

THE AUSTRALIAN CHURCH RECORD

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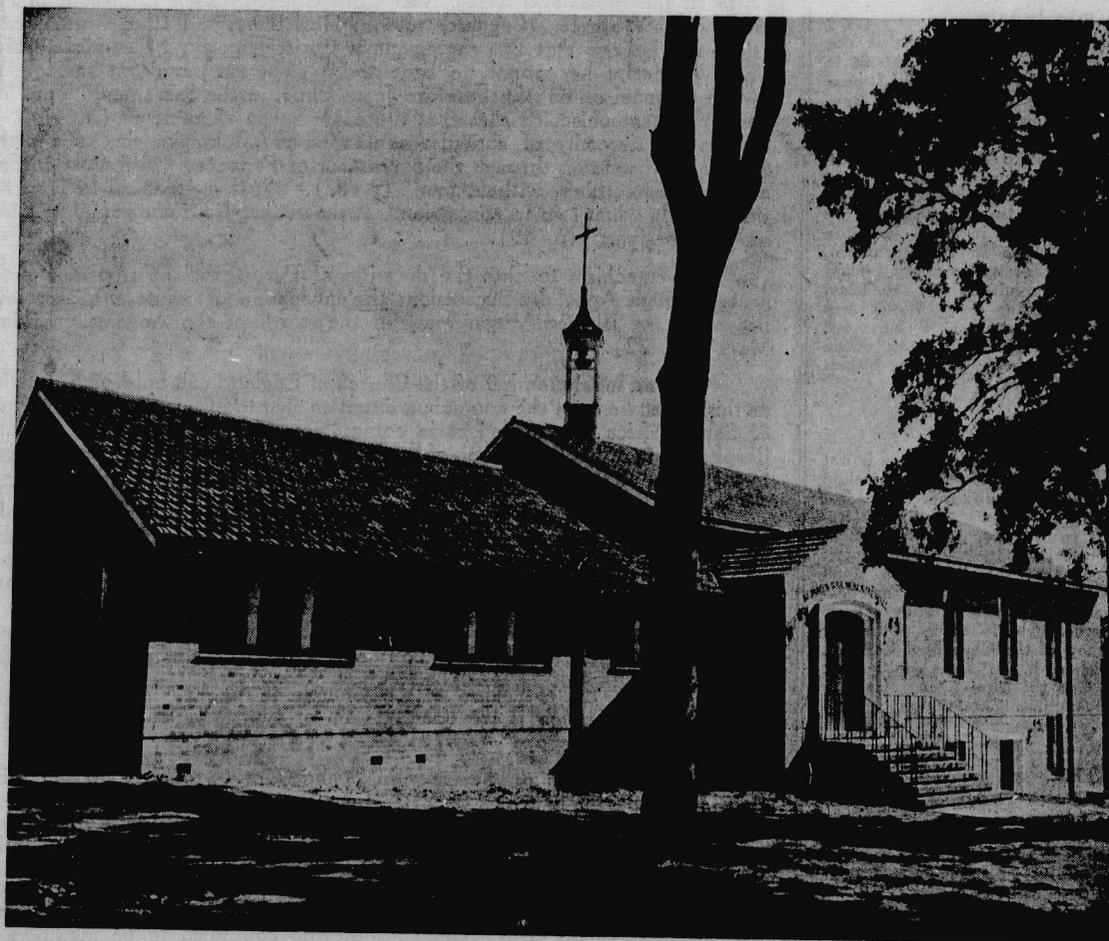
REVOLUTION IN SYDNEY CHURCH FINANCES

An enthusiastic Synod acclaimed the proposal of the Home Mission Society of Sydney to establish a Department of Promotion to co-ordinate and direct the raising of money for parochial, diocesan and overseas objectives.

