had now been confined to the Tower, at once took up the challenge, and prepared a Confutation which was published in the same year. He was no match for the Primate in logic or learning, but he had a great deal of rough common sense, as well as leisure in his imprisonment to think how best to state his case. Cranmer's reply was An Answer which appeared in 1551, a stout volume which printed in sections first his Defence, then Gardiner's Confutation and then his own Answer. This may be taken as his maturest utterance on the points at issue. It was marked by exhaustive reference to the Fathers, and was the most important document in the literature of those years. This book asserts time and again that the Presence of Christ consists not in material substance like bread and wine, but in spiritual reality known by faith in the heart. It paved the way for the deliberate way in which the Communion office was remodelled in the 1552 Prayer Book, wherein the Mass gave place to the Lord's Supper wherein we may feed on Christ in our hearts by faith. "As for the Sacrament," cried Cranmer on the last day of his life, "I believe as I have taught in my book against the Bishop of Winchester."

GREAT LEGACY.

There were many other ways in which Cranmer helped on the great cause of Reform; but these suffice to illustrate the ways in which his work was at the heart of things. It was Cranmer who preserved the strength and continuity of the Church of England at a time when many hands were stretching out to make a total breach with the past. It was Cranmer who gave breadth and capacity to the English Reformation at a time when all kinds of restricting influence might have done irreparable harm. And the legacy which Cranmer has left us is one whose

value is as fresh and great as ever. He placed the English Bible and the English Prayer Book in the hands of common people; and he hammered out and held at the stake the great truths of the Presence of Christ in the hearts of His believing people when they kneel at His Table to receive "the pledges of His love." It is just as impossible for us to-day to follow that Master with full sincerity and to remain indifferent to such things as it once was for Cranmer. He gave his life for the sake of Truth and Freedom; and that Truth, that Freedom, the Truth taught in Holy Scripture, the Freedom of conscience which it demands, are now in our keeping, in our trust, for generations to come.

An article written by the late Dr. Bernard —one-time Archbishop of Dublin, versed in Hebrew and Aramaic, maintained that the usual interpretation is "the power of Hades," but that there is no equation in common speech between "Gates" and "power" as an aggressive force—Dr. Bernard goes back to the Hebrew or the Aramaic, the idea being a misunderstanding or mistranslation of the original; in other words, a confusion of thought or of the words. The Hebrew for "Gate" is *spa'ar*; that for "storm" being *sa'ar*. Dr. Bernard conjectures that in a written Hebrew document which lay before the evangelist — (or perhaps through the ear) the two words were confused and "gate" was written in place of "storm". The passage as amended would then be in entire consonance with the context in which the phrase occurs, and the verse would read "Upon this Rock I will build my church, and the storms (gates) of Hell will not prevail against it." Completely relieving the difficulty which has always been present to the exegete.

—The Expositor.

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SIDELIGHTS ON "THIRTY SECONDS OVER TOKIO"

(By Head Deaconess Mary Andrews.)

"Thirty Seconds over Tokyo," a best seller, written by Capt. Lawson, one of the participants in the first famous air raid on Japan by General Doolittle's Air-raiders, is a story in which Deaconess Andrews, now the Head Deaconess and Principal of Deaconess House, played a leading part.

The deaconess is referred to in the book under the pseudonym "Mary Small." The story was later produced in a film. It was at Linhai, a former C.M.S. Mission Station in Chekiang Province, China, that the deaconess nursed the American airman who crashed after the raid.

The following story, written shortly after the event shows the over-riding Providence of God in difficult situations and the final escape to freedom of the aviators, and gives another aspect of the service rendered by missionaries during the war.

On a cold, wet night in April, 1942, the populace of Linhai, a city near the East Coast of Chekiang in China, was somewhat troubled at hearing the air raid alarm. Heart beats quickened when the drone of a plane was heard coming nearer and nearer the city. "Fei, chi le, fei, chi le!" "Planes are coming, planes are coming!" they cried. A group of teachers from the Kyung E. School were holding a meeting. "Why do the Japanese want to bomb our city on a night like this?" They could bomb us in the broad daylight without any opposition. The city was always open to attack and it possessed two outstanding land marks in the form of two graceful pagodas on the hills within the city wall.

It was too wet to go to the dugout so we stayed inside. One of the teachers told us that the Governor of Chekiang was in Linhai that night and we decided that must be the reason the Japanese planes were out. They were in the habit of bombing day and night any place where the Governor might be.

The plane passed and nothing happened. We were relieved but not until the "All Clear" went were we free from danger for we knew from experience that the plane might come back

to unload its cargo if it by-passed us the first time. The plane did not return and we went to bed in peace.

JAPAN BOMBED!

Next day there was great excitement in the city. Japan had been bombed! The Chinese had been longing for this news for many months. They had suffered so much from Japanese bombings and they were feeling it was time Japan had a taste of it herself.

Later came news that the plane we heard two nights previously had taken part in the bombing of Japan. It had been looking for a landing place and had crashed into the sea 3 days journey from Linhai. The crew had been rescued and were being brought to our hospital for treatment. The Magistrate asked us to be there to meet them.

In the evening we walked up the hill to the hospital, formerly run by the C.M.S. but now in the hands of a Chinese doctor and his son. With a number of Government officials we awaited the arrival of the aviators. Young Dr. Chen and his mother had gone to meet the men and when they arrived in the city in sedan chairs their wounds had been properly dressed with clean bandages.

They all had heavy beards, and except for one or two, were in great pain. One man's face was badly injured and some of his teeth had been knocked out. Another had to sit up and could not move his arms. He had been jammed in the armoury of the plane and was in great pain. Another had a deep wound in his leg. All he could say was "Water, water." A fourth, somewhat shorter and darker than the others, had head injuries. One young lad could walk. He had a bandage over his head, too. We learnt that this young corporal had done much to relieve the suffering of the others.

The men seemed pleased to see a few foreigners amongst the Chinese. We tried to get them boiled water for no other water is safe to drink in China. (They wanted cigarettes, but all we could find were of a poor grade. We brought bedding from our

homes to replace the padded covers used by the Chinese and we put the men to bed.

I felt I could not leave the men all night with Chinese doctors and nurses who knew very little English so I told Dr. Chen I would stay if he would like me to. He was delighted and thanked me profusely. I was kept busy all night—getting hot and cold drinks for the men and trying as best I could to help them. They wanted to talk about recent events but could not so they talked about their loved ones and other subjects that did not have to be kept secret. All kinds of questions filled their minds. Where were the Japanese?—Would they find them?—How quickly could they get away?

It was 11 a.m. before I left the hospital, but I was glad I had stayed. In the evening I returned. Most of the wounds of the men had turned septic, having had no attention for two days after the crash. An American nurse was sent for to help look after Capt. Lawson, the man with the leg wound, whose condition was worsening. She arrived with her family on Thursday. I did night duty all the time the airmen were in the city.

(To be continued)

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WHAT EVANGELICAL CHURCHMEN BELIEVE

(2) THE DOCTRINE OF HUMAN SINFULNESS AND CORRUPTION.

(b) THE NEED OF A PERSONAL SAVIOUR.

(By the Rev. H. M. Arrowsmith, Assistant Minister, St. Andrew's Cathedral, Sydney.)

The essential starting point for the Christian life is a personal encounter with Jesus Christ. There can be no substitute for that individual personal transaction between the soul and Christ. The necessity for this encounter lies at the very heart of the Christian system. For Christianity is based upon the essential truth that God, by His grace, offers to man, in Christ, through faith, a personal redemption. There is no other way except by Christ. It is the Lord Jesus Christ who constituted the atonement between man and God and who is the way by which men become right with God. This is of the very essence of Christianity, for Christianity is not Unitarian.

Such verses as the following are amongst the scores of relevant Scripture texts:

"No man cometh unto the Father but by Me." John 14:6.

"Whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"Through Him we both have access by one spirit unto the Father." Eph. 2:18.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

"Without Me ye can do nothing." John 14:5.

"To whom coming, as unto a living stone . . ." 1 Peter 2:4.

"He is the propitiation for our sins." 1 John 2:2.

"Come, . . . follow Me." Mark 10:21.

And so the catalogue of the texts might be enlarged. Faith, therefore, must fasten on to Jesus Christ in a personal individual sense. It is so easy for people to fall into the error of thinking that membership of a church, or conformity to an ethical standard, or the engagement in good works, is all that is necessary to salvation. But, in the nature of the case, this is completely inadequate and is only the substitution of the good for the best. The Lord does not save those who are in the visible church because they are members of the visible church. Rather are we told in the Acts of the Apostles that the Lord added to the Church such as were being saved. The Church is the right place for saved people and we must never minimise the value and the significance of the church as the body of Christ. But the individual's encounter with Christ comes first.

I well remember some years ago in a certain Government office seeing a Bible on the shelf of an officer. I was interested to find the Bible there and took the liberty of opening it to examine it. I found that someone had written on one of the inner front pages the phrase "Jesus Christ the Saviour." Some unknown hand had crossed out "the" and substituted the word "my," so that it read "Jesus Christ my Saviour." It is a welcome and splendid thing to find anyone who is willing to refer to Jesus Christ as the Saviour, but the essential thing is that each individual person should take to himself the saving work of Jesus Christ on the Cross and be able to say, with deep humility and with a transforming affection for the Master: "He is my Saviour, He died for me."

Because there is no substitute for the personal encounter with Jesus Christ, we then pass to a most vital and significant extension of this same truth. This is that there can be no intermediary between the soul and Christ. Every individual has the right of a personal living vital relationship with Jesus Christ as Lord and Master. The access must be direct. No human intermediaries are necessary.

This question of the soul's encounter with Christ is vital to the whole evangelical conception of revealed religion. It is precisely this point which becomes so significant when coming to the evangelical interpretation of the Holy Communion Service. To this a subsequent article will refer.

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NOTES AND COMMENTS

This issue of the "Australian Church Record" puts its emphasis where we love to place it, and that is on the beneficent outcome of the Reformation.

great Protestant Reformation of the Sixteenth Century. Our British nation owes much to the Reformation. We owe our spiritual and national liberties to it. We owe our national greatness as a people to it. For once, intellectual freedom was brought about by the enlightenment of God's truth, given to us by our Protestant Fathers, our nation began to achieve strength, virility and life. "Know the truth and the truth shall make you free." There is a spurious charity which easily degenerates into laxity and a "breadth of mind" which so easily becomes sheer indifference. That is the danger today. We dare not be disloyal to the Gospel. The New Testament exhortation is not that we should be silent and dumb about ecclesiastical differences but that we should contend earnestly for the faith once delivered to the saints. We dare not regard the differences underlying this subject as trivial. It is all the difference between truth and error. Archbishop Benson considered the Reformation was the greatest event in church history since the fourth century. He deplored the tendency of some people in his day who were fingering with the trinkets of Rome. We welcome the work of the Reformation Observance Committee. We must maintain the Reformed Witness of our Church. Our fathers paid a great price for our concept and status to-day. They have not been lightly or easily come by. In all this the Bible is the bulwark of our Reformation principles. It is the palladium. So we make no apologies.

There is no doubt that during the fifteenth and sixteenth centuries, the idea of Church Reformation was everywhere pressing urgently upon all thoughtful minds. The middle ages were fast giving place to a new condition of things. Over all European society there had passed that revival of learning art science literature, which betokened a new birth. Serious minds were gripped by a real devotion to humanity, a concentration on national power, a strong development of national feeling and a glow of loyalty to the national authority as having appointment from God.

The Church of England Reformed.

Men naturally began to look searching-ly into the great system of religious thought known as scholastic theology, claiming to be on all questions complete, systematic and authoritative. They compared it with the Holy Scripture, then finding its way into the hands of men. As the new light of knowledge grew brighter, the imposing fabric of the old belief began crumbling away and in its place there came a Reformation in the true sense of the word, reviving and purifying the old Scriptural and apostolic truth, stripping off the excrescences which overlaid it and throwing down the merely human inferences and developments, which had too long held sway. The Reformation was not the setting up of a new faith, or a new church, but an earnest attempt for spiritual renewal of the old by reversion to the apostolic doctrine and fellowship.

