

It is, I expect, for that reason that the usual greeting which the chaplain receives is a warm and friendly one, and perhaps also the reason for the smiling "thank you" which is spoken to the Chaplain in a dozen languages as he says good-night to them when they leave the Mission to return to their ships.

From my own experience as a seafarer I know how much it means to the men to have at least one person coming on board, who comes for them alone and not to deal with cargo or stevedoring problems, not to search the ship for contraband, not to deal with the supply of fuel, engineering repairs or immigration matters.

In the course of a week or two in port, the Chaplain will see that men have books or magazines to read in their lonely hours at sea, that a cable brings up-to-date information about a tragedy at home, that a personal problem, such as searching for a long lost relation, is handled.

Their Greatest Need.

Many seamen ashore appreciate attending Church. For example, in the Chapel in the Seamen's Institute, 100 George St., Sydney from 500 to 800 of every maritime nation go to church each month, out of a total of more than 6000 who attend the Institute in that period. The services are simple, but at each of them a passage from the Bible is read and a message delivered. Sometimes another language is used when a large enough attendance of German-speaking seamen are present. The Chaplain in every port finds that these services lead to requests for personal interviews and opportunities for direct evangelism. Then sitting in the Chaplain's office or a ship's cabin, the conversation goes round the great truths of men reconciled to God through the sacrifice of Jesus Christ the Lord.

Sometimes special circumstances provide the Chaplain with a particular opportunity for this kind of ministry, as for example when he breaks the news of the death of a parent, partner or child the moment the ship arrives, or if a seaman is unfortunate enough to be discharged from his ship to hospital or to gaol, where he will be visited every week with a chocolate and some fruit, some religious and other literature, all with the kindly counsel of a friend. In such cases special opportunities exist for making it clear that man's greatest need is for Jesus Christ and His pardon and power. To see that their need is recognised is the Mission's primary concern.

In each month or two in a port as large as Sydney a man comes forward to ask for Confirmation. The Chaplain will give him a card which are listed the titles of a course of lessons. Against those subjects on which he gives instruction, the Chaplain will put his signature and, in the next port of call, the seaman will get further instruction until at last he will be taken to a bishop to be confirmed. In one such case which the author dealt with recently, a course of instruction began in Australia, was carried on in nine ports throughout the world and finally concluded in this engineer's Confirmation in St. Andrew's Cathedral, Sydney. Not one of his lessons had been given to him on his native English soil.

The Centenary Year.

1956 marks the hundredth anniversary of the establishment of the Missions to Seamen. In this year, it is hoped that Christian people will be reached with an appeal for their prayerful support and financial aid. For too long the character of this work has not been known or its importance recognised. To offset this special prayers are requested to be offered in Church on Trafalgar Day, Sunday, October 21. Each Sunday School in N.S.W. is being invited to join in the Centenary Appeal by raising 100 silver coins.

● FROM, TO.—Mr. Ronald Walter Loake, chairman of the parish council of Melbourne, Derbyshire, has accepted an invitation from the Lord Mayor of Melbourne, Australia, to attend the Olympic Games in November.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

October 14. 20th Sunday after Trinity.

M.: Ezek. 2; Luke 13; or 1 Pet. 3, 8-4, 6.

E.: Ezek. 3, 4-21; or Ezek. 13, 1-16; John 15; or 1 John 3.

October 18. St. Luke.

M.: Isa. 61, 1-6; Acts 16, 6-18.

E.: Eccus. 38, 1-14, Col. 4, 7-end.

October 21. 21st Sunday after Trinity

M.: Ezek. 14; Luke 14, 1-24; or 1 Pet. 4, 7-5, 11.

E.: Ezek. 18, 1-4, 19-end; or Ezek. 33, 1-20; John 16; or 1 John 4.

October 28. 22nd Sunday after Trinity.

M.: Ezek. 34, 1-16; Luke 14, 25-15, 10.

E.: Ezek. 34, 17; Ezek. 37, 15; John 17; 1 John 5.

October 28. St. Simon and St. Jude.

M.: Eccus. 2; Luke 6, 12-23.

E.: 1 Macc. 2, 42-66; Jude 17-end.

● FORM OF BEQUEST.

I, will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of.....

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

Printed by Wm. Andrews Pty. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record, October 11, 1956

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

Vol. 21. No. 21

OCTOBER 25, 1956

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

"The Fat Pastures of the Soul" Thomas Cranmer and the Bible

"Let us search diligently for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation.

"For in holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hand at length."

These words from Archbishop Cranmer's first book of homilies (1547) express well the first principle of his message, that the Scriptures and the Scriptures only are the supreme authority in everything relating to the knowledge of God and the salvation

of man. Cranmer did not come easily to this view. He was not brought up in it; he came to it experimentally. He had already been at Cambridge for a dozen years as student and tutor when Erasmus' Greek Testament came into his hands. About the same time Luther's Theses reached Cambridge. Cranmer never came quickly to an opinion, and now he devoted three years of uninterrupted study to the Bible. One cannot say that he emerged from that study as a devotee of the Reformation, but there can be no doubt that the foundation was laid which enabled him later to write that "in the Scriptures be the fat pastures of the soul; therein is no venomous meat, no unwholesome thing; they be very dainty and pure feeding. He that laboureth to serve God shall find there his glory, and the promises of eternal life exhorting him more diligently to labour."

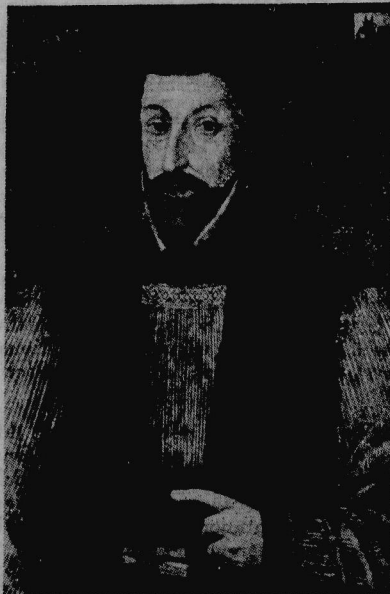
It was this complete committal of mind and spirit to the belief that "the Scripture of God is a sure, steadfast and everlasting instrument of salvation" which led Thomas Cranmer to the central conviction of his life and the key doctrine of his Prayer Book: that salvation is only to be obtained by a sure trust and confidence in God's promise of forgiveness through the merits and death of Jesus Christ our Lord.

This truth is clearly set out in the Prayer Book in Article 11, and especially in the three homilies on justification written by Cranmer. Here he expresses the truth most carefully. It is not our faith that justifies us; that would make faith a good work, and we would be saved by our own merit.

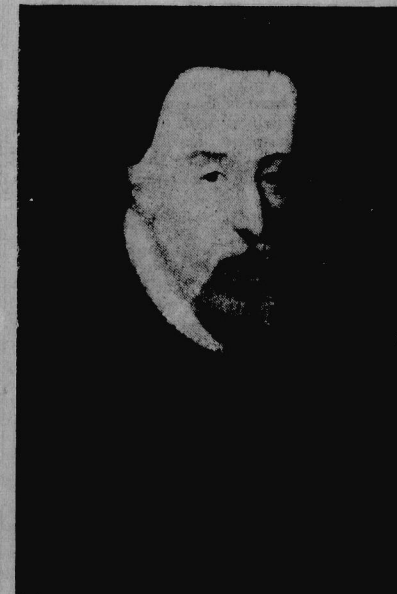
At the Reformation Rally in the Sydney Chapter House on October 12, special reference was made to Archbishop Thomas Cranmer, the 400th anniversary of whose martyrdom falls this year. This article is the substance of the address given by the Rev. D. W. B. Robinson on "Cranmer: his message."

It is God that justifies. Nor is faith the ground of our justification. The ground of our justification is the one oblation of Christ once offered, to be "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Our faith is simply putting our whole trust and confidence in God's mercy and his promise. Cranmer likens the role of faith to that of John the Baptist, who turned the people away from himself and pointed them to Christ, saying "Behold, yonder is the lamb of God

(Continued on page 13)



BISHOP NICHOLAS RIDLEY
Bishop of London, assisted Archbishop Cranmer in the Reformation of the Church of England. He was burnt at Oxford on October 16, 1555.



WILLIAM TYNDALE,
who translated the Bible into English.
Burnt on October 6, 1536

Off the Record

OCTOBER'S THE MONTH.

For many years the "Record" has had a special commemoration of the Reformation in October. This is the custom on the Continent, to recall Luther's nailing his theses to the church door in Wittenberg on October 31, 1517. Our English martyrs, Tyndale, Ridley and Latimer, all lost their lives in October.

The first Reformation Rally in Sydney was held on October 31, 1929.

ORGANS.

I am glad to have evoked Mr. Parker's letter in last issue and Mr. Deasey's in this. I agree with much in both viewpoints. I, too, delight greatly in a sung service and in organs, and am not without experience of being an organist, a choirmaster and a chorister. But at present I visit far more churches than does the average layman, parson or organist, and my honest opinion is that in many cases the music is a hindrance rather than a help to worship.

It is not that the technical side of music is No. 1 priority. My rule is a simple one: does the singing of a psalm, response, etc. make its words more meaningful or impressive than would be the case if they were said? I heartily endorse all Mr. Parker's constructive suggestions, but the fact remains that as things are, many organs are a poor investment, and in many cases psalms and responses would be more intelligible and suitable for worship if said.

SPEECH RHYTHM.

As an enthusiastic supporter of the Royal School of Church Music, I regard the best guide to these matters to be Sir Sidney Nicholson's "Principles and Recommendations". I also agree that speech rhythm is the best way to achieve intelligent (and therefore edifying) psalm singing. Surely what we need here is that our Prayer Book should be printed with a uniform speech rhythm notation (preferably that of the Parish Psalter) so that the congregation can fully participate.

APPRECIATION.