The Rector of Concord West, the Rev. R. Walker, introduced the subject in an address to Synod. He showed the hopeless inadequacy of present methods of money raising and compared them to an Indian farmer using a water-buffalo and a crooked stick to plough his field. "What we need is the tractor and the bulldozer." He discussed various methods

used in America and displayed the excellent literature and other material which various departments of promotion in American churches used and which they had sent to him. Mr. Walker poured scorn on local methods (illustrated from Sydney parish papers) such as "rag months," "milk bottle top collections" and innumerable fetes. "Diocesan organisations are no better with their pencils and buttons."

(Continued on page 10)



The magnificent new War Memorial Hall of St. James', Turrumurra, Sydney. At a recent fair £6,812 was raised, which entirely eliminated the debt on the hall. Since November, 1950, the sum of £22,500 (which includes the furnishings) has been raised. The Rector of St. James' is the Rev. G. Earp.

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Off the Record

REMEMBER? REMEMBER!

November 5 this year is the 350th anniversary of the Gunpowder Plot, a Jesuit-inspired plot to blow up the House of Lords while King James I and his family were there for the opening of Parliament.

The date, with the title "Papists' Conspiracy," is a red-letter day in the Calendar of our Prayer Book. But few are aware of the fact, because the printers have tacitly but without authority dropped it from the Calendar in recent copies.

*

I see that the Rector and churchwardens of St. Paul's, Chatswood, have chosen (no doubt unwittingly) the Feast of Papists' Conspiracy for the dedication of their new church. Visitors will be surprised when they see the colourful interior of the new church, and I think it will be a pleasant surprise. St. Paul's has a great tradition, and I hope the thankoffering given on the day will be a pleasant surprise to the Rector and churchwardens.

*

BISHOP FOR ZULUS.

Let anyone should think that the Church of England in South Africa is a small church of Europeans, I pass on this item of news from the Rev. Stephen Bradley: At the present moment between 3,000 and 4,000 Zulu Christians are being prepared for Confirmation by Bishop Morris.

It has been estimated that there are about 10,000 African members of the Church of England in Natal, and the numbers are more in the Transvaal. African Churches are entirely looked after by native ministers and catechists. Having met Bishop Fred Morris and knowing his reputation, I am sure the Church of England in South Africa could not have found a better bishop for this great work.

*

It is clear that Bishop Morris is not going to be deterred by the Archbishop of Canterbury's opinion that he has cut himself off from the Anglican Communion. In a letter to the "Cape Times" on the matter, Bishop Morris points out that the "Anglican Communion has no constitution, no doctrinal basis, no governing body and no legal status." He is quite content to be a bishop of the Church of England. As Bishop E. A. Knox once said: "Thank God the Church of England is not the Anglican Communion!"

*

OVER-KEEN.

The "Church Times" of London reports as follows:

"The General Synod of the Australian Church last week approved a draft constitution . . . Final approval came after 18 days of keen debate. . ."

That would have been keen! Six days of it were exhausting enough.

—Q.

TO AUSTRALIAN CHURCHMEN

Why Protestant Churchmen Cannot Join The Church Of The Province In South Africa

The four hundredth anniversary of the Reformation in the Church of England finds the conflict for scriptural truth within the church still intense. It is still necessary to suffer obloquy, if no longer death by burning, for the truth. This fact is emphasised by the report, earlier this month, that the Archbishop of Canterbury has "excommunicated" Bishop Morris because of his association with the Church of England in South Africa.

The Church of England in South Africa was faced in 1870, when the Church of the Province of South Africa was formed, with the question: "Is it right to belong to a church which holds and teaches all the characteristic Roman Catholic doctrines?" The teaching of the Church of the Province may be illustrated from its "Provincial Catechism" published by S.P.C.K. and which is commended in its preface by the Archbishop of Capetown as drawn up by a committee of bishops, authorised by the House of Bishops, and as teaching "the faith as we believe it to be in Christ Jesus."