We have often noted in these columns the "conspiracy of silence" observed on important matters by the secular press. It will be a matter of considerable interest to our readers throughout Australia to know that in this instance we have scanned the columns of the Church press vainly to find a single allusion to a serious matter which was reported in the Brisbane "Telegraph" (21/8/53) as follows:—

ANGLICAN CHURCH ORDERS INQUIRY.

The Brisbane Anglican Synod has approved an inquiry into Church teaching and practice in the Diocese of Brisbane in relation to the nature and authority of the law of the Church.

The decision followed a two-hour secret session debate on a resolution framed to refer to the doctrines and practices as taught at St. Francis's Anglican Theological College.

The resolution presented the question of whether or not the doctrines and practices taught were Anglo-Catholic or Catholic and excluded Protestants and evangelical doctrines and practices.

A revised motion passed by the Synod: "That the Synod approve the appointment of a committee of clergy and laymen of the Synod to consider the nature and authority of the law of the Church and its relation to the doctrine, ritual, and ceremony of the Church of England in Australia as expressed in its authority and formularies, as taught and practised in the Brisbane Diocese."

The committee will report to Archbishop Halse in council on its findings.

Evangelical, Protestant Churchmen will find cause for deep thankfulness in the continued success and increasing circulation of the "Australian Church

Record." It will ensure that we shall be heard, even behind the "Ecclesiastical Curtain"!

For a great many years before the partition of Ireland a campaign was actively prosecuted for the securing of Home Rule for Ireland. Home Rule meetings were persistently held all over Ireland. Every such meeting was presided over by the Roman bishop or the parish priest or one of their deputies. There was never any such thing as a Home Rule meeting electing its own chairman. The Roman church was ever bent on ousting the Protestants and securing the land and the control of the country for its members.

Lloyd George, an emotionalist, and his followers, influenced by this agitation, pressed for Home Rule for Ireland and but for the gun-runners of Ulster and their friends throughout the world the whole of Ireland would undoubtedly have been handed over to the control of Rome. As it was they divided Ireland into two parts and set up what is now a republic in the south of Ireland.

All this largely accounts for the great contrast between the church attendance by Romanists in Australia and in continental countries such as France.

This accounts also in large measure for the hold that Rome has on the Labour Party in Australia.

Anyone who looks at the map of Europe carefully will see the peril and the madness of

British Unity. granting an alien and antagonistic power control of Ireland. And we know that during the Second World War Eire was a veritable nest of hostility and the centre of an anti-British spy ring. The powers that we were fighting had their ambassadors there. So did the Vatican City. And the blazing lights of Dublin and other De Valera controlled towns guided the German and Italian air-raiders to the ship-building yards of Belfast and other industrial centres of Ulster. Thousands of loyal hard-working and much-needed men were thereby sacrificed.

Why should this be? England and Ireland on the map of Europe are geographically one. And what God hath joined together let no man put asunder.

Now an agitation is on foot to bring Ulster under the control of De Valera and Southern Ireland.

A Nest at Not long ago De Valera himself visited Australia and America raising money to buy out the Protestants of Ulster. De Valera himself at one time

took up arms in Ireland against Great Britain. He was in the fighting and we may presume shot British soldiers with his own hand. He was caught and condemned to death. A government, however, that forgot its duty both to the dead and to the living procured a pardon for De Valera and he was released.

De Valera controls the Embassy of Ireland at Canberra to-day. That Embassy issues an "Irish Newsletter" regularly. In its recent numbers subtle and insidious attacks are made on the independence of Ulster. The very last issue of this "Newsletter" quotes at length from an article in the "Irish Press" under the heading "a six-county Protestant on the evils of partition."

Rome is determined to bring Ulster under her thumb and to bring the industries of Northern Ireland into her bag.

THE ROVIANA NEW TESTAMENT

The Commonwealth Council of the British and Foreign Bible Society, acting on behalf of the Society in London, has published 4000 copies of the Roviana New Testament. Roviana is a language spoken or understood by probably 50,000 people on the island of New Georgia in the Solomon Island group. The chief translator has been the Rev. J. F. Goldie, aided by Miss L. M. Jones.

This edition represents the culmination of 51 years of missionary effort on New Georgia on the part of the Methodist Church.

This Mission was pioneered by the Rev. J. F. Goldie, who was ordained to the ministry by the Methodist Conference in Queensland in 1902. He was selected to be the Founder and Superintendent of this Mission, the site of which had been recommended by Dr. George Brown. On the 3rd May, 1902, the first mission party sailed from Sydney on s.s. "Titus." There were several Fijians and Samoans and one Solomon Islander and one New Hebridian who joined the party. A Methodist clergyman from Western Australia and a layman, carpenter, from Orange, N.S.W., joined the party. The "Titus" sailed into the Roviana Lagoon on the 23rd May, 1902. The story of the early experiences of this mission are graphically told in "A Century in the Pacific" published in 1912.

St. Mark's Gospel, translated also by Mr. Goldie, was published by the Bible Society in 1916, followed by St. Andrew's and St. John's Gospels in 1931. The Commonwealth Council published the four Gospels in 1946.

THE LONG VIEW.

An American wrote to the editor of a newspaper: "Sir, I ploughed my field on a Sunday, planted and reaped it on a Sunday, and this October my crop is the best in the district." The editor inserted the letter and added a footnote: "God does not always settle His accounts in October."

LIKENESS TO CHRIST.

(By Margaret Dawson, Arts Student, Sydney University.)

We often pray that we would become like Christ, thinking generally that this means asking God to make us pure, loving, unselfish and humble as Jesus was when He lived on earth, but this seems to be mistaking the fruits of being like Jesus with the real heart of this prayer. Before we can be like Him we must share His life, and be identified with Him in all things. This is the core of the teaching in the Epistles. Paul's constant message is that we, through the power of the Holy Spirit, would share the life of Jesus—then we will be like Him, and the fruits of that likeness will shine in our lives.

As we read through the Gospels, too, Jesus calls His disciples to a life identified with His, but what does this involve? The centre and purpose of our Lord's life was that He should die bearing the sins of all men, and rise again victorious over death. He bids us share in His death and resurrection, as we die to sin and "rise and live our new lives with Him." Let us remember that each time we look to Jesus on the Cross realising that He is our sin-bearer, taking our punishment, we are sharing in His death. In each of our lives there is a time when we first realise this, when we accept Jesus as our Saviour from sin, but thereafter, dying to sin and self should be a daily prayer and a daily experience. Only as we die to sins that Christ reveals in our lives can we share the new, risen

life of a victorious Saviour. This life is one of victory over sin, and great joy in fruitfulness and usefulness in the Master's service.

Sharing the life of Jesus involves sharing His purpose. "My meat is to do the will of Him that sent me, and to finish His work." . . . "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3-4). Jesus' longing was to glorify His Father and to finish His work, by bringing all men to know Him, and He bids us share His great love for all men actively, by being His witnesses. We must be prepared to go to the foreign mission field to reach the millions who have never heard of Christ there, for if we are not willing to go in answer to His command we cannot in honesty say that we are willing to share the purposes of His life.

Identifying ourselves with Christ's life purpose includes sharing "the fellowship of His sufferings" at the sin and unbelief in the world. Do we feel real sorrow when we see the results of sin in the people around us, or have we not yet learned to look about with the loving, sorrowing eyes of the Saviour. The Christian experience is one of "growing into" the Lord day by day; let us not lose faith; but be confident "that He who has begun the good work in you will go on completing it until the day of Jesus Christ." (Philippians 1:6).

(Taken from the Y.P.F. Magazine, St. Paul's, Chatswood, of which the writer is the Editor.)

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By Henry Groves

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SOUTH EAST ASIA APPEAL.

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A SIMPLE PLAN PROPOSED.

Following upon the Archbishop's recent charge to the Synod of the Diocese of Sydney in which he urged again that something be done for South-East Asia quickly and generously, the Church Missionary Society proposes to launch a simple plan early in November, by which it is hoped to raise an additional £25,000 in the next twelve months.

The plan consists of offering to every minister in charge of an ecclesiastical division in the Sydney Diocese a map, a box and a prayer for each church under his pastoral care. The map shows S.E. Asia with lines running from Australia, indicating even to a casual glance our close proximity to the teeming millions and the centres requiring immediate assistance. It is suggested that the box may be placed in the porch, baptistry or some place where many of the worshippers will notice it. Nearby, the box, marked South East Asia Appeal, is placed to receive retiring offerings. The ap-

proved prayer is recommended for use just before the final Benediction.

Some points of commendation for this plan are its simplicity, voluntary nature and minimum of interference with the present missionary work of each parish.

Both A.B.M. and C.M.S. are heavily committed to maintain existing commitments in many fields, and so any appeal for South-East Asia must be in the nature of additional contributions. It must be done with a minimum of public urging so as not to affect appreciably the usual subscriptions through the ordinary channels. Neither does this plan interfere with the right of each parish to nominate the Missionary Society through which their offerings for the S.E.A. Appeal are to be sent, even though for purposes of implementation the C.M.S. lines of office administration are used.

It is believed that this simple plan meets the need of supplying an opportunity for a practical response to the Primate's urgent appeal for South East Asia.

Seventeen ministers, one from each rural deanery, have consented to act as special messengers and deliver to each incumbent in their respective deaneries a map, a box and a prayer, early in November. Look out rectors, they're coming!

NEW PRINCIPAL OF MOORE COLLEGE.



Canon M. L. LOANE,
New Principal of Moore College

It has been announced that Canon Marcus Lawrence Loane will succeed Archdeacon T. C. Hammond as Principal of Moore College as from Jan. 1, 1954.

Canon Loane was born in Tasmania and was educated at Mowbray House, North Sydney Boys' High School and The King's School, Parramatta. As a youth he was actively associated with St. Paul's, Chatswood. For a time he was a clerk in the Orient Company and completed his B.A. as an evening student at Sydney University, after which he entered Moore College under Archdeacon Davies and graduated with a 1st Class in Th.L. After ordination he returned to the staff of the College. Archdeacon Davies died a few months later, and Marcus Loane remained on the staff as Resident Tutor and Chaplain during the acting Principalship of Archdeacon Wade, and after the arrival of the Rev. T. C. Hammond. He took his M.A. in English literature in 1937 and became Vice-Principal of the College in 1939; he was made a Canon of St. Andrew's Cathedral in 1949.

Canon Loane has been twice abroad. In 1938 he had a curacy in London and for some months he was acting Rector of St. Thomas' Church, Edinburgh. He was again in England and Europe in 1950, during which time he visited a number of theological

Mau Mau Murder.

Miss M. Pethybridge, of C.M.S., Nairobi, Kenya, writes in the C.M.S. "Open Door":

Last Sunday evening, I had just arrived home from the gaol service and visiting the Infectious Diseases Hospital when I heard three shots near my house. I went out on to the verandah (upstairs) and almost immediately four shots rang out. I thought the shooting must be in the C.M.S. grounds, and so it was—our nice old verger, Wilson, was shot dead. He was the last to leave the Service followed by Holy Communion, and he had the Communion cloth over his arm. One wonders why they should attack such a good man, but then their idea is to kill all Kikuyu who will not take the Mau Mau oath.

Hints to Parish Councils.

A country parish in the diocese of Goulburn (N.S.W.) reports on some of its activities. Obviously its parochial council is energetic and businesslike.

The Parish Roll.—A sub-committee of the parish council has completed plans for the systematic visitation of the town area and the revision of the parish roll. About a dozen visitors have been enlisted and the visitation began on July 26.

Car Replacement Fund.—At its last meeting the parish council decided to establish a car replacement fund and an initial deposit of £50 has been transferred from the general fund to this account. It is intended that at least £50 should be added to the fund each year, so that when it becomes necessary to replace the parish car there will be a substantial sum of money available for this purpose.

colleges. He returned via East Africa where he visited missionary centres in Ethiopia, Uganda, Kenya and Tanganyika. At present he is a commissary for the Bishop of Tanganyika.

Canon Loane is the author of a number of devotional books, and of two studies of the Evangelical revival, "Oxford and the Evangelical Succession" and "Cambridge and the Evangelical Succession." He has been closely associated with work among university students, and was President of the Inter-Varsity Fellowship in 1951-52. He has been a regular speaker at student conferences, and Christian Conventions in many states of Australia and in New Zealand which he has visited twice for this purpose.