Least I should be thought a grouch, may I say how much I appreciated the service at St. Paul's, Wahroonga, where I recently worshipped. The choir (in the gallery, as is meet and right!) sang as anthems two psalms, unaccompanied and in speech rhythm and to modern chants. The organ was firm, but quiet and unobtrusive. As a result, the congregation joined well in canticles, psalms and responses, the latter being unaccompanied.

POSTING PARSON.

A parson in a village in Essex, England, has taken a job as postman to supplement his income. His church does not object, and he says it helps him in his work as parish priest.

—Q.

TO AUSTRALIAN CHURCHMEN

Why Observe the Reformation?

There are many who ask, Why Commemorate the Reformation? What has the 16th century to do with the 20th century? Why hark back to that century of the church's life for guidance rather than to another?

The answer is that the Reformation was the result of the re-application, after a millenium of forgetfulness, of the supreme principle of the church's being, the Lordship of Christ. Christ is Lord of his church, and the church must submit herself to her Lord.

Christ exercises his Lordship through his Word. In the 16th century the Church of England, with other churches of the Reformation, reformed herself by the Word of God. All the changes of doctrine and practice of that period—and they were very many—are traceable to the one principle of reformation by the Word of God. They derived from the fact that men were anxious that the church of which they were members should conform in all things to the mind of Christ as given in his Word.

Alesius the Scot, while living as a fugitive for Reformation truth in England in 1537, has reported how he was present at a meeting of bishops (seated round a green baize table with Cranmer at their head) when a message came to them from King Henry VIII, commanding: "Ye will conclude all things by the Word of God without all brawling or scolding, neither will his majesty suffer the Scripture to be wrested or defaced by any gloss, any papistical laws, or by any authority of doctors or councils, and much less will he admit any articles or doctrine not contained in the Scripture but approved only by the continuance of time and old custom and by 'unwritten verities' as ye were wont to do."

This incident occurred in the earliest years of the Reformation in England, and, though the form of the message reflected the tyrannical will of the king, it illustrates the supreme principle of the Reformation, that God's Word must rule in his church.

It is part of our sinful tendencies to ignore this principle; yet because it is the abiding principle of its life, the Reformation has a permanent message for the church which we forget at our peril.

Some of the doctrines and practices rejected on this principle by our Reformers, such as ceremonies which obscured the glory of God and blinded the people, are being reintroduced in our time in deference to medieval tradition and sentimentalism. But the canon by which they were rejected then is as valid now, and while no one relishes fighting again old battles, ground lost must be recovered before advance can be made. Our century is greatly different in many respects from the 16th and calls for new methods and developments in church work. But all of them are fields for the application of the principle of the Lordship of Christ, and all must be tested by the Word of God.

Each Christian knows that, as an individual, he must be obedient to the Lordship of Christ, and that for this he must read God's Word regularly so as to conform his life to it. What is true of an individual is true of the whole body. As the church adapts itself to new and changing conditions, it must look to the light which breaks forth in freshness from God's Word to direct its path.

Temptation to neglect the principle of constant reformation by the Word of God comes mainly from two quarters at the present time. One danger is a false traditionalism which is forever reviving old customs (which in fact are usually spurious antiques foisted on Anglicanism by the Tractarian Movement of last century). The other is the temptation to conform uncritically to the techniques and aspirations of the contemporary world.

God has called the church to be the Bride of Christ, and he has given his Spirit to guide it. It is to be the light of the world, and not to reflect light from a world which is passing away. The supreme mission of the church is to glorify God in the world and to reflect his character in its life. For this its sufficiency comes from God himself. For this, too, it must be willing to submit to Christ's continual cleansing by his Word (Ephesians 5:26).

The Australian Church Record, October 25, 1956

IN CHINA NOW

By Sinophile.

Regimentation of the Church in the Subservient Three Self Movement.

The People's Government of China guarantees freedom of religious belief in the Constitution. This freedom exists, but only within the limits defined by the Government; and those limits are represented by the Three Self Patriotic Movement.

This movement has influential men at its head, men with positions in the People's Government and with the ear of the Communist leadership. Y. T. Wu, its chairman, is also a vice-chairman of the People's Political Consultative Council (P.P.C.C.)—equivalent to the House of Commons.

Evangelical Element.

For five years pressure has been exerted to persuade all churches and leaders to join the Three Self Patriotic Movement, and they have had much success. Some of the pressure has been economic; churches that failed to join had to pay land tax, and were fined heavily for non-payment. Conforming churches enjoyed tax remission. Each year the annual conference became more representative. Half the standing committee is now said to be evangelical, and the others more or less liberal and modernist. Those within the movement seem to be enjoying increasing freedom and prestige. Visitors to China naturally meet only with this movement and its leaders, and are correct in reporting freedom as far as this group is concerned.

But to oppose the Three Self Movement is to be branded a counter-revolutionary. After five years of attempts to pressure all the churches into the movement, any remaining opposition to it is now being crushed. This opposition has come from two main sources; Mr. Wang Ming-tao, editor and pastor of a single church in Peking, whose influence has been largely through his writings; and the Little Flock, a numerous and nationwide Fellowship. Other groups stood aloof from the 1955 annual Church Conference, too.

In December, 1954, Mr. Wang made clear his reasons for refusing to join the movement in an article in his paper entitled "Truth or Poison." His reasons were solely scriptural and doctrinal. In June, 1955, accusation meetings were held all over the country against Mr. Wang. In July the daily press was filled with attacks against two men—one a prominent though erring Communist, and the other a Christian, Mr. Wang. On July 21 the

"New Church" carried an article entitled "Strengthen Unity: recognise realities," which argued that by emphasising the Modernist versus Fundamentalist controversy, Mr. Wang was in fact supporting Imperialism and undermining national unity. His writings were analysed to show him up in the worst possible light. The ground was well prepared for the next step.

Opposition Crushed.

On Sunday, August 7, Mr. Wang preached for the last time, on the text, 2 Timothy 4:6-8, and gave out his apologia, "For the sake of the Faith." About 2 a.m. on August 8 he with his wife, son and eighteen students were arrested and imprisoned for "resistance to the revolution." Mr. Wang being sentenced to fourteen years. The fact is that there was a growing movement behind him opposed to the Three Self Movement, and as Mr. Wang was intransigent, the Government had to take action.

In September all church workers were required to express condemnation of Mr. Wang. One who quoted Gamaliel in Acts 5:38, 39 was dismissed. This now became the common fate of other preachers who had refused to join the Three Self Movement. The July, August and September issues of "Heavenly Wind" were taken up entirely with articles attacking Mr. Wang, and in subsequent issues there was at least one article on the same theme.

New regulations were by this time in force making all meetings not under the auspices of the Three Self Movement illegal; including all Bible classes, Sunday schools or meetings in private homes.

In October "Heavenly Wind" attacked Pastor Lin Hsien-kaio, of Canton, a warm follower of Mr. Wang Ming-tao, for calling the new regime Babylon, and for organising "Daniel Bands" opposed to the Three Self Movement. The same edition of the paper betrayed the fact of widespread criticism of the arrest of Mr. Wang by publishing answers to those criticisms. A few days later Pastor Lin was arrested; and those who took over his work were arrested a few weeks

later. In Peking the man who took over Mr. Wang's work was similarly arrested. Throughout many big cities in China fear was abroad among all non-conforming Christians.

Quakers' Impressions.

Members of a Quaker mission which visited China in October, 1955, at the height of the campaign against Wang Ming-tao, reported well of the Church under the Three Selfs, and stated that any persecution was because of political heresy and not religious faith. They regretted Mr. Wang's fundamentalist intransigence.

In November "Heavenly Wind" published a full list of all the church leaders who had approved of the punishment of Mr. Wang, and they included almost all the well-known leaders of the Church. In the same month all Christian workers in Shanghai were called together to hear an official statement from the Government about Mr. Wang; one point was that he had held private Bible classes for young people, and that he had taught such counter-revolutionary ideas as "love your enemies," "love not the world" and "our citizenship is in heaven." The Government spokesman said that Christians had nothing to fear if they followed the Three Self Movement. The December "Heavenly Wind" further attacked Mr. Wang for preaching that "all are sinners" instead of speaking of God's love and forgiveness.

In December Mrs. Wang and her son were released from prison, but Mrs. Wang, always a delicate woman, died soon after.

The second main opponent of the Three Self Movement was the Little Flock, one of the largest single groups of Christians in China. Its founder and leader, Mr. Watchman Nee, was arrested with two colleagues in April, 1952. Once Mr. Wang Ming-tao had been dealt with it was the turn for the Little Flock.

Arrested.

On January 21 this year, the four leaders who had carried on the work in Shanghai after Mr. Nee's arrest were themselves arrested together with possibly 1000 other Little Flock leaders throughout China. On January 30 a mass denunciation meeting was held, attended by all members of the Little Flock in Shanghai and all other Shanghai pastors—about 2500 people in all. The meeting was addressed by the Vice-mayor of Shanghai, who said that the arrests were not because of opposition to the Three Self, though that was a bad thing, but because those arrested were counter-revolutionaries. There was never any interference by the People's Government with religious belief, but the Government would not allow anyone to use religion to obstruct the socialist economy or engage in counter-revolutionary activities.

(Continued on page 13)

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Those who are concerned for re-form in baptismal practice might well examine the role of godparents.

The Role of Godparents.

The basic function of a godparent is to be a sponsor or surety for the candidate for baptism, and his basic qualification is that he should be a full member in good standing of the Church where the candidate is to be baptised. He is the representative of the congregation as well as of the candidate of baptism. His role is to assure the congregation of the good faith of the person who is asking for membership in the congregation. There is an excellent New Testament example of such a sponsor or surety in Acts 9; where we read that when Paul tried to join the disciples at Jerusalem the church was afraid of him "for they did not believe that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared to them how" he had been converted and had already testified publicly to the gospel.