This catechism teaches the supremacy of the church over the Bible: on page 14, it states, "We know what God has revealed by the teaching of the Holy Catholic Church"; "The Holy Bible is the church's book, in which is written what God has revealed about Himself to men." The catechism teaches the sacrifice of Christ in the Mass, and that "the offering of this sacrifice is the chief worship of the church." It teaches that "on earth this sacrifice has no end" and that it is efficacious for "both the living and the departed" (p. 91). It teaches the Real Presence of the Body and Blood of Christ in the bread and wine: "Our Lord Christ Himself is present in His manhood. We greet Him and worship Him there." If the communicant "does not believe that this sacrament is Christ Himself, he cannot receive Christ properly, he cannot be benefited." The communicant must learn "when to kneel on one knee before Jesus Christ in the Sacrament" (pp. 90, 93). The catechism teaches that there are seven sacraments (p. 41). It teaches the necessity of auricular confession of all known sins to a priest to obtain Absolution through the Sacrament of Penance. "We must confess even shameful things without fear" (p. 87). "It is a great sin to hide my sins wilfully when I go to confession. It shows that I am not penitent; and I am not forgiven" (p. 49).

The catechism teaches the doctrine of Purgatory; the transmission of grace through Apostolic Succession; the invocation of Saints and especially prayer to the Blessed Virgin Mary in the words of the Angelus or "Hail, Mary" (p. 72).

Now, no loyal member of the Church of England can hold such doctrine as this. Yet we have the anomalous situation that the Church of the Province of South Africa is regarded as in communion with the Church of England despite the fact that the Church of England **officially repudiates in the strongest terms** many of the doctrines of the Church of the Province.

The Church of the Province of South Africa was founded on the false theory that the Bishops are the church. Bishop Gray, when forming that church, wrote: "We Bishops are the only essential parts of this voluntary association." "The Bishops meet in Synod and agree to invite Clergy and Laity. These form the mixed Synod, and the Clergy and Laity assent to what Bishops have done. This is the centre and basis of our voluntary association. All join us wh olike upon these terms." ("Life," Vol. II, p. 206.)

Moreover, the catechism of the Church of the Province states: "The Holy Catholic Church is the congregation of Christ, which lives under the authority of the Bishops" (p. 78).

Of the presence of the Laity in Synod, Gray wrote: "I do not think that in the position in which we place them . . . we need anticipate evil from their presence . . . I think it doubtful, however, if I shall invite them again . . . If they are very anxious to come I must invite them; if they prove indifferent, they will forfeit the privilege."

It is not surprising that there were those in South Africa who did not wish to join Bishop Gray's Church, but who continued to be members of the Church of England.

OUR STRONG RIGHT ARM

By Dr. Leon Morris

(Vice-Principal of Ridley College, Melbourne).

Have you ever noticed how naturally we take pride in our own achievement and rejoice in what our own strong right arm has been able to perform? In matters religious, just as in all others, the tendency is for us to put the emphasis on what we ourselves do.

The primitive savage for example comes to the conclusion that his god is angry with him. His fowls have died or his wife has, or he has a pain in the tummy or has been defeated by his foes. The situation is intolerable. Therefore he must do something. He chooses out a choice victim and offers it in sacrifice to his god, and he believes that if he has chosen the right victim and performed the ceremonies correctly he will succeed in his object. His strong right arm has triumphed.

Or consider a religion of a very different type in Judaism. In our Lord's day the Pharisees had made a very close study of the Old Testament, and especially the first five books which to them were sacred Scripture **par excellence**. In the Law (as these five books are called) they found that there are 613 separate commandments. Salvation for them then became a simple matter. Simply keep these 613 commandments and you are right! Here is a religion of a very different type from the foregoing, but again we discern the same principle—man's salvation rests on what he himself does.

So with the mystery religions. Not a great deal is known about these (is it a coincidence that women were not admitted?), but it is known that the essence of the various cults consisted in submitting the initiates to various horrifying experiences and then bringing them out into a sense of calm and the vision of the god or goddess. Again if one would be saved one must do something; in this case submit to the rites of initiation.