During the war he was a chaplain in the A.I.F. and was on active service in New Guinea with units in the Owen Stanley Ranges.

Canon Loane is 42. He is married and has four children.

The Archbishop made the announcement of Canon Loane's appointment at an Old Students' Union meeting held at the College during Synod week. The present students of the College were present at this part of the meeting, and the Archbishop's announcement was received with pleasure and enthusiasm. A number of old students spoke warmly in congratulation of Canon Loane.

HERE I STAND !

(By the Rev. Leon L. Morris, B.Sc., B.D., M.Th., Ph.D., Vice-Principal of Ridley College, Melbourne.)

I well remember Dr. Martyn Lloyd Jones startling a Cambridge conference by saying that he always preaches once, and sometimes twice each Sunday on justification by faith. He went on to amplify the statement by saying that he does not always use precisely this terminology, but the basic idea underlying this expression is, and must be, the constant theme of every preacher who is true to the Bible.

Thus he gave emphatic expression to his conviction that justification by faith is the very heart of the Christian message.

While this is still stoutly maintained in evangelical circles there is a tendency to depart from it elsewhere, especially where the modern dislike for legal categories makes its appearance. Thus Nicolas Berdyaev says roundly "... grace can change man but not justify him, because it is the free action of divine power working upon human nature. For the rest, we may well ask is the justification of man necessary so far as God is concerned? It seems as if we are faced here with a juridical notion created by the limitations of human thought which were incapable of accepting the divine truth of Christianity" (Freedom and the Spirit, p. 351), and again "The meaning of the coming of Christ into the world lies in a real transfiguration of human nature, in the formation of a new type of spiritual man... In Christianity the central idea is that of transfiguration, not justification" (op. cit. p. 176).

This is typical of a great deal of modern thinking and writing — so strongly is it felt that we must present Christianity as a power capable of transforming the most evil of men, that anything else is swept aside as irrelevant or even misguided. There is a partial truth here, for the gospel is and always has been "the power of God unto salvation," a truth which evangelical preaching has not been guilty of overlooking. But to go on from here to affirm that justification is a "juridical notion created by the limitations of human thought, which were incapable of accepting the divine truth of Christianity" is quite another matter, and raises the whole question of just what we are to understand by "the divine truth of Christianity." If this is the result of the meditations of Berdyaev and others on the nature of God and man, it may well be that there is no place for justification, but if we are to understand by it that which is revealed in the Bible, this is not possible.

For the plain truth is that justifica-

tion is not the product of the theologians, but a term much used in the Scriptures both of the Old and the New Testaments. It is a juridical notion indeed, but this proves no more than that juridical notions have their place in the exposition of the Christian faith. We must keep our thinking clear here. If our theology is to be biblical at all, then we must find room for the idea of justification, for a little work with a concordance will show that this term together with its cognate words is of frequent occurrence, and occupies a much larger place in the New Testament view of things than ideas like reconciliation, so much beloved of modern men that Vincent Taylor and others can see in it the characteristic New Testament view of salvation.

The concept of justification must be retained, for in it is enshrined the precious truth of the Christian revelation that man is accepted before God, not

The Vice-Principal of Ridley College uses the words of Martin Luther at the Diet of Worms in 1521 to re-emphasise the fact that the great scriptural doctrine of justification by Faith lies at the very heart of the Gospel message.

on the grounds of his own merits or attainments or possibilities, nor even because he has been formed into "a new type of spiritual man," but only on the grounds of the divine mercy. When Paul speaks of being justified by faith, he is drawing attention to the central truth of the whole Christian system, namely, that it is through the atoning work of Christ that man is saved ("justified in his blood," Rom. 5, 9), that this is without any merit on the part of man ("him that justifies the ungodly" Rom. 4, 5), and that it becomes effective in the case of any given sinner only when he receives it by faith. We dare not diminish our emphasis of this great truth.

The fact that justification is a legal category is often singled out for condemnation. But this raises some very important questions, and for example, we may doubt whether it is possible to think intelligibly about God unless we

think of law as being part of the very nature of God, we cannot be sure of anything about Him, for apart from such law, we have no reason for thinking that the love we may see to-day will not be replaced by something very different to-morrow. It is only on the basis that God acts in accordance with law that we can be certain of His reaction to sin, and know with an unshakeable certainty that He does not give His blessing to evil and evildoers. It is a recognition of this truth which enables one as far from being a legalist as R. S. Franks to say, "God's righteousness is His love considered as a law of conduct" (The Atonement p. 152). Denney puts this point trenchantly when he says, "It cannot be too often repeated that if the universal element, or law, be eliminated from personal relations there is nothing intelligible left; no reason, no morality, no religion, no sin or righteousness or forgiveness, nothing to appeal to mind or conscience" (The Death of Christ p. 277).

We must then insist that there is a legal element inherent in God's dealings with men. If this is so there seems no reason to object when we find the Biblical writers affirming that salvation can be understood in legal categories, and in particular that men are justified, reckoned as just, acquitted at the bar of God's justice. The great truth is that this is not thought of as a means of enforcing a legalistic system, but of emphasising the grace of God, in that when we might have expected condemnation, we are justified and that by faith alone.

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SOME POINTS FROM THE SYNOD — CHARGE OF THE ARCHBISHOP OF SYDNEY.

"DEFENDER OF THE FAITH."

It was a shock, on my return to Australia, to find that the new florins which had been minted omitted "F.D." — "Defender of the Faith." This was the greater surprise because it had always been part of the inscription on our Australian coinage, and, in his statement on 8th February, in the House, during the passage of the Royal Style and Titles Act, the Prime Minister, referring specially to Her Majesty's title, "Defender of the Faith," said, "This is a Crown Title. I hope that it is a title that will be worn by Her Majesty for many years. I hope that, whatever changes may come to it in the future, people who come after us... will still be able to stand upon appropriate occasions and still feel that behind the Crown is the Grace of God, and that the Crown is the Defender of our Faith..." I have received Resolutions from a number of Diocesan Synods, expressing great concern about this omission, and surprise that the title, "Defender of the Faith," has been omitted from our new coinage without warning. It is true that it is not legally necessary for the inscription on coinage to coincide exactly with Her Majesty's Official title, but the letters after the Royal name, which have become so familiar on coins which we all use, is a reminder, not only of one of the oldest titles of the Sovereign, but that our British way of life is based fundamentally on the Christian Faith. A large number of Australians hope that Australian coins subsequently minted will continue to have the important initials "F.D." on them.

THE QUEEN'S VISIT.

We are looking forward eagerly to the visit of the Queen next February. It will be the first occasion on which a reigning Sovereign has visited Australia. All church bells should be rung on 3rd February to welcome her arrival, and should continue to ring as she drives through the city. She will be attending her first service on Australian soil in our Cathedral on the first Sunday in February, February 7, the Sunday on which the first service was held in Sydney 166 years ago. A committee has been appointed to make appropriate arrangements. It is planned that every parish may be able to be represented at that service in the Cathedral, or in the Cathedral grounds, when their representatives may see the Queen arriving and leaving the Cathedral. They will be able to listen-in to the Service, which will be relayed to those outside the Cathedral. Apart from clergy and the Cathedral choir, about 1300 can be accommodated in the Cathedral, and it is proposed to send to each parish three cards for reserved seats—for the rector's wife, an adult representative

of the parish and a youth representative. If clergy decide that, on such a notable occasion, they would like to robe and worship in the Cathedral, I shall be glad for the 11 o'clock service in their parish on that Sunday morning to be held at another hour, to enable those who wish to do so to come to the Cathedral. It is also planned that the Cathedral Service will be broadcast, and arrangements can therefore be made for congregations to listen-in to the service in their own church.

THE UNIVERSITY.

The University of Sydney celebrated its Centenary in August last year. Among the Honorary Degrees was the D.Litt., awarded to Professor E. R. Holme in recognition of his long and distinguished career on the University staff. This was a great pleasure to his many friends. The Centenary celebrations closed with church services. At the Cathedral, the Lessons were read by the Chancellor, Sir Charles Bickerton Blackburn and the Acting Vice-Chancellor, Professor A. D. Trindall. The Rev. Dr. R. A. Cole, in his sermon, pointed out the necessity for the Chapel to be at the centre of University life. He said, "The chaos of to-day is admittedly due to a series of causes, social, economic and political. But the secular University of yesterday is the begetter of the chaos of to-day... We have begotten a civilisation lacking in a sense of Christian values and devoid of any sense of direction and purpose, while, in the Near East and to our North, a resurgent Islam, and strange new faiths have arisen, manifesting a life based on deep religious principle. Nothing but a love of God in man can suffice to bridge the gulf between a resurgent East and a weary West."

MOBILE CHURCH AND EVANGELISM.

The dedication of the first Diocesan Mobile Church took place outside the Cathedral on 11th November. The unit consists of a Thames truck, with Communion Table, Communion Rails, Lectern, Reading Desk and Side Chairs, which fold up and are placed in the truck, together with the chairs for the congregation and the canvas awning, when not in use. In this Mobile Church, Services have been conducted, according to the Rites of the Church of England, by an ordained chaplain, working under the direction of the rector of the parish where the Unit is temporarily stationed.

It is encouraging to be able to report, in connection with our Diocesan Board of Missions, that already, since the Rev. George Rees commenced his work as Diocesan Evangelist, on March 14, 1946, just over a quarter of a million (258,708) people have attended his services and 4,100 have registered decisions. The children have been linked up with the scripture union; youth and adults with a group called "Ambassadors," who have become the mainstay of the work of the Board by their gifts and prayers and active evangelism. A number have entered full-time service at home or abroad, and others are preparing for the same at Moore College, Deaconess House and the Sydney Bible Institute, and are busy in Sunday Schools and as members of the Diocesan Readers' Association.

When Dr. Howard Guinness was appointed as Rector of St. Barnabas, Broadway, in December, 1949, I asked him to undertake,

as far as possible, the pastoral oversight of Church of England students at the University. During the four years since his appointment, he has been able to conduct over 100 study circles for students, in his rectory; many of these study circles being courses in personal work. He has given a large number of addresses to University students and taken part in House Parties, Conferences and Student Missions. He has conducted a major Evangelistic Mission in the Universities of Sydney, Melbourne and Adelaide. He has also been able to conduct 13 parochial missions.

SCHOOL CHAPLAINCIES.

At the recent session of the Synod of the Diocese of Sydney an ordinance was introduced to regulate the appointment and conditions of service of chaplains in church schools. It was the work of a special committee appointed by Synod in 1951.

The proposed ordinance aroused considerable interest and the galleries in the Chapter House were packed during the debate on the second reading.

Finally the ordinance was referred back to the responsible committee for further consideration and consultation with the parties concerned.

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PREACHING THE GOSPEL IN IRELAND.

TRIALS AND DANGERS OF A REFORMATION BISHOP.

(By the Rev. D. B. Knox, B.A., B.D., M.Th., Tutor, Wycliffe Hall, Oxford.)

Bishop Bale is one of the most interesting of the lesser known men, who, under God, brought about the reformation of religion in England. He was an assiduous author, and wrote about ninety books, almost all of which are vigorous expositions of the Protestant Faith. His learning was immense, and his historical researches are still indispensable for the scholar.

He had a trenchant pen and did not spare his adversaries; he especially excelled in satirising with wit and humour the absurdities of the superstitions which formed the only religion most of his countrymen knew. His aim in this was to show up its emptiness so that men might turn from it to the true knowledge of God, and to faith in His love in the redemption in Jesus Christ. Although Bale's taste is sometimes more mediaeval than modern, his books had great influence in his own time. He was a foremost protagonist in fighting and suffering for the cause of the Gospel.

John Bale was born in Suffolk in 1495, one of several children. His parents, who were poor, willingly adopted the suggestion of the Carmelite Friars that the boy should become a monk; and so at the age of twelve Bale entered the Carmelite monastery at Norwich. When nineteen years old, he was sent by his convent to Cambridge to complete his education; and there he stayed for fifteen years, which was then the normal time to complete the full theological course. At Cambridge he fell in with scholars who through studying the Bible were already abandoning some of the central doctrines of medieval religion. Amongst those who were up at Cambridge with Bale, and who were later burned for their faith, were Cranmer, Lambert, Barnes, and Latimer. But it was not until he had left Cambridge that Bale was converted. In 1530, at the age of thirty-five, he was appointed Prior of the Carmelite monastery of Maldon, and shortly after became head of the important convent at Doncaster, and then of that at Ipswich. Bale was evidently highly thought of in his Order.