The Church of England requires sponsors for adult candidates for baptism as much as for infants, and it requires also that at least one godparent should be present at confirmation. The importance which the church places on godparents as a means of satisfying the church of the eligibility of the candidate is reflected in Canon 29 which forbids a parent to answer as godfather for his own child. Indeed, the same Canon enjoins that "no parent shall be urged to be present"; the reason for this being that, since a child is expected to be baptised within two weeks of birth, it might unduly delay the baptism if parents were required to be present.

There would seem every reason, on historical grounds as well as on the grounds of Prayer Book requirements, for insisting that sponsors at baptisms (infant or adult), and at confirmations, be approved, if not appointed by, the congregation or the rector. It might be possible for parishes with a lay-evangelism scheme to appoint their lay-evangelists to visit parents who ask for baptism for their children in the lay evangelist's district, and

then to act as sponsors if they are satisfied of the good faith of the parents.

We warmly commend the recently formed Christian Education Fellowship whose object it is to found one and more independent schools which are conducted on a frankly Christian basis.

New Venture in Christian Education.

While the Fellowship pays tribute to church schools as providing "a witness to the rightful role of religion in education" and as having been "instrumental in providing for many an education in a more Christian atmosphere than they would have had elsewhere," it recognises that, as at present constituted, denominational schools are unable to fulfil the object of a truly Christian education, for they are not staffed in the main by convinced Christians whose aim is to "make disciples" of the children whom they teach.

There is no doubt that intelligent Christian parents would welcome schools where their children would be instructed in accordance with this principle of education. The supreme reality and basic fact of existence is God and our relationship to Him as our Creator, Judge and Saviour. Education which is not integrated around this fact as its centre must of necessity be education falsely based.

The Christian Education Fellowship aims to accomplish its object by recruiting a staff of "teachers with Christian convictions, united in their doctrinal basis, in loyalty to the Word of God and to Christ" and it invites Christian teachers to offer their services, at a cost of financial sacrifice, if necessary. We hope that many will do so, for a Christian teacher instructing children in the milieu of a Christian school will have opportunities for advancing the kingdom of heaven to a degree scarcely possible for the same teacher teaching in the secular atmosphere of an ordinary school.

The Christian Education Fellowship emphasises that there is a part for

all to play in the new venture. "The way to Christian achievement is by the cross. There will be the need for contributions of many in their spheres; educationalists to interpret the principles of scripture in terms of modern education; teachers who hear the call of Christ to dedicate their powers to His service, even at probable sacrifice to themselves; those who exercise stewardship of the Lord's money, to invest wisely in helping to prepare future generations who will follow in their path; those who minister to the Lord's flock, to lend their interest and influence; and all to uphold and support the work at the throne of grace, in prayer."

The headquarters of the Fellowship is 97 King William Street, Adelaide.

There is a disquietening tendency noticeable in recent legislation, both on Commonwealth and State levels, for ease of administration to displace equity in the provisions of the Statute Book. For example, the well-established principle of British justice that a man is regarded as innocent till his guilt has been proved, has been explicitly reversed in some recent acts of Parliament which provide that a man is to be adjudged guilty and sentenced when certain charges are preferred against him, unless he can establish his innocence to the satisfaction of the court.

Another example of legislative enactment difficult to justify on the basis of equity is the distinction made in the recent N.S.W. Tissue Grafting Act between persons who die in public wards and persons who die in private wards of hospitals. The Act allows corneas to be removed from the former without consulting the relatives, but forbids such precipitate action in the latter case. To make a distinction in this way in a matter so personal and so fraught with anguish in many cases, merely on the grounds of a man's income, is highly unethical, putting the poor at a disadvantage to the rich where all men should be equal. Some may be surprised that a Labor Government should have placed it on the Statute Book. But it is more surprising that a Christian Government should do so.

We understand that the question of onus of proof will be discussed at the next N.S.W. Provincial Synod. We hope that the whole question of unethical legislation will be considered at the Synod. The church looks to Christian lawyers especially, for watchfulness and witness with regard to changes in the law.

The Australian Church Record, October 25, 1956

Called to be Saints

All Saints' Day November 1st

The Greek word rendered Saint in the New Testament corresponds to the Hebrew word rendered holy in the Old Testament. These two words taken together occur in the Bible more than twelve hundred times. Both words carry the same essential meaning separated unto God and so belonging to God.

(1) Thus the word Saint first of all denotes **privilege**. It is God who of his sovereign grace has provided in Christ for the sinner's need and called him through repentance and faith to himself and so to saintship. No man can attain to saintship by his own efforts.

If our readers will turn to the epistle to the Romans, the first chapter and seventh verse, they will notice that of the four words that stand at the head of this article the two middle words are in italics to indicate that they are not found in the Greek Testament. The words there used to designate the Christians at Rome are just two in number "called saints." The effectual calling of God includes acceptance and separation unto himself. This acceptance and all that it includes is expressed similarly in the preceding verse "called to be Jesus Christ's," showing that effectual calling includes the possessionship of the Lord Jesus. In the opening verse the Apostle describes himself as the slave of Jesus Christ. Now a slave in those days was one owned entirely and absolutely by his master. A slave master is sometimes called in the New Testament despotes or as we say in English despot. This implies separation from other masters and absolute ownership by one particular master. So is the Christian in the spiritual realm. God of his mercy has separated us in Christ to himself to be his.

We do not attain to saintship by our own efforts nor is this status something reserved for the few. These are mistaken notions sometimes encouraged by stained glass windows and in other ways, such as the prefixing the word saint to certain names as a distinctive personal title.

The truth is that the status of saintship is God's gift to the Christian believer. We build on a sure foundation when we acknowledge in our hearts that it is grace and grace alone that separates us unto God and designates us his own.

In the Old Covenant we read "Whoever toucheth the altar shall

The Australian Church Record, October 25, 1956

be holy." Any offering or gift as soon as it touched the altar became thereby wholly dedicated to God and was only to be used as he directed. The Lord Jesus is our altar. Whosoever has taken refuge in him is in him set apart wholly unto God and his service.

2. The word saint implies **purpose**. We read "that to them that love God all things work together for good even to them that are called according to his purpose." For whom he foreknew he also foreordained to be conformed to the image of his son. God's gracious purpose for the believer is conformity to the likeness of Christ. This purpose is now in process and will ultimately be achieved. Every experience in life, even the hard happenings, should help to bring out in us a greater likeness to our Saviour. And they will do so if rightly received. God the Holy Spirit will use them to that end.

This is man's chief good and it is for this purpose God has called us to himself.

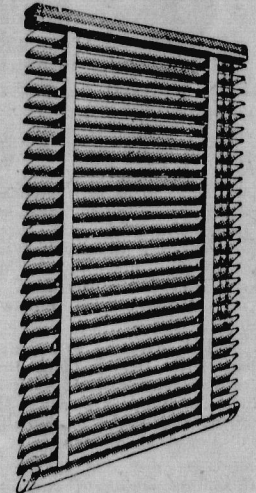
3. The word saint carries obligation.

This obligation was long ago laid on the believer's shoulders in the words "Be ye holy for I am holy." And our Lord says, "ye therefore shall be perfect as your heavenly Father is perfect." This is the ideal constantly before the Christian. It is God's will that all believers should keep on growing in the grace and knowledge of our Lord Jesus Christ which means that we should grow in our likeness to Him. We may say that in this as in our Christian service we are "workers together with him." The apostle Paul writes, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to work for his good pleasure."

Salvation is by faith, by a living trust in the Saviour. We receive forgiveness of sins through faith in him. And we also claim through him victory over every known sin day by day.

It is written "this is the will of God even your sanctification." The instrument of our sanctification is the word of God. The agent of our sanctification is the Holy Spirit of God.

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MOORE COLLEGE REMEMBERS ITS MARTYR.

On Tuesday last week, October 16, the Archbishop of Sydney unveiled a plaque in the Moore College Chapel in memory of the Rev. Charles Christopher Godden who was murdered by natives at Opa, New Hebrides, on October 16, 1906, 50 years ago. The murder was apparently in retribution for injustices suffered by the natives at the hands of white men.

The Principal, Canon M. L. Loane, said that Mr. Godden had been a student at the College from 1897 to 1899, and that the thoughts of all went to Mrs. Godden, who was still living on the North Coast, but who had not found it possible to be present at the service. The Rev. Stanley Howard, who had gone from the College to take Mr. Godden's place after his martyrdom, was to have spoken at the service, but was prevented.

Canon D. J. Knox, who was a student at the College with Mr. Godden, then told of the latter's student days and early ministry at St. Michael's, Flinders Street. The Rev. W. J. Siddons also spoke on behalf of the Australasian Board of Missions.

In addition to the men of the College, about 30 visitors who had contributed to the erection of the plaque were present and were invited to lunch in the College.

ARCHITECTS CONFER ON PICTURES IN CHURCH.

At the eighth congress of German Protestant Church Architects held in Karlsruhe on September 25, Lutheran and Reformed participants failed to agree about the use of pictures and other works of art in churches.

Professor Waerda (of Erlangen) and Pastor Thiemann (of Siegen) both defended the view that pictures should be banned altogether—a view which members of the Reformed Church base on the Second Commandment. On the other hand the Lutherans (both clergy and laity) contended that pictures, like music, have their place in giving the Christian message.

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BOOK WELL AHEAD

NEWS IN BRIEF

133 SYDNEY PARISHES BEGIN CANVASS.

● ANGLICAN CONGREGATION JOINS C.S.I.—The executive synod of the Church of South India voted at its meeting in Madras to accept the application of Christ (Anglican) Church at Trivandrum to become a member of the C.S.I.

This action brings into the Church of South India the largest Anglican congregation in Travancore-Cochin state not already in its membership.

● WALDENSIANS ADVOCATE UNION OF EVANGELICALS—Leaders of the Waldensian Church in Italy were urged at its annual meeting in September at Torre Pellice to promote the union of all Italian evangelical groups rather than seek merger with any single church organisation. While advocating the more inclusive union of all evangelical groups in Italy, its committee proposed that Waldensians meanwhile consider a form of practical collaboration between the various Methodist and Waldensian communities in that country.