In Modern Times.

Nor has the nature of man changed with the passage of time. In our day the great religions of the world stress the place of man. Islam for example requires a man to recite with full meaning the simple creed, "There is no God but God, and Mohammed is His prophet," to say his prayers daily; to fast during the daylight hours of the month of Ramadan (after dark he may eat what he will); if possible to make the pilgrimage to Mecca, and so on. It is all for him to do.

So with Hinduism. This religion sees the essence of evil in desire, and if man would be saved he must learn to control his passions until he reaches the state when he can sit all day and do nothing, and think nothing, and be nothing. Then he has attained the bliss of Nirvana, of nothingness. Paradoxically even this religion which declares doing anything rests salvation in man's achievement, in his victory **over desire**.

But we do not need to look beyond popular Christianity for illustrations of this theme. Who has not met the Roman Catholic who thinks that he will be saved if he goes to Mass? Or the Protestant who believes that if he leads a good life he will go to heaven when he dies?

Salvation by Grace.

Christianity cuts clean across this deep-seated conviction of the natural man. Alone among the religions of the world it insists that in the last resort man can do nothing, nothing at all, to earn his salvation. He will receive it, if he is to receive it at all, as a free gift proceeding from the sheer grace of God. At the heart of the Christian faith there is a cross, and the cross speaks to us of the Son of God Who died that our sin might be put away. Calvary is eloquent of the gift of God to man.

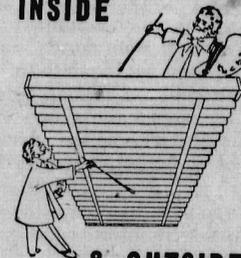
And this is to be seen throughout the teaching of Jesus. Justification by faith may be Pauline terminology, but the idea is Christ's. (And in the September issue of the Expository Times the German Professor, Dr. J. Jeremias, argues that even the terminology is Christ's!) What else are we to make of parables like the Prodigal Son or the Labourers in the Vineyard? There is nothing in the way of acceptance on the grounds of merit in either of these, and both testify to the Grace of our God. So with the Pharisee and the Publican. You miss the point of that parable if you think of the Pharisee as a poor deluded man who had not done nearly as much as he thought. Every word he said about himself was true. His error lay in the fact that he was on the wrong

track altogether, not in not having gone far enough along the right one. The Publican was accepted, was justified, because he put his trust in the mercy of God and not in anything he might do.

Trust in God.

The spirit of our age is one of self-sufficiency, of trust in what we can do ourselves. But the essence of the Christian approach is that it stresses man's total inability, and puts before him the lowly way, the way of trust and of faith. The self-sufficient Pharisee was excluded in our Lord's day, and his modern counterpart can expect to fare no better. The grace of God means that God loves us so greatly that He sent His Son to die for us and so to put away our sins. Justification by faith means that we may stand before Him as just on the grounds of that grace shown on Calvary, and that this standing as just men becomes a reality only when we cease to trust in our own puny efforts, and instead rely humbly, trustfully, on Him.

INSIDE



& OUTSIDE
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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

We greatly regret and protest strongly against the Archbishop of Canterbury's attempt to prevent Bishop Morris from accepting the position of Bishop in the Church of England in South Africa, to which he has been constitutionally elected. The Archbishop claims that by this action Bishop Morris has placed himself out of communion with the Anglican Churches. The Archbishop bases his "excommunication" on two grounds, both fallacious.

First he claims that Bishop Morris' oath of canonical obedience means that he must obey the Archbishop of Canterbury when he forbids him to accept the position. But canonical obedience means obedience in those matters which the law ordains, and the Archbishop is as much bound to command only lawful commands as the Bishop is required by his oath to obey. It was an attempt by Bishop Gray of Capetown to extend the scope of the oath of canonical obedience which was the cause of the South African situation. There is a natural tendency for ecclesiastics to wish to extend the scope of the oath which inferior clergy give to their superiors. Indeed, in the Church of Rome, it is regarded as a virtue to give absolute obedience and to commit one's conscience to one's superior. But according to scriptural principles the natural duty of submission to superiors does not extend to submission when such superiors make unlawful demands. "We must obey God, rather than men." (Acts v. 29.)