ABANDONS THE MONASTRY.

It was about this time that he came to know Lord Wentworth, a layman who had already embraced the Protestant cause, and it was through this friendship that Bale abandoned his old calling and from henceforth became a rigorous advocate of the reformed faith. He immediately put off

his monkish robes and left his priory. To make his break with the old complete, and to follow what he believed was God's will in his life, he "took to wife the faithful Dorothy," as he put it. After his marriage, Bale became a secular priest. He was soon in conflict with the authorities for preaching the Gospel. Stokesly, the bishop of London, who before his death thanked God that he had caused thirty one persons to be burned for "heresy," suspended Bale from preaching, and shortly afterwards he was tried by the Archbishop of York for preaching contrary to approved church doctrines. In 1536 he was again arraigned before Stokesly for heresy, and was for a time imprisoned, but he was released through the mediation of Thomas Cromwell, a favourite of the Reformers, who had by now replaced Cardinal Wolsey in the King's confidence.

In 1540 Thomas Cromwell fell from favour and was beheaded. Two days later, Robert Barnes, Bale's friend from Cambridge days, was burned at Smithfield with two companions, martyrs for the Protestant faith. A persecution of Protestants now set in. Some were burned; others forced to recant. Bale retired with his wife and family to the Continent, and there wrote several books with the aim of correcting abuses of religion in England. The authorities burned his books; Bonner, the new Bishop of London, publicly burned more than two dozen different titles at Paul's Cross. However his books continued to circulate, being smuggled into England in merchandise imported from the Netherlands.

Henry VIII died in January, 1547, and was succeeded by his young son Edward VI. In his will, the late King had entrusted the government of the country to the Protestants. Bale returned to England and became a rector near Southampton, where he was active in preaching. The local papists disliked him intensely, and at times threatened him with their fists and daggers.

PREACHING IN IRELAND.

In 1552 Bale was appointed Bishop of Ossory, in Ireland. He had no

wish for this post as it meant exchanging his pleasant England, where he was happily pursuing his historical researches and ministering to his flock, for the privations of Ireland. He went, however, taking with him two wagon loads of "books and stuff." On arriving in Dublin, he was in immediate conflict with the Archbishop and bishops, who wished to consecrate him according to the local form. Bale insisted on the new ordinal in the Prayer Book, and finally won his point; but he found on arriving in his diocese that it was impossible to wean the priests from their Latin Mass. He preached regularly:

"I earnestly exhorted the people to repentance for sin, and required them to give credit to the gospel of salvation," he wrote, adding: "Much ado I had with the priests for that I said, among other, that the white gods of their making (i.e., the consecrated wafers) such as they offered the people to be worshipped, were no gods, but idols, and that their prayers for the dead procured no redemption to the souls departed, redemption of souls being only in Christ, of Christ, and by Christ. I added that their office, by Christ's strait commandment was chiefly to preach and instruct the people in the doctrine and ways of God, and not to occupy so much of their time in chanting, piping, and singing."

Shortly after Bale's arrival in Ireland, the Archbishop of Armagh, who was a Protestant, was poisoned — it was said, by his own clergy — and Bale's friends wrote to warn him to be on his guard against a similar fate.

Six months after Bale's arrival in Ireland, King Edward VI died. The news was received with acclamation by Bale's flock. "They were in hope to have up their massing masses again," said Bale. In August, Mary was proclaimed Queen at Kilkenny, with great pomp. Bale described his experiences. "What ado I had that day with the prebendaries and priests about wearing the cope, crosier, and mitre in procession, it were too much to write. I told them earnestly when they would have compelled me that I was not man's minister, but Christ's. I desired them that they would not compel me to His denial, which is (St. Paul says) in the repeating of Moses' sacraments and ceremonial shadows. (Gal. v.) With that I took Christ's testament in my hand and went to the market cross, the people in great number following. There took I the thirteenth chapter of St. Paul to the Romans, declaring to them briefly, what the authority of the worldly powers and magistrates was, what reverences and obediences were due to the same." His adversaries however were not to be outdone. As the bishop made his way to the market cross, testament in hand, clad in his ordinary clothes, they formed a procession in front of him, with two of his clergy in full ceremonials, ("Dis-

guised priests," was Bale's description) carrying the mitre and crosier in pomp before him. Yet Bale had the final word that day, for when the sermon was ended, the young men of the town performed "very aptly" three of Bale's most fiercely anti-papistical plays, "to the no small consternation of the priests and other papists there."

CAPTURED BY PRIESTS.

Bale continued his preaching, but it was no longer safe for him to remain in the country. A plot was made to kill him. Meanwhile when he was absent from his cathedral city, all the old Roman rites and ceremonial were revived by clergy and magistrates. "They brought forth their copes, candlesticks, holy-water, stoops, cross and censers." In September matters reached a head. On a day that had previously been observed as a feast of the Blessed Virgin Mary, five of the bishop's servants, including a sixteen year old girl, went hay making in a field half a mile distant. Here the party was ambushed by the local folk, who were infuriated at the disregard of the feast day. All were murdered, and the bishop besieged in his palace, from which he was rescued by the Mayor of Kilkenny (who was his friend) with an escort of four hundred armed men.

Bale now retired to Dublin and took ship to Scotland, planning to return to his bishopric as soon as law and order had been re-established. Other things were in store for him, however; while still in the harbour, the ship in which he was sailing was attacked by Flemish pirates. An Irish rascal had told the Flemish captain that Bale was a rich Frenchman. When the bishop's identity was revealed to him, the pirate refused to let him go, entertaining the notion that Bale was guilty of treason and that the English would pay a ransom to have him. When nothing came of this, he was still kept a prisoner on board, until at last after other extraordinary adventures Bale persuaded the pirate, in exchange for a very large sum of money, to land him in Holland.

Bale was now a second time an exile. He occupied himself very actively in writing, but he greatly missed his library, which he had left behind in Ireland and which he was never to recover. On Elizabeth's succession, Bale was an old man. He was appointed a prebendary in Canterbury Cathedral. To the end he never relaxed his vigorous advocacy of Protestant truth. He died in 1563, and was buried in the Cathedral Church of Canterbury.

NEW SECRETARY APPOINTED.

The Commonwealth Council of the British and Foreign Bible Society has appointed the Rev. A. F. Scott, B.E.M., as State Secretary for the Society in New South Wales.

Mr. Scott has given several years service to the Bible Society and is at present the State Secretary in Western Australia. He served during the war as a Y.M.C.A. Welfare Officer and received the award of the B.E.M. He is an ordained minister of the Baptist Union of Western Australia and brings to his new post Bible Society experience in three Australian States.

During his term of office in Western Australia, the Bible Society income has trebled and the organisation has been greatly strengthened.

It is expected that he will take up his new duties in the new year.

TEN YEARS OF WORK.

On the 31st October next a work that has become a great work in the Church of England of the Diocese of Sydney will be celebrating its 10th birthday. It is the work of the Home Mission Society's Parish Nurses, who over the 10 years have paid more than 27,300 visits to people who have been sick and without anybody to care for them or to help them.

It was on the 1st November, 1943, that Sister Mildred Symons was engaged as the first Parish Nurse and her work in those days was confined mainly to Redfern, Surry Hills and East Sydney. Through these congested suburbs of Sydney Sister Symons trudged from one dark lane to another carrying not only a ministry of comfort and healing but also a Spiritual ministry which has meant so much to hundreds of these poor folk, who in the eventide of life have been sick and alone.

Early in the work Sister Symons and those who were helping her saw the desperate need for a church home where some of these sick folk they were caring for, could be looked after. The nurses gathered round them a band of women workers who called themselves The Parish Nursing Auxiliary and by really hard work they raised a considerable amount of money towards the furnishing of the prospective Home.

By the time 1952 came the need for the home was more desperate than ever and even though the amount in hand was less than £3000 it was decided to go ahead and a big, well built cottage at Summer Hill was purchased. Extensive renovations took place so that the building would be just the ideal where a nursing home for these needy folk was concerned.

What a thrill it was on the 30th November, 1952 to have the home opened and dedicated to His Grace the Archbishop of Sydney. First of all 13 patients were admitted and slowly the numbers crept up until, at the end of August there were 19 and work had commenced on the closing in of the verandah which will mean that by the end of October Chesalon will have accommodation for 24 of these sick folk.

So Sisters Symons and the nurses who have worked with her over the years, Sister Jean Ross, Sister Freda Tattersall, Sister Ruth White and the many other helpers who have worked with them, both paid and voluntary workers, look back over the years past with thanksgiving to Almighty God for all that He has enabled them to do, not just in ministering to those who are sick so far as their nursing experience is concerned but also for the privilege of bringing many to a sure and certain faith in Jesus Christ as their Saviour and Lord.

The home has a large debt of £5000 on it but current expenses are being met as week follows week. This however is not without some anxiety and it would be a wonderful thing if by the time of the 10th birthday gifts received were sufficient to pay off the £5000 owing to the bank. Gifts are allowable deductions for Income Tax purposes and may be sent to the Treasurer of the home at 63 Prospect Road, Summer Hill.

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CORRESPONDENCE

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

WORLDLINESS IN CHURCH.

Dear Sir,

It will be sad indeed if Christians of a future time, looking back, can find cause to sum up the Church of these days thus: It was no better than its age.

There are evidently various opinions, or rather beliefs, in our Church as to what constitutes worldliness.

It seems that "The A.B.M. Review" would support those in the Church of England who believe that to reach worldly people it is helpful to adopt their habits. This does not appear to be the scriptural way of living the Christian life.

Surely there is need for some clear authoritative teaching on this subject which would deal in detail with those aspects which confront the Christian in his daily walk in these modern days.

I am sure that young people especially find it very confusing to find that there is sharp division amongst the clergy themselves as to what is permissible where entertainment is concerned in the parish.

From previous experience I believe that the "Record" is the best medium through which sound, scriptural teaching on this matter could be given. Would that be possible?

Yours, etc.,

YOUNG CHURCHMAN.

INTERNATIONAL FRIENDSHIP CENTRE.

Dear Sir,

I wonder if any of your readers can help me with a practical problem.

An important function of this hostel, which belongs to the Church of England, is to bring Asian students into contact with Australians as a means of encouraging friendship and understanding. In this we have had a fair degree of success, and I have been particularly grateful for the interest of keen young church people and contacts made with them.

However, one important means of contact is at present denied to us. The two most important social assets we have, our tennis court and swimming pool, are in such gross disrepair that they cannot be used. The tennis court has been a grass court, but we wish to turn it into a hard court. The swimming pool, which is tidal, is solidly made of stone, but needs repairs to the floor and walls and some sort of valve to control the flow of water in and out.

We have a small sum of money in hand (mostly raised by the students) but not enough to allow the work to be let to a private contractor.

Is there a group of practical men of goodwill in any parish who would help us? We are not asking for money (though that would help) but for the advice and assistance of men who know how to do the jobs and would be prepared to make a friendly Christian gesture to these young visitors from our neighbor countries.

I can be reached by telephone at MW 2651 (on week days) or WA 2010 (at nights or week ends).

Yours, etc.,

(Dr.) R. R. WINTON,

Warden,
Hostel for University Students and
International Friendship Centre,
76 Wright's Road, Drummoyne.

THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

We all love to hear stories of children, particularly little Christian children from other lands, and so I am going to tell you a story which I heard told by a woman who has worked for many years among the blind people. It is a story of amazing victory over tragedy and also amazing determination and persistence.

Sujati was a little Japanese girl who was blind, and in her blindness she became a leper. Imagine being blind, or imagine being a leper, and little Sujati was both. When she contracted leprosy she was sent to a Salvation Army leprosarium, where the head captain was a Rumanian and she taught the little blind girl to read Braille. This was a wonderful accomplishment for Sujati and it altered her whole outlook on life. She could now read the Gospel of Jesus Christ, and learn of His love for her, and she became radiantly happy as she experienced the wonderful change from heathen darkness to Christian light.