● DIBELIUS AND NIEMOLLER FOR CHINA? Bishop Otto Dibelius has received an invitation through Pastor Li, a Chinese pastor who recently visited Berlin, to visit the Chinese People's Republic. Pastor Li was head of a delegation of Chinese Christians who attended the Party Congress of the Christian Democratic Union in Eastern Germany. Pastor Li has also extended an invitation to President Martin Niemoller.

● CHURCH INSTRUCTION BY CORRESPONDENCE.—The Bishop of Leicester has commended a new venture sponsored by the Evangelistic Council in his diocese; a "correspondence" course in the Faith, History and Practice of the Church of England. For half-a-crown, the "genuine seeker after truth" may receive the first twelve lessons, and have the opportunity to write and ask questions, both about the subject of the lessons and about spiritual problems, which will be treated in confidence. An application form is printed on the back of the Leicester Diocesan Leaflet.

● SEAMEN'S MISSIONS CENTENARY.—On Sunday, 21st October, Trafalgar Day, the Archbishop of Sydney preached at the Centenary Service of the Missions to Seamen in St. Andrew's Cathedral, Sydney. Combined with the Centenary was the Annual Seafarers' Service at which the House Flags of many Shipping Companies were carried in procession.

● NEW ATOM PARTICLE.—A team of four physicists at the University of California have announced that after six months of experiments with the Bevatron—the world's largest atom-smasher—they had found a particle of matter belonging to a fourth category. It is the anti-neutron. What is particularly striking about the anti-neutron is what happens when it comes close to an ordinary neutron in the heart of an atom—the two particles annihilate each other. With their destruction there is released several hundred times more energy than is produced in the reaction of a hydrogen bomb.

Nearly two-thirds of the parishes and districts of Sydney diocese (133 out of 220) commenced Every Member Canvasses last Sunday, which for the purpose was called Stewardship Sunday.

A sample scheme for a Canvass was provided by the Home Mission Society's Department of Promotion, and this scheme is being adopted, with varying degrees of adaptation or modification, by the parishes participating.

The "Record" has received reports from many parishes of the loyalty dinners held in connection with canvasses in recent weeks. These reports are too numerous and too full to publish in detail, but the Editorial Board acknowledges them gratefully. Large numbers, in some cases exceeding 1,000, attended these dinners, which were held in all kinds of public halls, including the Trocadero. They involved considerable organisation and work on the part of many parishioners, old and young. All reports received indicate that the dinners were highly successful social functions, generating much good will in the various localities.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. R. L. Little, 10/-; Miss M. J. Jones, 5/-; Mr. L. Bear, 10/-; Mr. M. B. Hordern, £25; Dr. R. R. Winton, 5/-; Mrs. A. F. Roberts, £1/5/-; Miss Dillon, 5/-; Miss B. Sellars, 5/-; Anon., 15/-; The Rev. T. Griffiths, 5/-; Mr. W. W. Knox, 5/-; Mrs. H. Donkin, 5/-; Mrs. G. E. Hall 6/-.

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CORRESPONDENCE

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

Are all Baptized Regenerate?

Dear Sir,

The term baptismal regeneration is undoubtedly understood very differently by different people and one has no right to plead a simplicity of approach to the 1662 Baptismal Service (as your correspondent Mr. Lambert does) as an excuse for insisting on only one interpretation of the efficacy of baptism set forth in that service. It is quite clear that the Prayer Book Service speaks of baptism as a means whereby we are regenerated—so do the Articles, and, above all, so do the Scriptures (Titus 3:5; 1 Peter 3:21; etc.). So that it is obviously quite correct to speak of a regeneration through baptism or of baptismal regeneration and no thinking Evangelical would deny it. But this still leaves unanswered how we are to understand the word regeneration and in what way baptism itself is to be understood as an "instrument" of regeneration (cf. Article XXVII).

If we regard regeneration, as many writers have done, as indicating nothing more than a change of status and therefore not necessarily to be equated with an inward change wrought by the Holy Spirit, then we may well press for the universal regeneration of all baptised persons. In his "Primitive Doctrine of Regeneration" (p. 274), Faber contends that this was the view of St. Augustine; he says, "the only regeneration which he allows to baptised infants, and of which he even deems them capable, is a federal regeneration, or a federal change of relative condition." This view still leaves room for the necessity of a subsequent moral change and conversion before one is truly a member of the Kingdom of God. But if, on the other hand, we do not separate regeneration and renovation (as Voltaire also advocated, cf. Works Vol. IV) and maintain that regeneration is the communication of new life by the Holy Spirit (and this seems clearly to be the emphasis of the Scriptures) then we must either conclude with the Church of Rome that it is possible to lose the benefit of regeneration necessarily communicated to all infants at baptism, or conclude that not all infants who receive the sacrament of regeneration are really regenerate; that it is possible to speak of regeneration *sacramento tenus* only—a sacramental regeneration. To suggest that there is necessarily an act of regeneration accompanying every baptism (i.e., including adults) is a third alternative which no part of the Christian Church has ever seriously entertained.

If it is true, as Nathaniel Dimock says, that "the controversy now waged under the name of Baptismal Regeneration was waged by our Reformers, not under that title, but under the head of the *ex opere operato* efficacy of the Sacraments" (Doctrine of the Sacraments p. 10), then we must admit that the Reformers did distinguish between sacramental and real regeneration; they maintained that it was possible to receive the Sacrament without receiving the *res sacramenti*. Thus we notice the decided emphasis of the Articles (XXV-XXX) on "worthy reception." This is not to advocate as some have said, that the worthiness of the reception affects the relationship of the sign to the thing signified—the sign is always an effectual sign, the Sacrament is always a seal of God's donation irrespective of the worthiness or the unworthiness of the reception, but it is to advocate that the reception

of the thing signified depends upon its worthy reception.

Nowhere do the Church of England formularies support the view that the benefit of regeneration is granted *ex opere operato* in the Sacrament of baptism. This was the view of Rome in regard to infant baptism and it was thoroughly rejected at the Reformation as a "derogation to Baptism" (Cranmer). The declarations regarding regeneration at baptism are made in the true spirit of Mark 11:24; in baptism we recognise God's unspeakable gift being sacramentally made over to the recipient, we recognise the promise of God being generally set forth for faith's acceptance (cf. Article XVII). We are acutely aware that "all receive not the grace of God which receive the sacraments of his grace" (Hooker's Ecl. Pol. Book V) and it is not for us finally to judge the efficacy of every administration seeing that the Lord alone knows them who are His (11 Tim. 2:19).

Yours, etc.,

BRUCE L. SMITH.

Moore College, Newtown.

PRAYER BOOK LANGUAGE.

Dear Sir,

The Rector of Balmain is indeed a simple soul, as he describes himself, if he thinks he can use the language of the Prayer Book without regard to the theology of the Prayer Book.

The Prayer Book teaches that worthy reception (i.e. reception in true faith) is as essential to the sacramental efficacy of baptism as it is to the sacramental efficacy of holy communion. As Cranmer says: "Those that come feignedly, and those that come unfeignedly, both be washed with the sacramental water, but both be not washed with the Holy Ghost and clothed with Christ". If faith is lacking, baptism, like holy communion, is to damnation.

Our present difficulty is that many baptised persons (sacramentally regenerate, if you like) do not show the fruits of repentance towards God and faith in our Lord Jesus Christ. Unquestionably it is our duty to appeal to such persons on the ground of the evidence of faith in Christ there is a distinct possibility that many nominal churchmen are not spiritually regenerate, and therefore the warnings of Mr. Deane that "unregenerate people will not build a spiritual church" are pertinent.

Yours etc.,

D. W. B. ROBINSON.

Newtown, N.S.W.

MIGRANTS.

Dear Sir,

I would like to congratulate you on the article entitled "A Disastrous Migration Policy" which appeared in the issue of the 27th. September, 1956. This article draws attention to a situation which has deteriorated rapidly during the past twelve months, when the proportion of migrants of British origin has fallen from about 50 per cent of the whole to less than 25 per cent.

This trend was foreseen by a group of citizens in Sydney who have formed the "British League" with the following objectives:-

(1) The maintenance of the preponderance of British stock within the population of Australia.

(2) The encouragement of migration and assisting migrants where needed.

(3) To advocate the complete assimilation of all migrants who enter Australia.

(4) To further the encouragement of British migration by the development of New Towns in Australia.

We suggest that the present trend can only be reversed by a determined effort to secure "Quota" legislation which will prescribe that migrants of British origin must constitute 75 per cent of the annual intake. The support of your paper and of individual readers will assist greatly in securing this legislation.

Yours etc.,

R. W. HEWSON, Hon. Sec. British Immigration League.

118 Karimbla Rd., Miranda, N.S.W.

CHURCH MUSIC.

Dear Sir,

I read with interest and at the same time dismay, your "Off the Record" comments on church music in the average church. Particularly do I disagree that a piano could be substituted for the organ and the omission of some music.

The notes conveyed to me the idea that the writer was concerned more with the technical perfection of the music rather than with the devotional aspect.

All church people will agree that church music should be of as high a standard as possible, but to condemn the service because it does not reach a certain standard is to be deplored.

From a practical point of view the use of a piano for psalms etc., is impossible for an average congregation.

During a fairly long ministry I have not found the congregation silent when they should have been singing. I have found the singing too slow and often a little out of tune, but they were singing praise unto the Lord.

There appears to be to-day a school that is placing the technical side of music as No. 1 priority in our church. This is noticed by the growing practice of the choir master conducting the choir during a service. While I know this happens in more than one cathedral, here and overseas, it is to me, more distracting than indifferent singing and playing.

Let us endeavour to improve our music by all means but let us improve, not delete, and let us accept it as an aid to worship, not as an end in itself.

Yours, etc.,

W. K. DEASEY.

Seaforth, N.S.W.

PAYING FOR CLERGY.