The second ground which the Archbishop of Canterbury advances is his statement that all sections of the Church of England outside of England, not under another Archbishop, come under his own jurisdiction. This is a novel and unheard of thing. The fact is that the Archbishop of Canterbury's jurisdiction is by church law restricted exclusively to his own province. Acts of Parliament and Royal letters patent have in the past placed certain other bishops for a time under the Archbishop of Canterbury, but South Africa is not so placed, and the Church of England there has perfect liberty to form itself on the basis of consensual compact, and to elect its

own Bishop. This having been done, to suggest that this action places such a bishop outside the Anglican communion is a novelty which must be exposed and resisted.

The English government in the past has encouraged Church of England members overseas to organise themselves on a voluntary basis and this advice has been followed, e.g., in Australia, where each diocese is based on a consensual compact. Some Australian dioceses are grouped in provinces under an Archbishop; others, as Adelaide, Willochra, and Tasmania, do not acknowledge any Archiepiscopal jurisdiction. To suggest that these dioceses are consequently under the jurisdiction of the Archbishop of Canterbury or that they cannot elect a bishop without his permission is monstrous. Similarly, to suggest that the Church of England in South Africa is under that Archbishop is equally mistaken. The Archbishop of Canterbury's action in seeking to inhibit Bishop Morris from the exercise of his episcopal office in the Church of England in South Africa is an invasion of the rights of that church, which all churchmen should join in repudiating.

It is significant that the Archbishop of Canterbury's sole objection to Bishop Morris' election is that he has "acted against the principles of church order observed in the Anglican communion."

All that this high-sounding objection amounts to is (as the Archbishop's statement explains) that Bishop Morris has acted against the "advice" of Dr. Fisher (it is not within his power to "direct" him) and without the "consent" of the Church of the Province Archbishop of Capetown. Underlying this flimsy pretext is the theory that, since there are already "Anglican" bishops in South Africa, members of the Church of England should put themselves under those bishops or at least not act without their consent. The question of false doctrine does not seem to trouble the Archbishop of Canterbury.

Bishop E. A. Knox, a former Bishop of Manchester, dealt with this matter

in a letter to the English "Record" a few years ago. In the last paragraph of his letter he said:

"Evangelical members of the Church of England at home and abroad should understand quite clearly that, though property is involved, issues far more serious than those of property are at stake. The real problem raised by the Church of the Province is this: Does Episcopacy, or fidelity to Scriptural doctrine, count most in the life of a church? In the early Church the importance attached to Episcopacy arose from the belief that the Bishops were Guardians of sound doctrine. The time came when that belief could no longer be accepted. The Episcopacy was rent in twain or worse. All over the world Roman Bishops to-day confront ours and denounce them as heretics... The C.E.S.A. has maintained in spite of endless discouragement the pre-eminence of loyalty to Scripture. It has refused to be absorbed in a Church which it believes to be unscriptural in doctrine and practices. Evangelicals are called to-day to choose between sympathetic support of the C.E.S.A. and antagonism to it. It is a breach which Concordats involving absorption cannot heal because absorption implies that refusal to join an unscriptural Church is wrong. Safeguards are useless. You cannot accept the safeguards of a Church without joining it."

Dr. Fisher's Presidential address to the recent Convocation of Canterbury, reported elsewhere in this issue, underlines the increasing emphasis being placed in some quarters on episcopacy as a condition of the reunion of the churches.

What we object to in the Archbishop's statement is the suggestion that episcopacy is an essential part of the Catholicity of the Church. It is a fact acknowledged by all New Testament scholars that episcopacy is not enjoined in the New Testament. That which is not scriptural cannot be catholic.