One day the little girl took her Bible to read, for it had become her daily delight to read constantly the precious Word of Life, but as she ran her finger over the dotted page of her Book, Sujati found that she could no longer feel the dots. The dread leprosy had worked its way to her finger tips and her delicate sense of touch was gone. Heartbroken, the poor little girl ran to Captain Pantea and flung her Book on

her lap and cried: "I cannot read it. I cannot read it! I shall never read it again!"

Captain Pantea hardly knew how to comfort the child, but she told her that perhaps the feeling may come back into the little fingers, but Sujati cried all the more, saying: "No, it will never come back," and she impetuously picked up the Book to kiss it good-bye. As she did so a strange expression crossed her face, and she became radiant, as she discovered that she could read with her lips. Little Sujati continued to read her Bible with her lips just as eagerly as she did with her fingers, and just as constantly until she died a little while later.

When I heard the story of this brave little girl and compared my spasmodic reading of God's Word I felt most inadequate. How able we are to study our Bibles, and oft how disinclined, but to Sujati it was a treasure that neither blindness nor leprosy could keep her from. It is a strange thing how often we can only see real value in a thing when we have it at great cost.

If we are only wise enough to sit and think it out we will realise the tremendous cost of the Bible in blood and life and tears over the centuries. The emphasis in this issue of our paper is on the Reformation and it was only as men read the Bible honestly and unhindered that they saw their way clearly defined to break away from the hampering, substitute for Christianity that Romanism provided. All these centuries after, do we care that men perished that we may worship freely? Do we care that people still live without God? If so let us champion the cause of the Lord that these brave men deemed greater than life itself. Let us be brave in our witness, even though it may hurt, that these men have not died in vain.

Our Prayer:

Lord Jesus make us worthy of the privileges we enjoy and which have cost so many so much.

FOR WOMEN ONLY!

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What Happened at the REFORMATION, What Is Its Importance For Us Today?

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

Few people, I expect, could give clear answers to these questions. Some might say that Cranmer had much to do with the Reformation and others that it was achieved by Henry VIII in a very autocratic and high-handed way by throwing over the Pope.

We need therefore not only to know what the Reformation was, but what brought it about. We should say at once that it was not an exclusively religious movement, and although it is with the religious and spiritual side that we must concern ourselves; it certainly had also its intellectual and political aspects. It would take too long to follow the interesting and fascinating story of the growth of Papal power in Europe, so that at length, through the influence mainly of the "Forged Decretals," the Pope was accepted not only as the successor of St. Peter, but also, by most, as a sort of Father or schoolmaster of Christendom, whose duty it was to keep in order, not only prelates and priests, but princes, potentates and peasants. In fact a Pope ruled in 1303 that "it was absolutely necessary to salvation for every human creature to be subject to him." (Bull, "Unam Sanctam.")

DEVELOPMENT OF PAPACY.

In the Middle Ages amidst a rude and semi-civilised society, with constant wars, violence and tyranny, this claim for the Papacy to be the supreme ruler and lawgiver on earth, in the hands of a pious pope, would make for righteousness. But when popes became in practise, worldly, sinful and ambitious, and simply aimed at increasing their own personal power or wealth or temporal possessions, these claims led to much injustice and to grave scandals. Rival "popes" were created and Crusades were undertaken by the supporters of one to exterminate the followers of the other. False and unscriptural teaching and practices, also developed and fostered much superstition and many abuses. People believed that by the purchase of "Indulgences" which were at the disposal of the Pope from a supposed "Treasury of Merits," they could not only atone for earthly sins but also could deliver souls from the torments of a purgatory after death. They also believed that the priest by repeating a certain formula could change or "transubstantiate" the bread and wine, in the service of the Mass, into the actual Body and Blood of Christ, and offer it up to God as a sacrifice for the sins of the living and the dead.

IGNORANCE AND VICE.

People were taught to believe that much spiritual benefit and merit could be attained by making Pilgrimages to the shrines and relics of famous Saints like S. Thomas a Becket of Canterbury. Moreover the standard of morality, even amongst the clergy, was terribly low, so that "no attention is paid to purity of life, a liberal education or a good conscience. The study of Scripture and learning are totally neglected by the priests." A Pope of this period (Adrian VI) confirms this account, when he says "these disorders had sprung more especially from the sins of the priests and the prelates; even in the Holy Chair many horrible crimes have been committed." While there were of course conspicuous exceptions; seen in lives of holiness and self-denial, yet there is no doubt that the bulk of the clergy led degenerate lives and often shamefully neglected their duties, and were deplorably ignorant. A great medieval theologian, Thomas Aquinas, declared that "many priests are so ignorant and cannot speak Latin, and very few have learnt Holy Scripture." There was in fact very little knowledge of the Bible, because only small portions of it, found in the Service Books, were translated into English, and very few of the laity could read Latin. In any case it was regarded as a sign of "heresy" to read the Scriptures or to possess a copy of what was called "Wycliffe's Bible."

FORMALISM.

Again, Church worship must have been largely mechanical and unreal to most people, since it was conducted entirely by the priest in a language which the people did not understand. As Cranmer said, the service being in Latin, the people "have heard with their ears only and have not been edified thereby." Moreover, worship all centred round the Sacrifice of the

Mass, so that the salvation of the people seemed to depend on the work of the priest, and the gift of absolution, which was under his control. Many pious churchmen had deplored this general spiritual darkness and corruption, and attempts had been made by the Monastic Orders, and then by the Friars, to revive true spiritual life, and reform abuses. But all these efforts had been either fruitless or transient and of no permanent value. The work of John Wycliffe and his Lollard followers to spread the knowledge of God's Word, to preach the Gospel and revive spiritual religion, had been ruthlessly suppressed and condemned as "heresy."

LEARNING STIFLED.

It is difficult for us to-day to realise the appalling ignorance which prevailed in these far off days in medieval England, which some now describe as the "golden age of Faith." Intellectually, most people were living in a "castle" surrounded with high walls, and were only permitted to "think" just as the Church directed them. The natural result was intellectual stagnation and a want of scientific knowledge and progress. People, for instance, believed that the earth was flat, and that heaven and hell were somewhere in the West, and they answered the question—"Why is the sun red in the evening?" by saying "Because it looketh down upon hell and reflecteth the flames thereof."

But the capture of Constantinople by the Turks in 1453 opened wide the doors of knowledge and ushered in the Revival of Letters, since exiled Greek scholars spread far and wide the classical learning of ancient Greece and Rome, while the invention of printing enabled this knowledge to be rapidly circulated. Moreover the surprising discoveries of the real geography of the world led to the awakening of men's thought and ideas and to the widening of their vision. Columbus discovered America, Vasco de Gama rounded the Cape of Good Hope, and Magellan sailed round the globe. Intellectually and critically the human mind was being emancipated. A study of the New Testament by scholars revived, and a new spirit of research and inquiry led men to test long accepted beliefs and customs and institutions. The temporal and spiritual claims of the papacy were soon seen to rest on no solid foundation, while the serious moral abuses and corruptions of the Church were exposed and condemned, and a keen desire for a moral reformation arose. Henry VIII shared in this Renaissance Movement, but although domestic and political reasons led him to repudiate Papal Supremacy, he had no desire to attack medieval and Roman doctrines. As Bishop Hooper put it, "Our King has destroyed the Pope but not popery."

(To be continued)

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PERSONAL

Miss Genevieve Cutler, triple-certificated nurse and stenographer, sailed with Miss Mary Newell and Miss Lee Appleby on October 13 for Tanganyika. Miss Cutler is to service with C.M.S. and will commence her work in the Territory as secretary to the Bishop, the Rt. Rev. Alfred Stanway. Later she will probably move on to one of the mission hospitals in the Territory.

The Rev. Leopold Charlton, Rector of St. Martin's, Killara (Dio. of Sydney) since 1915 has announced his retirement from the active ministry as from 31st Dec. next. Mr. Charlton is Killara's first and only rector.

The Rev. Cecil R. Cornelius, B.A., Rector of Dunoon, has accepted nomination to Mulumbimby (dio. of Grafton).

The Rev. Wilbur A. Doak, Th.L., curate of Casino, has been appointed vicar of Upper Clarence (dio. of Grafton).

Mr. H. A. F. Lockrey, F.I.O., a lay reader, parish councillor and youth leader at St. Michael's, Wollongong (dio. of Sydney) was farewelled recently on his departure for Kiama.

The Rev. D. Broughton Knox, B.A., M.Th., son of the Rev. Canon D. J. Knox, of Sydney, was a speaker at the Oxford Conference of Evangelical churchmen held at St. Peter's Hall, Oxford, in September under the chairmanship of Canon R. W. Howard, M.A., The Conference Theme was "The Theology of Baptism."

The Right Rev. M. C. James, M.A., D.D., and the Rev. Adrian Gearing, Th.L., have been deputising for the Dean of Sale (dio. of Gippsland) during his absence in England.

The Rev. D. E. W. Green, Rector of Rosedale (Dio. of Gippsland) has been installed as Rural Dean of Sale.

Queen Elizabeth has bestowed the decoration of Commander of the Order of the British Empire on the Protestant Episcopal Bishop of Washington, D.C., the Rt. Rev. Angus Dun. Bishop Dun has been Bishop of Washington for nine years. He is a member of the Central Committee of the World Council of Churches.

The Rev. Frank L. Cuttriss, Th.L., Vicar of St. Augustine's, Mentone (Dio. of Melbourne) has been appointed chaplain to St. Christopher's College, Melbourne.

The Rev. E. C. King, B.A., has accepted nomination to the Parish of Pinjarra (dio. of Bunbury), and will be instituted D.V. on December 30th.

Mr. and Mrs. Kenneth McKay have returned to England whence they will fly to Ibadan, Nigeria. Mr. McKay, who is a graduate of Sydney University, and Queens' College, Cambridge, is lecturer in Classics at University College, Ibadan.

The Rev. Francis Ffoulkes, of New Zealand has taken up a position on the lecturing staff of Melville Hall, the C.M.S. theological college in Ibadan, Nigeria. Mr. Ffoulkes is a recent N.Z. Rhodes Scholar who graduated with first class honours in theology at Oxford (Balliol and Wycliffe Hall). He has been closely associated with the Inter-Varsity Fellowship both in New Zealand and in England.

Dr. Keith Rienitz has returned from Birmingham with his wife and family and has taken up a position as lecturer in the University of Queensland. Dr. Rienitz was formerly a member of St. Clement's, Mosman, Sydney.

Dr. J. Alan Friend has resigned his position as a Research Officer in the C.S.I.R.O. in Melbourne and has taken up his new post in Sydney as Organising Secretary of the Inter-Varsity Fellowship. Dr. Friend is a member of St. Andrew's, Roseville, and has recently been elected to the Council of S.C.E.G.G.S.

Mr. Gordon Chittleborough, of Adelaide, who went out to Tanganyika in 1938 as a lay missionary with C.M.S., spent his first furlough in 1947 as a student in 1st year Theology in Moore College. Now on his second furlough he has just spent a week in Moore College, and expects to return to Tanganyika in December.

The Rev. R. G. Fillingham, the General Secretary of the Home Mission Society, Sydney, and Mrs. Fillingham, are receiving congratulations on the birth of a daughter.

Much sympathy is felt for Mr. N. G. McWilliam, a well known Sydney barrister, on the death of his wife, who had been ailing for some time. The only son of Mr. and Mrs. McWilliam was lost in battle when the Australian cruiser Perth was sunk in action against the Japanese. Mr. McWilliam is attached to St. Alban's Church, Lindfield.

Chaplain Keith Marr, of the A.M.F., left Sydney last week for chaplaincy duty in Japan.

Archdeacon T. C. Hammond was one of the principal speakers at the Christian Endeavour Convention held in Tasmania recently. He returned to Sydney on Thursday last.

Her Excellency Lady Slim has consented to become Patron of the Mothers' Union of Australia.

Dr. Ernest R. Bryan, President of the International Society of Christian Endeavour, is visiting Australia. He was the guest speaker at the National C.E. Convention held in Launceston, and will also be speaking at specially arranged meetings to be held in each capital city.