Dear Sir,

In his list of reasons for predicting that the Every-Member Canvass will eclipse the Evangelical strength in the Diocese of Sydney, Mr. Deane in his letter in your issue of the 27th September, makes the following statement:—"A worldly church will produce worldly clergy. The recent attempts to

(Continued on next page)

CORRESPONDENCE

direct the funds collected into the provision of bursaries for theological training will only facilitate this." He goes on to suggest that clergy with no financial worries will be more worldly than those being paid less than a living wage. If this argument is carried to its logical conclusion, we should cease paying our clergy at all, and expect them, like theological students, to pay for the privilege of serving in the parishes!

Surely the reverse is true. This diocese needs more clergy and it needs the very best men—men called of God to the Ministry of the Word and Sacraments, and men well trained. (An editorial comment in the issue in which Mr. Deane's letter appeared stressed this important point about "educated clergy"). But will we get such men if we persist in making it financially impossible for many of them to spend three years in a theological college?

At the present time it costs about £230 per year to train a man at Moore College. The fees charged are £165, the difference of £65 being made up by contributions from parishes and friends of the College. It needs no great mathematical skill to show that the more men trained, the greater the annual "loss." And yet have we in our parishes any right to expect men, called by God, sometimes with families and other responsibilities, to give up three years for training to serve us, and at the same time to pay even £165 p.a. for the privilege? I suggest we are failing in our very clear responsibility if we do not immediately provide more bursaries to lower the cost to the student. Even with all fees covered by bursaries, the student is foregoing in many cases a high salary, and has also to provide for personal needs. In the case of theological students, this sacrifice is not being made in the expectation of financial reward, as in the professions.

This Diocese depends on Moore College for most of its clergy. Of 250 men in parochial work, 220 have been trained by Moore College. The College, its teaching and influence, is one of the main reasons for our Evangelical strength to-day. We must seize the opportunity now given and make sure of the finances of the College, and of the ability of men, called of God, whether able to pay fees or not, to be trained by our own Diocesan Theological College.

Yours, etc.,
P. T. Nicholson.

Warrawee.

DEACONESSSES.

Dear Sir,

May I express my deep appreciation to you for your interest in and support of the cause of deaconesses? May I also through your columns express appreciation for the way in which members of Synod responded to the challenge given in regard to Deaconesses work and stipends. The Deaconesses would be the last people to make such claims for increased stipends themselves.

However, during the Synod debate there seemed to be some misunderstanding about one or two matters.

1. "Wastage of students from Deaconess House", as it was termed. The impression was given that the wastage may be due to one or two causes—Economic or Marriage.

The following statistics in regard to the four years I have been at Deaconess House clearly show there has been no wastage of ex-trainees.

(Continued)

1953-1956. 57 students have been in training plus 3 who did not pass the probationary period—of this number there are now:-

Deaconesses...	13
Fulltime service at home...	4
C.M.S. Missionaries...	12
Compelled to give up because of illness before completion of training	1
Still training...	24
Married...	2
Engaged...	1
	57

Three ex-trainees are either engaged to or married to men who are in or hope to engage in full time service. This could hardly be called wastage.

Neither Deaconess Students nor Deaconesses are required to make any promises in regard to marriage, but if in the will of God any individual may find herself called to this vocation she can still use her training and gifts to the glory of God.

2. In regard to student deaconesses and remuneration for services rendered in parishes. In the debate the impression some people received was that the students gave their services gratis—as Deaconess House gained the spoils. When in reality the sum paid in to Deaconess House by the parishes pays the larger proportion of the students fees. This system has been used as a matter of convenience for all concerned.

There are students, who prefer to pay their own fees and this is permissible. It is immaterial how the fees are paid as long as they are settled each term.

By comparison with Moore College students, student deaconesses are far behind the catechists in the amount the parishes pay for their services. We hope that in future the parishes will be able to pay sufficient to cover the whole fees of the student wherever possible.

May I also commend the suggestion that parishes which can afford to do so should support a student deaconess in the inner city areas or new housing areas, where their services would be invaluable, but it would be hard for these places to pay higher stipends.

We trust that in future that Synod will continue to encourage the work of deaconesses and that members will seek to interest possible recruits in the work and support the training of deaconesses.

"The fields are white—the labourers are few—pray ye."

Yours etc.,
Mary M. Andrews
(Head Deaconess & Principal)

Sydney

MEMBERSHIP OF THE CHURCH OF ENGLAND.

Dear Sir,

The Archbishop's reply to a Synod question that "a member of the Church of England is any person who chooses so to describe himself," is undoubtedly correct, and follows inevitably from the concept of a National Church, whether "established" or not. If the Anglican Church is the nation in its Christian aspect, then any and every Christian may claim membership. Conversely, a National Church, as such, acknowledges a pastoral responsibility for the whole of the people. In practice, of course, unbelievers, and "other denominations," contract

out of the National Church by their own choice: they are, if one may so express it, "self-exiled Anglicans," who may end their exile whenever they will. That is, they may claim at any time, by virtue of nationality and acknowledgment of Christian faith to be members of the Anglican Church—negligent members, perhaps; ignorant, non-contributing, or even non-attending members—but still "members."

This is fundamental to the whole Anglican concept of the National Church, and any attempt to define "membership," as such on any narrower basis, would inevitably reduce the Church, by her own confession, to one more among the multitude of sects.

Hence it is surely better, as a matter of practical domestic policy, to leave "membership" on this wide traditional basis, the very breadth of which is what makes the lawyers so reluctant to give a precise definition. Let us rather legislate for a better defined, better instructed, more zealous governing body, by making a distinction between "members" and "voting members." There is a clear and ancient precedent for such a distinction in the fact that not all the congregation are communicants—the mark of distinction between these two groups being Confirmation.

Confirmation is already a pre-requisite in this Diocese for election to a Church Committee. It seems logical to clarify the present confusion as to electoral rights by imposing the same pre-requisite on would-be voters. It would clarify the position, and it would also ensure that those who elect Church officers have received at least elementary instruction in the faith and practice of the Church, and have made a personal profession "in the presence of God and of the congregation."

In short, and without prejudice to the "membership," of the rest of the people, we should restrict voting rights to communicants of 21 years old and upwards, resident in the parish, but requiring, for this purpose, no proof of any given frequency of "attendance."

Provision could be made for the residential clause to be modified, at the Archbishop's discretion, in such special cases as, e.g., certain city churches, but in general, a restriction of a parishioner's voting rights to the affairs of his own home parish is in line with ancient Anglican tradition and practice.

The existing age limits for ordination to the Ministry provide a sound precedent for fixing 21 years as a minimum for voting rights.

There should in fact be two parish rolls, or else one roll in two sections or classes. One should be a nominal roll of all professed Anglicans in the parish. Even though most may be as yet purely "nominal" in every way, yet they are surely the first-priority group for revival and instruction, and the group from which, under God, the Church may derive a great increase in numbers and spiritual power. The second list should be an electoral roll formed as above and would, in the nature of the case, include all the really active and convinced portion of the people. Some degree of privilege in the control of the affairs of the church, if assured to this elite group, would provide at least a starting point for a revival of discipline in the Church, since discipline is always one aspect of morale or esprit de corps.

Yours, etc.,
RALPH OGDEN.

Oatley, N.S.W.

The Australian Church Record, October 25, 1956

THINGS NOT POSSIBLE

by Dr. Leon Morris

From the earliest times man has been impressed by the fact that there are some things he just cannot do, some problems he just cannot solve. The religions and the mythologies of many races bear witness to this, and at the same time direct us to some of the fundamental problems with which we are confronted.

Among the Babylonians, for example, the problem of death occupies a large place. Men were impressed with the fact that death represented an adversary that no man could overcome. In Babylonian mythology we find the hero Gilgamesh engaged in many labours and many journeyings, not a few of which have as their object the finding of the plant of immortality. Similarly Ishtar, the goddess of love, is pictured as descending to the spirit world in order to free the dead from the place of their captivity. But neither Gilgamesh nor Ishtar was successful. Other mythologies sometimes make use of similar motifs, and always with the same result. Man is faced with the mystery of death. He can do nothing about it but submit.

The Norse Gods

The Norse mythology is rather different, and here we see sin as the major problem. The story of the gods is the story of a sin. No way is discovered of overcoming the consequences of sin. The heroic Thor, the kingly Odin and all the rest are completely helpless. The drama moves relentlessly to the inevitable conclusion and we reach the twilight of the gods.

Buddhism.

Among the Buddhists there is a different attitude. There neither sin nor death appears as the primary problem, but rather suffering and passion. The fundamental evil is that of suffering, and suffering ultimately can be traced back to desire. The way of salvation is the way of suppression of desire, and thus the holy man is the man who has come right through to the position where he has emptied himself as far as that is humanly possible of all desire and feeling and thought. The ultimate bliss is not conceived as a positive good, as it is for example in the heaven pictured by Moslems, but as negative. It is Nirvana or nothingness. There is no victory over the evil of suffering and the winning of a positive joy. There is just the acquiescence in things as they are and the submission of oneself accordingly.

The Yearnings of Mankind

Yet man has never been content to rest in the solutions, such as they are,

The Australian Church Record, October 25, 1956

that are offered to the problems of sin and of death and of suffering. He has always longed for victory.

Thus it is that these same mythologies are full of stories of heroes and demigods. If in the last resort they are not able to secure the final victory they are yet witness to the unquenchable yearning of mankind for some way of overcoming, and thus of avoiding that final defeat from which man instinctively shrinks.

The Bible

In both Old and New Testaments these problems are met and faced. The Bible is the history of God's dealings with man, and in these dealings we are able to see something of the answer. Not all, for there is that which will only be unveiled at the end of the time.