Dr. A. M. Chergwin returned recently from a tour of South and Central America, reports that Brazilian Evangelicals are no longer afraid of Rome. She has passed her zenith and is now on the decline.

The Rev. L. G. B. Rose, Rector of St. Stephen's Church, Rutherglen, Diocese of Wangaratta, will be inducted to Stratford, in the Diocese of Gippsland early in November.

Mr. W. A. Blake, a synod representative of Holy Trinity, Kew, Vic., has just completed a remarkable record of service in that parish. He became a vestryman in 1903, was appointed churchwarden in 1911, a synodman in 1913, and is still in office, although he is now 80 years of age.

The Rev. William James Thomas Pay, 7 Curraweena Road, South Caulfield, Vic., died on September 9, aged 79. Ordained in 1901, he served at Tallangatta, Mooropna, Glenrowan, Wodonga, Barrabool, 1906-12, Traralgon 1912-23, was rural dean of Sale and chaplain to the Bishop of Gippsland 1919-23. He became general secretary of C.M.S. (Victoria) until 1927, then was at Werribee 1927-29, Fairfield 1929-38, Doncaster 1938-43, L.T. of St. Matthew's, Geelong, 1943-45, and then retired. Canon E. F. Cooper gave the address at a service at St. Mary's, Caulfield and Dean H. T. Langley officiated there and at the Spring Vale Crematorium.

Dr. S. Barton Babbage, Principal, Ridley College, has been elected President and chairman of the Father and Son Welfare Movement, Victoria.

The Bishop of Willochra, the Rt. Rev. R. Thomas, D.D., is at present in England where he is journeying extensively on behalf of his diocese and seeking recruits for the ranks of the diocesan clergy.

i Samuel xvii 29

IS THERE NOT A CAUSE?

REFORMATION RALLY!

in the CHAPTER HOUSE, SYDNEY

FRIDAY, NOVEMBER 6

6p.m. Tea—(Tickets 2/6 at Record Office or from your Rector. These must be bought beforehand.)

7. Introductory Picture.—Jacob Deshazer, one of Doolittle's Raiders and his conversion. (Try and be on time for this.)

7.45 RALLY

Chairman. — Mr. W. S. Gee, B.A., LL.B., Chancellor of the Diocese of Sydney.

Speakers.—Rev. H. M. Arrowsmith, Archdeacon R. B. Robinson.

This Meeting is concerned with THE CHURCH POSITION TODAY!

The Romeward Drive and the Upsurge of Modernism.

Combine and coalesce for the extinction of Evangelical Religion.

The plain duty of Evangelical Believers is to get together to hold together to pray together and to work together, and this for the furtherance of the gospel the defence of the gospel, and the confirmation of the gospel. Less than that is defective Christianity.

(Read e.g., Phil. i 1-7, 16 (preferably) in the Revised Version)

This cause demands our best and ever exceeds our best.

Let this present effort then be as worthy as we can make it.

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1.15 to 1.45 p.m.

Led by the Dean of Sydney and Dr. Howard Guinness.

October 28.—The Experience of a Broadcaster: The Chairman of the A.B.C., R. J. F. Boyer, Esq.

November 4.—The Experience of a Judge: The Hon. Mr. Justice Richardson.

November 11.—The Experience of a Psychologist: W. E. C. Anderson, Esq., B.A.

November 18.—The Experience of a General Practitioner, Dr. X. (Medical etiquette forbids publishing the name.)

November 25.—The Experience of a Member of Parliament: E. Douglas Darby, Esq., M.L.A.

December 2.—The Experience of a Business Executive: Walter Lickley, Esq., Assistant Manager, Bankers & Traders Insurance Co. Ltd.

His Grace the Archbishop of Sydney will be present at the Opening Service on 28th October.

Our Debt to William Tyndale

(By Rev. R. C. M. Long, B.A., Th.L., Examining Chaplain to the Archbishop of Sydney.)

It has been well said that the personal work of Bilney, the public work of Latimer, and the publishing work of Tyndale were three great spiritual forces preparing the body corporate of the Church in England for its greatest epoch, the Reformation.

Here we shall consider our debt to William Tyndale to whom we mainly owe the English Bible. The effect of his life-work though silent was widespread, and the greatness of his influence on the hearts and thoughts of the English people was such as to lead Fox to say that Tyndale may worthily be called an Apostle of England.

In the year 1484 this Elijah of the Reformation, as he has been called, was born of a good family living on the borders of Wales and at an early age was sent to Oxford. Being an able scholar he became a diligent student of the arts, studying especially the Sacred Scriptures.

His devotion to Scripture was the keynote of his life, for he loved the Word of God with a singular affection. Probably attracted by the great scholar Erasmus, the greatest Greek scholar of the day, who had just completed his Greek Testament from a comparison of some ancient manuscripts, he left Oxford and went to Cambridge, and then went on to live in the country home of Sir John Walsh, a Gloucestershire squire. Here he came into contact with numerous prominent local churchmen, abbots and others with whom he engaged in controversy, maintaining the cardinal principle of the Reformation, that whatever is not in Holy Scripture nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith. In reply to a Roman Catholic divine, who had said that England would be better without God's laws than the Pope's, he said, "If God spare my life, ere many years pass I will cause a boy that driveth the plough to know more of the Scriptures than thou dost."

ENGLISH BIBLE CONCEIVED.

Slowly but firmly the resolution was formed in his mind to give the people of England the Word of God in their own tongue, for he said, "I perceived how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text."

Wickliffe's translation of the Bible a century or more earlier had never reached the people, for as it was not printed, only a few had been able to obtain copies, and again many of its phrases and words had become obsolete.

Tyndale's determination therefore was to produce a translation intelligible, correct, and printed.

But there were many difficulties to be overcome. First, he found that the work could not be done in England, for the enmity of the Church was so vehement that Tyndale reluctantly wrote, "I understood at the last, not



W. Tyndale

only that there was no room in my Lord of London's palace, but also that there was no place to do it in all England." So in 1524 he left England, never to return.

N.T. PUBLISHED.

He went to Hamburg, where he lived in poverty and distress and amid constant danger, and there the first part of the Bible was printed, the Gospel of St. Matthew followed by the New Testament. It is virtually the same as we use now, by no means a second-hand translation of Luther's

but a most accurate and satisfactory translation. Neither was it a translation to suit his own views, for, as he said in a letter to his friend, Frith, "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches might be given me."

The second difficulty was how to get it into the hands of his readers. This was done by the enterprise of English merchants and some of Tyndale's friends. Great numbers first of the New Testament, and later the Old Testament were smuggled across the Channel in bales of merchandise and in other ways, and they were eagerly bought.

Then the storm burst. Both King and Church authorities were utterly hostile when they discovered what was being done, the King actually issuing a manifesto ordering the burning of all the copies, and the punishment of all their owners. This he did under the mistaken idea that it was a kind of Lutheran production for the spread of heresy. In 1526 Wolsey and 36 bishops made a great display burning baskets full of the Testaments at Old St. Paul's, London.

It must be remembered that the opposition was due not so much to the translation, but to sheer antagonism to the Word of God as such, from fear and ignorance; and as to the quality of Tyndale's work, it is doubtful if any dignitary of the Church could equal Tyndale in his scholastic ability for so great a task.

Latimer, for instance, with his usual good sense, writing in a letter at the time says, "You say that you condemn not the Scripture, but Tyndale's translation. Therein ye show yourself contrary to your words; for ye have condemned it in all other common tongues wherein they be approved in other countries. So that it is plain that it is the Scripture, and not the translation that ye bark against, calling it new learning."

PERSECUTION.

Tyndale was pursued and constantly obstructed by agents of the King, Henry VIII, sent over to the continent to destroy if possible and prevent the exportation of the Scriptures as much as they could. In spite of it all, the stream flowed on. So great was the demand for them in England that the printers in Antwerp themselves undertook to print four editions.

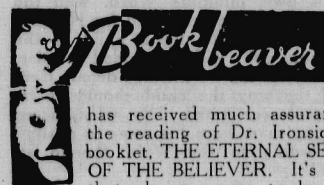
Efforts were continually being made to get Tyndale back to England, but knowing only too well that his life would not be safe there, he worked on, going from place to place in order to escape his pursuers. The end came in 1535 by the treachery of a supposed friend at Antwerp. He was betrayed by one of the King's agents, arrested, and imprisoned. For 20 months he worked on in prison and then being condemned to death as a heretic, he was first strangled and afterwards burnt at the stake.

England's eyes," made at the stake, was wonderfully answered.

By a remarkable set of circumstances, before the year closed the first volume of the Scriptures to be printed in England was turned out from the press of the King's own printer, and authorised by the King, and containing Tyndale's own version of the New Testament with his name on the title page. His prologues, which formed a fine introduction to the reading of the Bible, of a decided Protestant and evangelical character, were also included.

Thus he gave to the nation the infallible authority of God's Word, and prepared the ground for the work of the later reformers who figure prominently in the development of the Reformation in England.

We cannot fail to recognise the evidence of God's providential hand in raising up William Tyndale at the very time his work was needed to establish the laity in the truths of the Bible, and as one of his biographers states, he stands as one of the chief instruments in the blessed work of restoring the knowledge of the way of salvation to the people of England.



has received much assurance from the reading of Dr. Ironside's little booklet, **THE ETERNAL SECURITY OF THE BELIEVER**. It's a subject that always seems to be cropping up, especially with young ones in the faith, and Book Beaver thinks it's a good idea to get the book, which is only 2/6, and it will certainly help to straighten out those problems and doubts that often arise. Ring, write or call at Dalrymple's Sydney Book Stores — 5th Floor, State Shopping Block, Market Street — Phone MA 4286 or 20 Goulburn Street — Phone MA 3169.

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WORLD OF BOOKS

CONCISE BIBLE COMMENTARY, by the Rev. W. K. Lowther Clarke, S.P.C.K. Pp. xii: 996. English Price 30/-.

To set about writing a commentary on the whole Bible is a task which would have daunted most modern scholars but not so Dr. Lowther Clarke. Though he was compelled to modify his original plan of a full theological commentary, nevertheless this concise commentary with its brief notes on the whole text of Scripture and the Apocrypha, together with its twenty eight articles is a tremendous undertaking. In the preface the author states his method as follows:—"For more than forty years I have worked on my Bible by making notes in interleaved editions, of the Revised Version in three volumes, Tischendorf's Greek Testament in four, the Hebrew Bible in two, and Rushbrooke's Synopticon. On the basis of these notes I have written the first draft of the commentaries, revising them later with the help of other books." This book then, is the product of a lifetime of Bible study and theological reading.

The Concise Commentary is divided into five sections, the first of which contains twenty eight articles ranging from the History of Israel and Biblical Archaeology to Doctrine and Sacraments in the New Testament, and the Bible View of History. This section covers over three hundred and thirty pages, approximately one third of the whole volume and the titles suggest that Dr. Clarke does not always follow the conventional line. Section two covers the Old Testament with a general introduction to the Pentateuch, brief introductions to each "book" and concise comments on the text. The third section covers the Apocrypha, the fourth the New Testament, both treated in a similar manner to the Old Testament. Section five is the appendix giving a Glossary of Bible Words, Courses of Study and Extracanonical literature. An index is provided, together with maps and illustrations throughout.

Because of the reduced space devoted to the comments on the text, which are prone to be sketchy and brief, there is not a great deal of light thrown upon the Bible passages. On the other hand these comments are up-to-date enough to include references to readings from the Dead Sea Scrolls in Isaiah. A concise commentary imposes severe limitations upon any author so that little justice can be done to a passage exegetically, theo-

logically, devotionally or critically. Within these self imposed restrictions Dr. Clarke reveals a wide range of knowledge. In his general approach to the whole of the Old Testament the commentator adheres to what might be termed the "media school" of Biblical criticism which in itself prejudices many important questions of interpretation, history and the nature of prophecy. One could wish when Dr. Clarke concludes his discussion on the "Servant Songs" of Isaiah with the words "The Christian is on sure ground when he claims that only the redemption wrought by Jesus Christ explains the Songs," that the same Christian canon of interpretation had been applied more definitely throughout the commentary. Surely, too, the learned author is a little naive when he declares in his opening comment on the first chapter of Genesis "This magnificent passage is ultimately of Babylonian origin" as is proved (bold type ours) by its affinities to the Babylonian Epic of Creation.