But we are able to see that death is not an antagonist so fierce that none can defeat him. No mere man can defeat him, and there are many Biblical expressions which point us to the impossibility of man's avoiding death. But there are many Biblical expressions also which show us that God is to be thought of as the Lord of life. In His hands are the ultimate issues, and He disposes of them as He will. He sent His Son to be our Saviour, and the Lord Jesus Christ in His resurrection demonstrated strikingly and conclusively that God is able to overcome this powerful antagonist of all mankind. And because He rose, we too shall rise, triumphant over death.

The Norsemen were right in recognising that sin presents the problem on which ultimately all might well perish. But they had to reckon without the God of the Bible. He is One who is able to provide for sin. In the Old Testament we see the way being prepared, and in the New we see the Son of God suffering to put away man's sin. Because sin has been finally defeated in Him those who have put their trust in Him need fear it no more.

The same atoning act has transformed suffering for the Christian. We may not be able to give a complete answer to all the questions that arise, but in the light of the cross we know

that the answer is there. Suffering is not some irrational mystery against which we can only rebel. It comes to us only because a loving Father permits it, and He uses it for the furtherance of His purposes. The Christian magnifies God in his tribulations.

Ethelbert Stauffer sagely remarks, "the truly profound spirits of the different peoples and times constitute a *communio peritorum*, an invisible community of the wise who have penetrated to the essentially calamitous character of everything in this world. They are realistic enough to know that there is no power in this world able to overcome the calamity . . . And it is, perhaps, out of this abysmal knowledge that the cry comes for a deliverer, the dream for a saviour: 'Who is worthy?'"

It is the glory of the Christian faith that it can answer "Thou art worthy, O Lamb of God".

SYDNEY SPECIAL SYNOD.

The Archbishop of Sydney has announced that he will summon a special session of Synod to consider the draft constitution on March 18, 1957.

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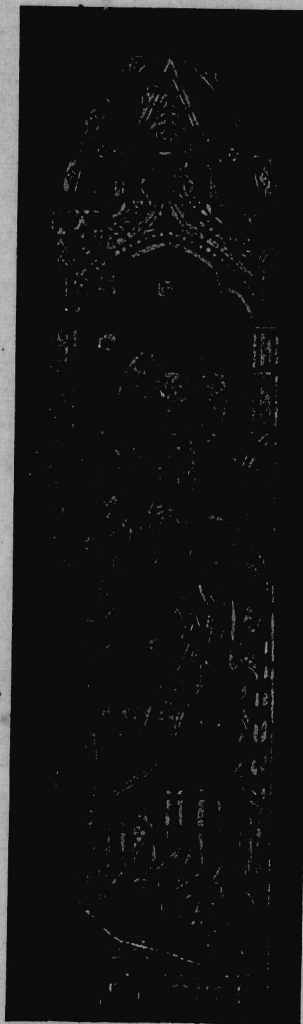
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The Book Page

Under the general editorship of Dr. Leon Morris

The Pastoral Epistles and the Mind of Paul,
by Donald Guthrie. Tyndale Press, 1956.
Pp. 44. English Price 1/6.

The Tyndale New Testament Lecture for 1955 is sure to arouse wide interest. It is widely accepted by critical scholars that the works of men like P. N. Harrison have demonstrated conclusively that Paul could not have written the Pastorals, and the rejoinders of conservative scholars are usually written off as special pleading. It will be difficult to make such a charge against Mr. Guthrie's work. This is a careful, scholarly examination of the psychological difficulties in the way of accepting the Pauline authorship, and also in the way of other views. Mr. Guthrie does not ignore the battery of statistics compiled by P. N. Harrison, and he contributes some of his own. He shows that the conclusions to be drawn from Harrison's statistics are not necessarily those that that scholar has in fact drawn. Harrison has overlooked some of the evidence, and most of the difficulties in the way of accepting his own solution of the problem. If it is too much to say that Mr. Guthrie has settled the problem it is at least certain that he has demonstrated conclusively that there is much more to be said for the conservative view than has been commonly allowed. All interested in the New Testament must be deeply grateful to him for that.

—Leon Morris

The Hebrew Man, by Ludwig Kohler. S. C. M., 1956.

Ludwig Kohler is justly renowned as a lexicographer of the Old Testament. But it is not easy to advance from studies of the meaning of words to a comprehensive presentation of the thought of the times that used those words. And Dr. Kohler clearly realises this. His studies have shown how much remains to be done and how much can be done. We can imagine him chatting with the younger generation of students, giving them advice and hints on possible lines of research and then briefly sketching the outline of the work to be done. This is the impression given to the reader of this book; and it is very charming.

The book sketches the everyday life of men in Old Testament times, not as did the earlier "antiquities", but from the social and psychological angle. How did Hebrew man feel and think? What was his life? These informal talks are packed with suggestions but never made dull with much learning.

The lexical interest is combined with the influence of the continental attempts to grasp the original "life-situation" of Old Testament scriptures. This is done specially well in the Appendix on "Justice in the Gate." The Gate was the focal point of Hebrew life, and the author has proposed more instances of its influence on the scriptures (including fascinating suggestions about the literary form of "Job").

In some places the treatment of the text takes critical conclusions for granted; but in spite of this the book may be heartily commended to all who desire a better understanding of the Old Testament.

The S.C.M. Press are also to be congratulated on the beautiful type in which the book is printed.

—F. I. Andersen

Christian Hymns, by Kenneth L. Parry. S.C.M. English price 8/6

The author was Chairman of the Committee responsible for the new "Congregational Praise." He writes that "it is a well-known fact that no feature of religious broadcasting is more popular than the singing of hymns." He believes that this is partly due to the revival of interest in liturgy and worship. He has not dealt with the subject historically but develops the thought of the Church in its hymns through the centuries by "dealing with the great themes of the Christian faith." He then deals chronologically with each theme.

This book is described as not for the specialist, and will interest any intelligent reader who loves the great hymns of the faith.

Parry has many interesting things to say. Take for example his reference to Paul Gerhardt whom he calls the greatest of all German Hymn Writers and whose hymns are "the outpouring of a heart" marking "the transition from the old objective hymns to those of a more subjective type."

There is ample reference to hymns by the great puritan and evangelical writers and he quotes with approval Matthew Arnold's praise of "When I Survey" as "the finest hymn in the language." It is a pity he has not referred to "There is a Fountain."

There is much interest concerning the hymns coming down to us from the Latin writers. The hymns of various Unitarian writers are mentioned and we could have wished for more critical analysis in his remarks concerning these. However, he does draw the line, and says so, at hymns which he believes to be "far removed from the New Testament conception of the Church" as in the case of a hymn by Longfellow.

He describes "Praise to the Holiest in the Height" as the finest "hymn of the 19th century on the Passion." It would be interesting to know how many scholars of Newman would agree with his remark that the words "a higher gift than grace" clearly refer to the incarnation and not to the doctrine of substantiation.

It is good to see Bishop Howe's "It is a thing most wonderful," put alongside Mrs. Alexander's "Once in Royal David's City." It is also good to read concerning Heber's "Holy, Holy, Holy" that it is "a hymn of pure worship in the stately language of Scripture."

This is a book containing much to interest, to inform and to stimulate.

—C. K. Beecroft.

"Messages from the Parables," by Carl A. Glover. Independent Press, 1956. Pp. 172. Eng. price 8/6.

The Kingdom of God was central in the teachings of Jesus. The Kingdom was already established, and yet the Kingdom is best described as a "becoming" kingdom. It is like a young tree, the sturdy redwood sapling flourishing in good soil is a genuine redwood, and it is also a "becoming" redwood with the way toward giant stature. Similarly with the Kingdom, God rules now in the hearts of men and over the "souls of the righteous," and God's rule also awaits future consummation when areas of ignorance, indifference and rebellion shall be brought under His Sovereign sway.

There is a deftness in expression and illustration that gives new angles upon familiar words and scenes. The "Labourers in the Vineyard" is entitled, "The Generous Paymaster." Commenting on reward for labour, the writer says: "The supreme reward for . . . unselfish service is spiritual. Opening the door of hope to someone who is discouraged we ourselves enter into more abundant life."

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Mr. Glover gives fresh and down to earth studies of every parable in the New Testament. Ministers will want to have the scholarly and enriching book on their shelves.

—C. B. G. Chambers.

A Doctor Heals by Faith, by Christopher Woodard. Max Parrish, 1955. Pp. 171. Eng. price 12/6.

This book has been very popular, judging by the fact that the review copy comes from the sixth impression and that the book was first printed in 1953. The writer is a Harley Street specialist in the treatment of soft-tissue injuries in sport, and, as such, his accounts of a number of faith-healings command respect. They are similar to those recounted in other books of recent years. The author's sincerity and personal Christian faith are clear and his experiences strengthen faith but, theologically, the book could be bewildering and unsettling to young Christians seeking guidance in this matter. His belief that Christ always heals, if asked, and that none needs suffer does not tally with the experience of the Apostles and of Christians since. St. Paul's healing at Lystra compared with his thorn in the flesh would surely indicate that Christian healing, when vouchsafed, is the sovereign act of God and is not automatic in any way. Dr. Woodard thinks of Divine Healing as something like radio waves available through all who are willing to be used as mediums. Accordingly, although he does not share their views, he is quite ready to accept the help of a Christian Science practitioner on one occasion and the Pope on another. He has a sympathetic review of the work at Lourdes but believes that the same thing could happen anywhere, given a similar concentration of faith and prayer. He has several novel interpretations of scripture incidents but does not make any great attempt to justify his views from the Word of God.

—Colin J. Cohn.

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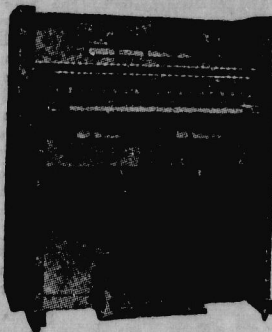
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The Australian Church Record, October 25, 1956

● "THE FAT PASTURES OF THE SOUL"

(Continued from page 1)

which taketh away the sins of the world." Even so, "our faith in Christ, as it were says unto us: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts and works, and only putting your trust in Christ."