In the opinion of the reviewer the most profitable portion of this Concise Commentary is to be found in the Twenty Eight Articles; these are informative, reverent in tone (though some are a little too critical, e.g., miracles) suggestive, not afraid of difficult questions, and practical—e.g., Devotional use of the Bible and Courses of study. The student will find in these much that is helpful and much that will stimulate further thought and study.

The work is undoubtedly the product of a true Bible lover who comes to his task well equipped with a wide range of reading and also with the ability to state and handle difficult problems. He is alive to modern needs.

It is a pity that this commentary (in common with so many) is conceived and wrought out within the limiting framework of the whole critical approach to the Bible with little acknowledgment of the position of more conservative scholars. However, the student will find in its pages some worthy contributions to the understanding of Holy Writ.

—B.H.W.

STATE GOVERNMENT HONOURS THE CHURCH.

On Monday, 28th September, a State Dinner was tendered to the "Leaders of the Methodist Mission to the Nation" by the Premier and Ministers of State, the Leader of the Opposition, Mr. Vernon Treant, and the Leader of the Country Party, Colonel Bruxner, also being present.

BOOKS OF INTEREST

J. J. North, D.D., O.B.E.—"PROTESTANT AND WHY," 2/6, post 3d.

B. H. Pearson—"THE MONK WHO LIVED AGAIN," 8/6, post 9d.

Paul Blanchard—"FREEDOM AND CATHOLIC POWER," 22/6, post 1/-.

Rev. Alex Hislop—"THE TWO BABYLONS," or "THE PAPAL WORSHIP," 20/9, post 1/-.

YOU MUST READ—

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JOHN KNOX—Apostle of Scotland

(By the Rev. Arthur Allen, Minister of St. George's Free Presbyterian Church, Sydney, N.S.W.)

The following excerpt is taken from a letter written by John Knox, 7th July, 1557, to friends in Scotland. "I have thought it good to communicate with you, in these few lines, my weak counsel, how well you should behave yourselves in the midst of this wicked generation, touching the exercise of God's most holy and sacred Word, without which, neither shall knowledge increase, godliness appear, nor fervency continue among you."

John Knox adhering, both in faith and practice, to the convictions expressed in his letter, opened the door to the modern era of history in Scotland, he enunciated the interpretations along which religious thought and civil liberties were destined to advance. Knox undoubtedly studied the polity of the republics of Geneva and Switzerland, whilst ministering to the English congregation in Geneva during 1556-9. But he was not a man to follow blindly the footsteps of another; forming his own views independently, his course of action was determined, from which he would not be turned aside. His observations convinced him that the mode and administration of civil governments of Europe were bound by the dictatorial powers of Roman Catholicism, and if religious liberty was achieved the emancipation of man from civil tyranny would automatically follow.

RULE FOR GOD.

John Knox was persuaded of the necessity of government to maintain order and dispense justice; but held that rulers were invested with authority for the public good and it was beyond the jurisdiction of civil rulers to frame legislation contrary to the revealed will of God. In a specific sense, he held the view of popular sovereignty. If a ruler insisted on usurping his authority, then the people were justified in withdrawing their allegiance. Knox applied this principle in his attitude to Mary Queen of Scots: "Think you," said the young sovereign, "that subjects having power may resist their princes by resort to violence?" Knox replied: "If rulers exceed their bounds, no doubt they may, even by power. I stand in the place where I am demanded by my conscience to speak the truth." He contended for the power of the people, but only in accordance with the laws of God. If there is one principle that stands out in the Reformation in Scotland, more than another, it is the principle of national religion, perhaps it could be better stated, the principle of true religion nationalised.

The Reformer had no difficulty about recognising the truth, nor how

error should be dealt with, for he applied the principle that he recommended to his friends. In his hands was "God's most holy and sacred Word" the only rule of faith and conduct. Knox's own words can better express his convictions than those of another. "For as the Word of God is the beginning of life spiritual, without which all flesh is dead in God's presence, and the lantern to our feet, without the brightness thereof, all posterity of Adam doth walk in darkness, and it is the fundament of faith without which no man understandeth the good will of God."

GOD'S INSTRUMENT.

John Knox was the God-made and God-sent civil and religious deliverer of Scotland. He was largely instrumental in emancipating his country from the superstition and tyranny of Roman Catholicism. He laid the foundation upon which the great organisations, ecclesiastical and educational were built for the spread and preservation of the Gospel, and under God he initiated the movement that was carried on by his successors for civil liberty. His greatest conflict was with the powers of Rome, which the throne of Mary faintly hid from view, and it has been well said: In the chamber of Holyrood and in the pulpit of St. Giles, he fought the noblest battle ever waged upon Scottish soil, and defeated a more formidable foe than Wallace at Stirling, or Bruce at Bannockburn. Unassisted and alone, it may be said, he foiled the tactics of the most treacherous and cunning race of princes the world had ever seen. He was the restorer of his country's faith, the founder of his country's liberties.

The secret of John Knox's strength, wisdom, initiative and courage was "God's most holy and sacred Word." He maintained the supreme and final authority of the Scriptures. When Mary Queen of Scots asked him whose interpretation she should believe, his or that of Rome? Knox replied: "You shall believe God, who plainly speaketh in His Word and further than the Word teaches you, you shall believe

neither one nor the other." With Knox there was no common platform for truth and error; with him all things, civil or religious, must be tested by the peerless perfection of God's revealed will. The Scriptures are not left to human interpretation, but the illumination of the Holy Spirit. To use the words of Knox: "If there appear any obscurity in one place, the Holy Ghost, who is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant."

John Knox insisted upon the necessity of education, and became the father of the parish school system of Scotland. In the schools the great verities of protestantism were taught. The fall of man, redemption by Christ, regeneration by the Spirit of God. The Reformer did not depart from his counsel to others; the religious instruction of our children is laid down by God Himself, speaking in His own infallible Word, with the voice of authority, accompanied by His gracious promise. "Train up a child in the way he should go"; with the added promise, "and when he is old he will not depart from it." And the way the child should be instructed is clearly stated: "By what means shall a young man learn his ways to purify? If he according to thy Word thereto attentive be."

BIBLE FUNDAMENTAL.

The modern era of Scottish history began with Knox, and he took "God's most holy and sacred Word" as the fountain-head of history, and together with his successors, was convinced from the Bible, that if the mind is imbued from the first with Christian principles; just rulers and governments will be strengthened and honoured. Through the application of the principles recommended by Knox to his friends, the Reformation came to Scotland, which, relatively speaking, turned the exploits of Wallace and Bruce into mere episodes. During the Coronation service this year we were reminded that our religious and civil liberties are dependent upon the Word of God. When the Moderator of the Church of Scotland handed "God's most holy and sacred Word" to Her Majesty Queen Elizabeth II; he said, "Here is wisdom; this is the Royal Law; these are the lively Oracles of God." This priceless treasure is in our hands; to neglect it is to imperil our religious and civil liberties; this has been convincingly demonstrated by contemporary ideologies.

How do we esteem the faith restored and the liberties founded by the Reformation, in these days, when the great principles of the Reformation are treated, by many, as relics that may have had value in the past, and a sort of grandeur that has now faded? To Knox, statesmanship stood upon the foundation of Christian principles; contemporary statesmanship can claim little basis other than party or present advantage.

In our present educational system the Bible is not recognised as part of the general education of our children. To Knox, it was a fundamental principle that a professing Christian nation ought to instruct her children in the doctrine and duties of Christianity.

We live in an intensely secular and utilitarian age, and it is well that we heed the

counsel of John Knox, "touching the exercise of God's most holy and sacred Word, without which, neither shall knowledge increase, godliness appear nor fervency continue among you."
* MS. Letters, p. 352.

Proper Psalms and Lessons

November 1. All Saints' Day. 22nd Sunday after Trinity.

M.: Isaiah 49:8-13; Revelation 19:6-10. Psalm 118.

E.: Isaiah 33:13-17; Revelation 7:9 to end. Psalms 132, 133, 134.

November 8. 23rd Sunday after Trinity.

M.: Proverbs 1:20 to end; Luke 16 or 1 Cor. 1:1-25. Psalms 110, 135.

E.: Proverbs 2 or 3:1-26; John 9 or 1 Cor. 13. Psalms 137, 138, 139.

THE TWENTY SECOND SUNDAY AFTER TRINITY.

In the Collect we pray for God's family, His household the Church, and in praying this prayer, we need to be conscious of the fact that the Church is the society by union with which we claim and enter upon our fellowship with our Father as children in His great family. So we pray to be kept in continual godliness, to be defended against all that hinders fellowship with God and with one another in Christ.

In the Epistle, St. Paul speaks of his thankfulness for the fellowship of the Philippians in the Gospel of Christ and he recognises that such fellowship with God and with one another must needs be if the church is to show forth continual godliness.

The message of the Gospel sums up the very basis on which that fellow-

ship and family life must be founded—forgiveness. God gave His Son to die on the Cross that in Him men might find forgiveness and again have fellowship with God and be united to Him in bonds of love, being welded together as a family having one Father and One Saviour, Jesus Christ.

THE TWENTY THIRD SUNDAY AFTER TRINITY.

No doubt the framers of the Collect had in mind the opening verse of the 46th Psalm, "God is our refuge and strength, a very present help in trouble." On the surface our lives are tossed about by every wave of circumstance, but beneath, they are anchored in God. Psalm 46 seems written for the times in which we live with its challenge to direct our thoughts away from the instability of human things to the changelessness of God.

The Epistle is a warning against lack of true faith. Paul warns that those who mind earthly things bring about their own destruction for they ally themselves with things which perish. He is thinking of the contrast between this and the Christian ideal of waiting upon God in all faith and trust and thinking only of doing His will with the prayer, "Thy will be done in earth as it is in heaven."

In the Gospel our Lord points out that while we have responsibilities and duties of earthly citizenship, the claim of God is greater. He never allowed men to believe that our duty to our neighbour could take the place of our duty to God. We are exhorted to seek a true sense of values—to see in the things of God the essence of His eternal nature, that while the things of the world perish, the things of God are alive and able to give life.

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NICHOLAS RIDLEY—BISHOP & MARTYR.

(By the Rev. A. R. B. Morrisby, Th.L., Organising Secretary for C.M.S., Brisbane, Q.)

Nicholas Ridley, one of the most outstanding leaders of the Reformation in England, was born in Northumberland about the commencement of the sixteenth century, his father being a descendant of an ancient border family. Ridley was educated at Newcastle-on-Tyne, and subsequently at Pembroke Hall, Cambridge.

He soon distinguished himself at his University, and was made a Fellow of his College in 1524. The principles of the Reformation at that time were already making a distinct impact upon Oxford and Cambridge. Both Tyndale and Bilney had taught at the latter University, and Ridley, no less than Cranmer and Latimer, all Cambridge students about the same period, had undoubtedly caught something of the spirit of the new spiritual revival.

PROFOUND SCHOLARSHIP.

On taking his M.A. degree in 1526, Ridley visited the Continent, pursuing his studies at the Sorbonne, in Paris, and at a later date attending lectures at the University of Louvain. His three years' residence in Europe, during which time he met some of the most active Reformers abroad, convinced him of the scriptural character of the Reformation teachings, of which he was destined to become such a learned and powerful exponent.

By 1530 Ridley was again at Cambridge, and acquired a growing reputation as a scholar. He became Proctor of the University in 1534, in which capacity he protested against the claims of the Pope to supreme ecclesiastical jurisdiction in England. He was, also, elected public orator, and as a further recognition of his abilities, was appointed chaplain to the University.

In 1537, Archbishop Cranmer appointed Ridley as one of his chaplains, and in April, 1538, instituted him to the vicarage of Herne, in Kent. Cranmer formed a high opinion of his learning and judgment, and in controversy acknowledged Ridley his superior. He was largely influenced by Ridley in the formation of his final religious views.

CONVINCED REFORMER.