This, then, is the doctrine that lies at the heart of Cranmer's message. "This faith the holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man."

True View of Sacraments.

In the 16th century the service of the mass was the focal point of worship and indeed of religion generally. And yet it was precisely at this focal point that the doctrines which are so essential to a right understanding—of salvation were obscured and darkened. The whole of religious observance had become overcrowded with ceremonies and practices which were either positively erroneous or which detracted from the clear truth concerning the character of God and the way of salvation.

Cranmer describes this situation in the 3rd preface to the Prayer Book, "Of Ceremonies, why some be abolished, and some retained." So many ceremonies were dumb or dark. Dumb ceremonies were those which signified nothing, and were therefore unprofitable. They entered the church by "undiscreet devotion" or "such a zeal as was without knowledge." But a dark ceremony was worse. For it was erroneous, and obscured the glory of God and blinded the people. Cranmer lays down the principle that we should only have in public worship such ceremonies as are useful for a good order and discipline, and which "declare and set forth Christ's benefits to us."

But Cranmer saw clearly that there were two errors lying at the heart of worship in his day which must be eradicated; a false view of the nature of Christ's presence in the Sacrament of the Lord's Supper, and a false view of the character of the sacrifice which is offered to God in that sacrament. So he attacked with all his force Transubstantiation and the Sacrifice of the Mass. The latter was in opposition to the truth of Christ's atoning death, and the former was in opposition to the truth of justification by faith only. So he opposed them. In his great book on the Lord's Supper he wrote:

"What availeth it to take away beads, pardons, pilgrimages and such other like popery, so long as two chief roots remain unpulled up? Whereof, so long as they remain, will spring up again all former impediments of the Lord's harvest, and corruption of his flock."

We all know how under God's hand Cranmer carried out his plan. He produced first the Prayer Book of 1549, which was, as it were, the old Latin Mass thoroughly revised and amended and purged of its old errors. But it did not work. It was too like the old service in its pattern, and men found that they could still interpret it in a sense favourable to transubstantiation and the sacrifice of the Mass. This was not

The Australian Church Record, October 25, 1956

Cranmer's intention, and he was at pains to defend his Prayer Book. But he knew that academic defence was not enough, and he did not hesitate to produce his second Prayer Book of 1552, practically our present book, in order to remove any ambiguities. The nature of Christ's presence as a spiritual presence in the heart of the believing communicant was made very plain, and the clear distinction between Christ's propitiatory sacrifice once offered, and our sacrifice of thanksgiving for his atonement was put beyond any doubt by removing all reference to our sacrifice from the prayer of consecration and placing it after the communion.

One thing remains to be said. There is no let-up in the application of these truths. For Cranmer, the greatest conflict came only at the end of his life. For many years he had held the view that it was the right of the sovereign to determine the religion of his subjects. The dilemma was whether he should obey Queen Mary or stand up for his convictions in regard to the doctrine of the Lord's Supper.

But in the 67th year of his age Cranmer after a terrible struggle and a period of defection, saw the course he must follow, and followed it. It could not be right to deny the truth upon which he believed his whole salvation rested. Loyalty to one's sovereign might be real, but it could not be absolute. More wonderful than Cranmer's recantation, says Trevelyan, was "that he saw his way so clearly in the end, and held the hand, which had signed the recantation in the fire until it was consumed. Had the men of those days a less highly strung nervous system than ours, or can the power of a scholar's mind be so triumphant over physical pain? In that magnificent gesture of the Church of England revived."

If the Church of England is to revive again in our day it will only be as it learns that it must continually reform itself by the Word of God, and put first in its life and in its worship the truth of justification by faith only. It will only be as we prove in every test that there is but one final loyalty.

It was not the power of a scholar's mind which enabled Cranmer to be so triumphant over physical pain. Rather it was the joy of one who endures as seeing Him who is invisible.

● DR. BILLY GRAHAM.—It is reported that Dr. Billy Graham, when he goes for his mission to New York next year, will invite to assist him six or seven clergymen from various parts of the world, including at least two from Africa. This is an attempt to reach the "diversity of National groups living in New York as in a miniature United Nations."

● DATES FOR LAMBETH CONFERENCE.—The next Lambeth Conference, to be held in 1958, will take place from Thursday, July 3 to Sunday, August 10, of that year, it was announced last week. The conference—a meeting of Anglican bishops from many countries—is held every ten years at Lambeth Palace, the London home of the Archbishop of Canterbury.

Church Buildings.

It was not till the third century that separate buildings were used for church worship.—A. T. Robertson, "Word Pictures of the New Testament, Vol. 4, p. 512.

● IN CHINA NOW.

(Continued from page 3)

Religion could not be mixed up with personal counter-revolutionary ideas. The Little Flock was not itself a counter-revolutionary organ, but there were counter-revolutionaries in it. The struggle, said the mayor, had just begun, and they would not stop until they had rooted out every counter-revolutionary. On February 6 the "Heavenly Wind" published a review of Watchman Nee's case, and the official accusations against him, including that of gross licentiousness.

"Counter-revolutionaries" Charge.

In March this year the annual conference of the Three Self Movement was held at Peking, and the delegates were more representative than ever before. It was stated that some groups who had been hindered from co-operating by Messrs. Wang Ming-tao and Watchman Nee were now free to attend. In fact, the claim was made that this was the most representative Church gathering in the history of the Church in China. Four foreign visitors were present: Hromadka, from Czechoslovakia; Janos, from Hungary; Nystrom, from Sweden; and Manikam from India. Dr. Chia Yu-ming led some of the devotional sessions. Addresses given and reported in "Heavenly Wind" dealt with the injunction in 1 John 2:15, "Love not the world," giving it a new interpretation. This verse has been one of the main grounds for dissenting from the Three Self Movement, and this question is the live one of the moment. It is obedience in this command that has brought down upon the heads of many Christians the charge of being "counter-revolutionary."

In April there were five days of meetings in the Little Flock church in Shanghai, to denounce anti-revolutionary elements. Sunday attendance there has dropped from about 3,000 to a few hundred. "Progressive" elements are now in control, and the majority are staying away and presumably meeting only as families for worship. Other kinds of meeting are illegal. Members are under close supervision and undergoing "re-education." New cottage meetings are forbidden, while all previous regular meetings of this kind must provide lists of names of those who attend. All preachers in Shanghai must regularly attend meetings to be told what to teach and what political aspects to emphasise.

It therefore appears that, after five years of "leniency," all opposition to the Three Self Patriotic Movement is being crushed. From now on little or nothing will be heard of any Christian activity in China which is not conducted under the auspices of the Three Self Movement. Many opposition leaders are in prison. The movement, however, includes many keen, evangelical ministers and churches, as well as those who follow a liberal theology, and much evangelical and evangelistic activity will certainly continue. Bishop Ting Kwang-hsun, of Chekiang, who was recently in England on a visit, commended to a London congregation Paul's words in 1 Corinthians 4:5, "Therefore judge nothing before the time until the Lord come . . ." and asked Christians everywhere to pray that Chinese Christians might be found faithful stewards (v. 2). —"The Life of Faith."

[Bishop Ting Kwang-hsun was consecrated as Anglican Bishop of Chekiang last year in place of the Right Rev. Kimber Den who was opposed to the Three Self Movement and who has been in prison since 1951. —Ed.]

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The Rev. A. E. S. Begbie, Rector of St. Matthew's, Manly, Sydney, has accepted nomination to St. Stephen's, Willoughby, in succession to Archdeacon R. B. Robinson who has resigned.

Dr. E. H. Watson, the Gen. Secretary of the N.S.W. Baptist Union, was the preacher at the Annual Service for Nurses at St. Andrew's Cathedral on Sunday, October 14.

The Bishop of Central Tanganyika, the Rt. Rev. A. Stanway, has arrived in Australia on furlough. He will be here for some months and will visit the various states.

The Rev. J. Turner, of St. Stephen's, Willoughby, this month conducted a Youth Fellowship House Party from Holy Trinity, Adelaide, at Victor Harbour, South Australia.

Miss Doreen Nathan, of Sydney, has been located by the Church Missionary Society as physiotherapist to the Christian Medical College and Hospital Vellore, South India. She will commence work there this year.

Sister Helen Chambers, daughter of the Rev. and Mrs. C. B. Chambers, of Melbourne has been located to work at Sukkur in Pakistan, in connection with the Church Missionary Society.

Archdeacon and Mrs. Cordell, of C.M.S., Tanganyika, were presented to the Princess Margaret this month at Tabora, East Africa. The invitation was issued to the Archdeacon in view of his long service for 30 years. The Archdeacon has done valuable translation work and besides his missionary work has been a member of the Government Advisory Board.

The death occurred in England this month of Canon Guy King, well known as a Keswick speaker and writer. He had been vicar of Christ Church, Beckenham, for over 20 years, and died in his sleep only a few days before his intended retirement.

Miss M. Jones, a most loyal supporter of the "Church Record", and equally loyal to St. Bede's Church, Drummoyne, has resigned from St. Bede's Choir after 42 years of faithful service. Her choir friends presented her with a Parker ball pen in appreciation of her services.

We offer our congratulations to the Rev. and Mrs. R. Walker, Concord West, N.S.W. on the birth of a son.

CONFERENCE ON EVANGELISM.

The 6th Conference on Evangelism will be held at "Gilbulla", Menangle, N.S.W., on Monday, November 5.

The first session will begin at 11.30 a.m. when the Rev. B. H. Williams will speak on "The overall Picture and the Regular Congregation. Planning the Year's Work."

At the afternoon sessions (1.45 p.m. and 3.15 p.m.) the Rev. B. W. J. Gook will speak on Evangelism through parish group organizations. Conference members are invited to take their picnic lunch in "Gilbulla" grounds with their wives and young children.

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WANTED TO BUY.—One copy of Hodges' "Systematic Theology" in 3 volumes, wanted urgently. Will pay good price for good copy. Reply Dr. D. Penney, 26 Frederick Street, Merewether.