In 1539, Ridley preached against the reactionary "Six Articles" which were ratified by Parliament in that year. These marked a return to the old doctrines, and resulted in a fresh persecution of Protestants. However, the "Great Bible" had been published that same year, and while the Word of God still remained an open Book, the "Articles" indicated only a pause

in the work of reform. Meanwhile, during the last years of Henry VIII's reign preferment was bestowed upon Ridley with some liberality. When he obtained his degree of D.D. in 1540, he was appointed Master of Pembroke Hall. He became one of the King's chaplains and Canon of Canterbury in 1541, and Canon of Westminster in 1545. Moreover, it was evident that his alienation from the doctrines and practices of the Church of Rome was steadily growing. Just prior to Henry VIII's death (28th January, 1547), he finally renounced the dogma of transubstantiation, and his conclusions on this subject were immediately adopted by Cranmer.

It was particularly during the reign of Edward VI (1547-1553) the most fruitful period of reform in the history of our church, that Ridley stood out as one of the ablest leaders of the Reformation. A man of learning, breadth of view, and tolerance, he participated actively in the measures of this period. He was selected to accompany, as preacher, those appointed to take the doctrines of the Reformation to the Dioceses of York, Durham, Chester and Carlisle. In 1547, he was appointed Bishop of Rochester, and his episcopacy was distinguished by his strong denunciations concerning the idolatrous use of images and holy water. At the end of 1548, he was among those chosen to visit Cambridge University, whose task it was, apart from the work of general reorganisation, to establish Protestantism there on a firm basis.

CRANMER'S CO-WORKER.

In the same year, Ridley was Cranmer's assistant in the compilation of the first Book of Common Prayer, published in 1549. The large and confusing number of service books and manuals were swept away, and a simple, scriptural book substituted in their place for the whole realm. There were certain objectionable features connected with this earlier book which were remedied finally in the 1552 edition.

Ridley was elected to the special commission appointed, in 1549, for the reform of ecclesiastical law and

the deprivation of Bonner, Bishop of London, and Gardiner, Bishop of Winchester. On the 12th April, 1550, Ridley became Bonner's successor in the bishopric of London, and in this high office distinguished himself by his "moderation, his learning, and his munificence." He sought earnestly and consistently to promote the cause of the Reformation, yet without bigotry. He cleansed the churches of his diocese of idolatrous practices, and insisted that all altars, should be removed and communion tables put in their stead. He was responsible, also, for the founding of Christ's Hospital and the hospitals of St. Bartholomew and St. Thomas in Southwark, as well as making sincere endeavours to alleviate the conditions of the poor.

The "Articles of Religion" appeared in 1552, and though in these Cranmer's influence was paramount Ridley acted as his able assistant in their compilation. They vary only slightly from our "Thirty-nine Articles."

PAPAL REVENGE.

The six short years of Edward VI were followed by six years under the reign of Mary Tudor, a rigid papist, during which period drastic attempts were made to frustrate and undo the work of the Reformation. But the revival of true religion could not be defeated. The seed of God's word had been faithfully sown, and its bounteous harvest was yet to be.

On Edward VI's death in July, 1553, Ridley espoused the cause of Lady Jane Grey, on whom the crown had been settled by letters patent in June, 1553. Upon its speedy failure, and Mary's accession to the throne, he became exposed to the vengeance of the papal party. Mary ordered his arrest, and he was committed to the Tower in July, 1553. In the following year, a convocation was convened at Oxford for the discussion of the doctrine of transubstantiation, and Ridley was taken thither, in company with Archbishop Cranmer and Bishop Latimer, in order that he might participate in the discussion. However, the discussion itself was but a pretence; the Reformers were adjudged defeated and convicted of heresy, and all three were condemned to suffer at the stake.

FAITHFUL UNTO DEATH.

On the 16th October, 1555, Ridley was led forth, along with his friend and fellow-reformer, Latimer, in front of Balliol College, to die for his faith, steadfast and consistently enduring as he had throughout his life. Cranmer's martyrdom took place, at the same spot, on the 21st March, the following

year. The death of these three intrepid, faithful, and gifted leaders of the Reformation, may truly be said to mark the overthrow of Roman Catholicism in England.

Thus the name of Ridley lives, as do those of the other great Reformers of our church, a clear challenge to Evangelical believers to-day regarding their responsibilities to Christ's Church and the world. Concerning the Reformation, D'Aubigne remarks: "It was the re-establishment of the principles of primitive Christianity. It was a regenerative movement with respect to all that was destined to revive; a conservative movement as regards all that will exist for ever." Having regard, therefore, to all that is happening both within and outside the life of the Church in these crucial days, how needful it is that we "should earnestly contend for the faith which was once delivered unto the saints."

C.M.S. SUMMER SCHOOL.

Details of the Church Missionary Society Summer School at Thornleigh, N.S.W., have been announced.

The school will be held at the Thornleigh Conference Centre from Friday, January 1st, to Saturday, Jan. 9th, 1953.

The general theme will be, "The Gate is Open—Be Quick!"

Chairman of the school will be the Rev. H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society. The Bible Readings will be conducted by the Rev. Dr. A. W. Morton, Rector of St. Oswald's, Haberfield.

Each morning there will be a missionary forum, dealing with subjects including, "Food," "Colour," "Communism" and "Islam."

Canon H. A. Wittenbach, East Asia Secretary of the C.M.S., London, will address the school. The speaker at a special "South East Asia Day" will be the Rev. Canon R. J. Hewett, Federal Secretary of the Church Missionary Society, who will recently have returned from his proposed visit to Borneo.

The Summer School Hostess will be Deaconess Mary Andrews. Cost for the full school will be £3 3s., and full or part time applications will be accepted now at C.M.S. House, 93 Bathurst St., Sydney.

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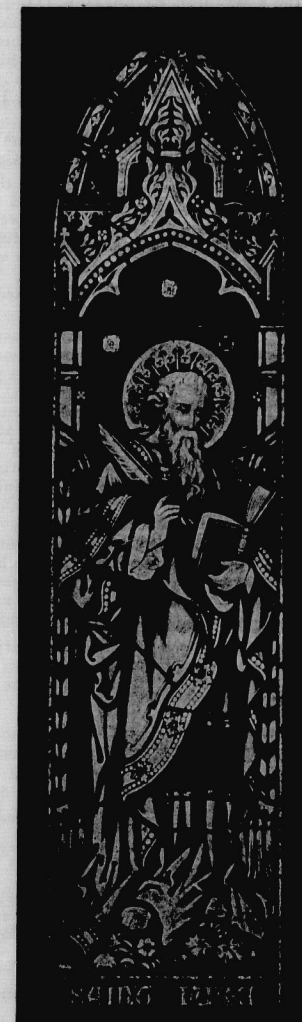
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THE CHAMPAGNE-AT-WEDDINGS CUSTOM.

In the Golden Jubilee issue of the "White Ribbon Signal," on the excellence of which the editors are to be warmly congratulated, attention was drawn to the fact that Her Gracious Majesty Queen Elizabeth II has followed the Royal tradition in declaring her approval of the drinking of her health "in water or any other non-alcoholic beverage."

This raises the question in one's mind: "If a Queen makes such a declaration and decision, why not every bride?"

Where is the logic in toasting anyone's health in the liquor that lowers health, increases the likelihood of road accidents after the party, and decreases the power of recovery from injury or any illness?

Where is the reasonableness in saying: "God bless her," and immediately celebrating that wish with the alcohol which is a proved curse?

Australia's fruit cordials are attractive, interesting, health-giving. We would appeal to the brides of Australia to use them, and abandon the old Champagne-at-Weddings custom, realising it must gradually disappear before the clear light of logic and sweet reasonableness.

—Evelyn C. Strang.

GOD WILL CLEAR THE WAY.

(By the late Archbishop Saumarez Smith, of Sydney.)

"All seems trouble and worry and work,
Duties keep coming I may not shirk,
Trials accumulate one on another,
Seems as life were nothing but bother!
But "God will clear the way" some day.

"All seems work and trouble and worry,"
Everything mix'd and all in a hurry;
Things get broken, and temper is tried,
What we'd like most seems quite put aside,
But "God will clear the way" some day.

"All seems work and worry and trouble,"
Rest seems diminish'd, and labour seems double;
Illness and weakness, and age brings us sorrow,
And none of us knows what shall be on the morrow!
But "God will clear the way" some day.

Trouble and worry and work there must be,
Yet right through them all my comfort I see,
He who to succour us came from above,
Tells us that God is Infinite Love,
And "God will clear the way" each day.

MULTIPLY BY THREE.

Do you know your three-times table? Official statistics show that since June, 1939, the retail prices of goods have increased threefold. (The index figure for March quarter of this year was 2.996).

This means that for the necessities of life—food, clothing, electricity and so on—everyone, whether people or clergy, individuals or parish councils, now have to pay three times as much for the things they need as they did fourteen years ago.

Has our giving increased in proportion? A shilling in the plate in 1939 should be 3/- now; 2/- to-day given to God only equals 8d. in purchasing power then.

If God's work is not to suffer and be set back, we must "multiply by Three." If it is to progress and expand, we must, in addition, multiply the givers as well as the amount of the gifts.

—St. John's Parish News.

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Living Message of the Reformation

THE PATTERN OF GOD.

In the giving of the Bible to the English people in their own tongue, William Tyndale was the Person, and Cambridge was the Place, in the Pattern of God, said the Rev. H. M. Arrowsmith in the Chapter House, Sydney, on Friday, 6th November.

Mr. Arrowsmith, who is Commonwealth Secretary of the Bible Society, was speaking at the 25th Annual Reformation Rally organised by the Reformation Observance Committee. His address was on Tyndale and his place in the Reformation, and he exhibited, among other early Bibles, a copy of Tyndale's New Testament printed in London in 1551. In a scholarly address Mr. Arrowsmith described the background of the unreformed Church of England and traced the course of events from the fall of Constantinople in 1453 to the martyrdom of Tyndale in 1536.

The Chairman of the meeting was the Chancellor of the Diocese of Sydney, Mr. W. S. Gee, who reminded the audience that the character and constitution of the Church of England as it exists at present were determined by certain statutes passed in the reigns of three monarchs in the 16th century and that we should value, secure and preserve the freedom won for us then. Mr. Gee said that the Reformation in England did not interrupt the succession of bishops nor did it disturb the parochial system, but that it did free the clergy from domination by a foreign power, purged the church of spurious accretions of previous years, and secured by statute the Prayer Book and 39 Articles as embodying the doctrines and formularies of the church.

The final address was given by Archdeacon R. B. Robinson, Rector of Willoughby, on the Living Message of the Reformation. He said that the observance of the Reformation was not

a case of seeking the living among the dead, but of maintaining truths and experiences which are very much alive to-day. The Word of God, Justification by Faith, and Freedom of the Spirit, all of which were dominant factors in the lives of the Reformers, are just the things that need to be valued to-day.

New Bishop for Nelson N.Z.

Archdeacon F. O. Hulme-Moir, Rector of St. Andrew's, Summer Hill, N.S.W., has been elected Bishop of Nelson, N.Z., in succession to the Right Rev. P. W. Stephenson.

In our Notes and Comments we have offered our prayerful good wishes and we are sure he will be supported also by the prayers of a large number who will wish him well in his new and important task. The Archdeacon was trained for the ministry at Moore College and was ordained in 1936 in St. Andrew's Cathedral. He was curate in St. Andrew's, Summer Hill in 1936-37 and in 1937 was appointed General Secretary of the N.S.W. Branch of the C.M.S. At the outbreak of war in 1939 he became one of the first chaplains with the A.I.F. and served abroad with the forces in Egypt and Palestine. In 1947 he was appointed Senior Chaplain of the Australian Military Forces for N.S.W. The same year he was ap-

(Continued on page 3)

Revising the Prayer Book.

We are not opposed to Prayer Book revision in principle, said Archdeacon Robinson, but we strenuously oppose any attempt at revision such as that of 1927-28, whose aim is to make our Prayer Book speak with two voices on vital matters of doctrine. Archdeacon Robinson referred to the draft Constitution shortly to come before the Australian Church, and said that when its contents are known it must be carefully examined from this point of view.

Evangelism, sound scholarship and religious education must be our present programme if we are to be true to our trust.

The meeting was well attended, and was preceded as usual by a tea in the lower Chapter House. The film on the conversion of Corporal Deshazer in a Japanese prison camp was screened at 7 p.m.