● PRIMATE LEAVES FOR CHINA

The Archbishop of Sydney and Mrs. Mowll are leaving at the week-end for China to visit the Anglican Church there at the invitation of the Presiding Bishop.

Other members of the party, which includes the Archbishop of Perth and the Bishops of Tasmania and Rockhampton, are proceeding independently.

Canon M. L. Loane left last Tuesday so as to visit C.M.S. stations in Malaya en route.

The members of the party will proceed from Hong Kong to Shanghai for a service in Holy Trinity Cathedral on November 4, after which they will disperse and visit various parts of China. Archbishop and Mrs. Mowll with Canons Loane and Arrowsmith hope to visit Western China.

"The Record" understands that the Primate does not intend to make any despatches of news or comment while in China. "The Record" welcomes this policy, as it believes this greatly reduces the possibility of use being made of the visit to give approval of the Communist regime.

However, the Public Relations Officer of the party, Canon Arrowsmith, will, if

"SPARE A POUND FOR THE BISHOP."

The Bishop of Chelmsford, in a pastoral letter read in all the churches of his diocese last Sunday week has asked every communicant member of the Church in Essex to give him a Christmas present of one pound. The money will go towards the building of new churches. The total cost of the diocese's building programme is about a million pounds.

The Bishop points out that there were seventy thousand communicants in the churches of the diocese last Easter. "This means that our total communicant membership is probably between eighty and a hundred thousand. If every communicant who receives this letter responds to my request, what a wonderful Christmas present I shall receive. And what joy I shall have in being able to build five more churches!"

Parish priests and parochial church councils are being asked to make arrangements for the collection of gifts during the two weeks before Christmas. This week is being observed in the diocese as a Week of Prayer that all communicants may respond to the Bishop's request.

THE BIBLE SOCIETY

Announces the following important dates:—

FRIDAY, 7th DECEMBER, 1956.

Thanksgiving Service, Wesley Chapel, 1.10 p.m.

Speaker: The Very Rev. E. A. Pitt, Dean of Sydney

Soloist: Mrs. Clarice Inglis.

SATURDAY, 9th MARCH, 1957.

Children's Day.

FRIDAY, 12th APRIL, 1957.

Day of Prayer.

possible, send to the Press brief communiques of the party's movements which "The Record" hopes to publish. (Mr. F. James, Managing Director of "The Anglican," is travelling nominally as a member of the party, but will be acting as a journalist in a private commercial capacity, as he had arranged to do before he was invited by the Primate to be a member of the party.)

"Guests, Not Delegates." Canon Arrowsmith, in communication with "The Record," has stressed that the Primate desires it to be known that the party will be travelling as "guests of the Chinese Church, and not as delegates."

REFORMATION RALLY IN CRANMER'S HONOUR.

More than 300 people attended the annual Reformation Rally in the Chapter House, Sydney on October 13. About 120 were at the tea which preceded the Rally, and which was provided by the Fellowship of St. Stephen's, Willoughby. The Rector of Bondi, the Rev. J. R. Noble, gave a lantern lecture in the interval.

The chairman of the Rally, Mr. Norman Lenkyn, Q.C., spoke of the benefits which the Protestant Reformation had brought to us, especially in its emphasis on the right of direct access to God by the soul. Prayer was offered and the Scripture read by Bishop Kerle. Canon Loane made some announcements and expressed regret that Mr. Hugh Corish was unable to be present; Mr. Corish had not missed a Rally since their inauguration in 1929.

The Dean of Sydney gave an address on "Thomas Cranmer: the man," and he was followed by the Rev. D. W. B. Robinson who spoke on "Thomas Cranmer: his message." The occasion marked the 400th anniversary of the death of Thomas Cranmer, Archbishop of Canterbury, in the days of Reformation in England, to whom the Reformed Church of England owes more than to any other single man, for the setting up of the English Bible in churches, for the production of our English Prayer Book, and for the formulation of our doctrine in the Articles and Homilies.

THE LADIES' HOME MISSION UNION

THE ANNUAL COMMUNION SERVICE

to be held at

THE CATHEDRAL,

FRIDAY, 9th NOVEMBER, at 11 a.m.

Preacher: The Very Reverend The Dean
Basket Luncheon in the Lower Chapter House at 12.30 p.m.

Afternoon Tea in the Chapter House at 2 p.m.

BRING and BUY A GIFT, AFTERNOON and APRON COMPETITION

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

October 28. 22nd Sunday after Trinity.

M.: Ezek. 34, 1-16; Luke 14, 25-15, 10;
or 2 Peter 1.

E.: Ezek. 34, 17; or Ezek. 37, 15; John 17; or 1 John 5.

October 28. St. Simon and St. Jude.

M.: Eccles. 2; Luke 6, 12-23.

E.: 1 Macc. 2, 42-66; Jude 17.

November 1. All Saints' Day.

M.: Wisd. 5, 1-16; Rev. 19, 6-10.

E.: Eccles. 44, 1-15; Rev. 7, 9.

November 4. 23rd Sunday after Trinity.

M.: Prov. 1, 20; or 1 Macc. 2, 1-28; Luke 16; or 1 Cor. 1, 1-25.

E.: Prov. 2 or 3, 1-26; or 1 Macc. 2, 29-48; John 9; 1 Cor. 13.

● FORM OF BEQUEST.

I, will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of.....

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

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The Australian Church Record, October 25, 1956

THE AUSTRALIAN CHURCH RECORD

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SEVENTY-SEVENTH YEAR OF PUBLICATION.

No. 22

NOVEMBER 8, 1956

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Trinity Grammar School Builds a Chapel

The foundation stone of the Chapel at Trinity Grammar School, Summer Hill, will be set on Sunday, 11th November next at 3 o'clock in the afternoon. Particular interest attaches to this notable occasion in the history of the School, because its Founder, the Rt. Rev. G. A. Chambers, O.B.E., D.D., will set the stone in position.

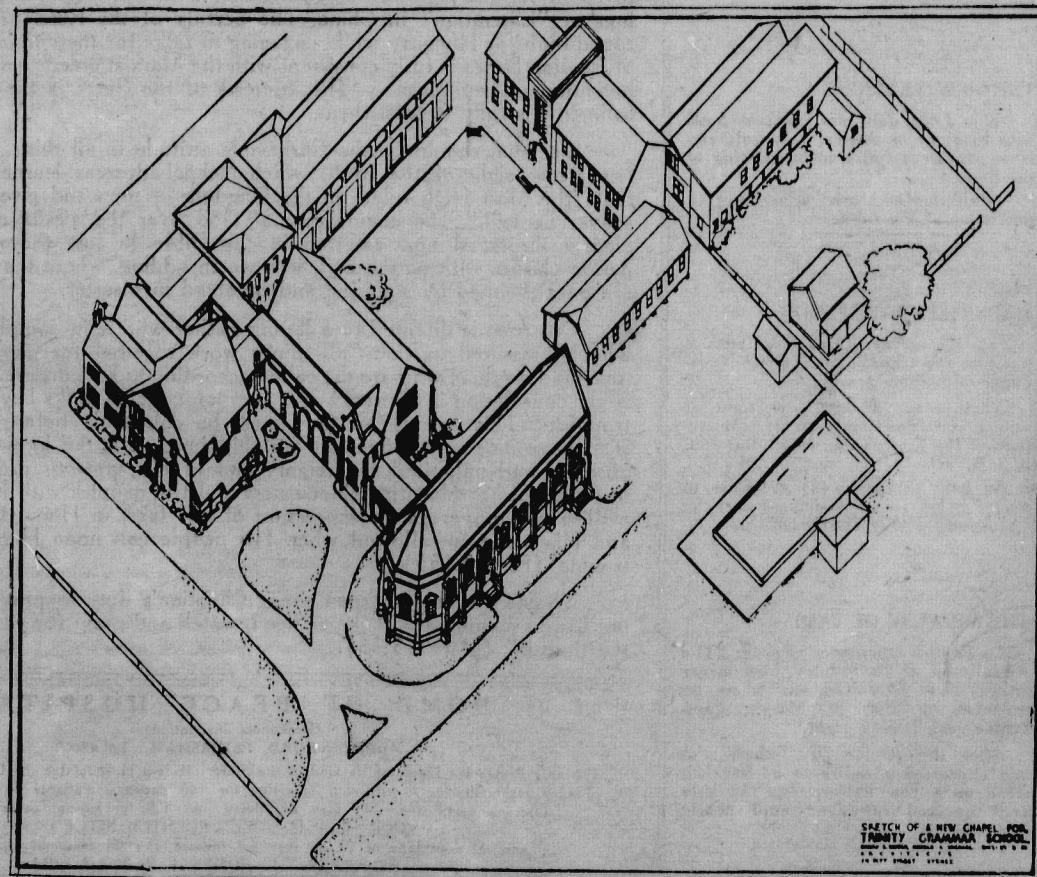
In the absence of the Archbishop, The School was founded in the the Rt. Rev. W. G. Hilliard, M.A. (a parish of Dulwich Hill in 1913. It former headmaster) will conduct the removed to its present fine site in the Order of Service assisted by the School neighbouring parish of Summer Hill in 1924, and it is now a very large

School indeed. In addition to the Senior School at Summer Hill, it has a Preparatory School at Strathfield with a Sub-Primary division on a separate site in that suburb. The present enrolment is 875 boys, and of these 477 are in the Senior School, 329 in the Preparatory School and 69 in the Sub-Primary division. Though predominantly a day school, it has always had a substantial boarding establishment and at present 160 boys are in residence.

The Chapel will be a Memorial of the sacrifice and service of Old Boys

(Continued on page 13)

Sketch plan of the quadrangle at Trinity Grammar School showing the position of the new chapel in relation to the Headmaster's house (left) and the main school buildings. The single storey building beyond the chapel will be removed when the quadrangle is completed.



SKETCH OF A NEW CHAPEL FOR TRINITY GRAMMAR SCHOOL.