It is now commonly acknowledged that the present schism within the church is contrary to God's mind. It is consequently distressing to find the leaders of the Church of England asserting with increasing dogmatism that there can be no reunion without episcopacy. This is to insist on a requirement that goes beyond what God requires in the Scriptures for the complete life of his church. Just as Article 6 insists that nothing is to be required of any man to be believed for salva-

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THE OXFORD MARTYRS

A Sermon preached in the University Church, Oxford, on Whit Monday, May 30th, 1955, by the Bishop of Rochester.

"For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us."

—Romans viii, 36-37.

My text was selected by Dr. Edmund Grindal, afterwards Archbishop of Canterbury, to inscribe on the fly-leaf of Bishop Ridley's Book "A Brief Declaration of the Lord's Supper." That notable work, setting forth the Eucharistic Doctrine for which the Reformers were burnt, was written in prison at Oxford, and smuggled into Holland, where it was published the same year that its author perished in the flames in Balliol ditch, four hundred years ago.

The verses, thus chosen, afford a contemporary impression of how the people of England accounted the sufferings of the 400 or more Reformation Martyrs, who either died at the stake, or else were starved or tortured to death in prison, during the last four years of Queen Mary's reign; that is after the cruel heresy laws had been revived in January, 1555. And "Which is the easier death," comments John Foxe, "starvation or burning? God knoweth, it is hard to judge."

More particularly, the verses express the sickening horror, even in a rough and brutal age, with which dumbfounded crowds watched no fewer than 288 of their friends and neighbours — men, women and even boys—driven through the streets, "as sheep for the slaughter," to be burnt in the fires of Smithfield, Canterbury, and elsewhere.

Above all, the verses record how the sufferers proved "more than conquerors" by their amazing patience under torment; so that (as has been said) "the commonest lives gleamed for a moment into poetry at the stake."

So it was that these verses chosen, in 1555, to introduce what was then a "heretical" book, were a prophecy of the victory which martyrdom gained when all seemed lost. It has even been argued that the savagery of the Marian Reaction saved the Reformation for England. Certainly, by the end of the Protectorate, on the death of Edward VI, the movement of Reform had sunk to a low ebb; chiefly owing to the rapacity of the new nobility over Church spoils. As Latimer complained to Ridley: "Our nobility will not have that religion

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that hath the Cross annexed to it." But the new teaching, which prosperity had gone far to ruin, revived in the dark hours of persecution. Every burning gained hundreds for the cause for which the victims endured so nobly. And each martyr fire added its light to the Reformation Candle lit by the Oxford Martyrs — by Latimer and Ridley on 16th October, 1555, and by Cranmer, the following Spring, on 21st March, 1556. We are gathered in Oxford to-day, four hundred years later, to pledge ourselves to see that, by God's grace, their Reformation Candle shall "never be put out."

In a remarkable way, the three Oxford Martyrs symbolise, in their respective persons, three chief aspects of the Reformation Movement in England.

Archbishop Thomas Cranmer, as Primate of all England, and also as a very human person, with every man's frailty, stands not only for the whole religious revolution which had swept over the land, but also for the ordinary men and women who so largely composed it. **The Reformation was first and foremost a popular movement.**

Dr. Nicholas Ridley, Bishop of London, sometimes styled "incomparable," was confessedly the leader of English Reform against transubstantiation and the Mass. There was truth in the taunt hurled at him, during his trial at Oxford: "Latimer leaneth to Cranmer, and Cranmer to Ridley, and Ridley to the singularity of his own wit." Though, as his "Brief Declaration" shows, Ridley's penetrating and honest mind found its true strength by "leaning" on the teaching of Christ, and His Apostles, and the Early Fathers. **The Reformation was, in the second place, a movement back to Scriptural and Primitive Truth.**

"Honest" **Hugh Latimer**, formerly Bishop of Worcester, was the greatest English preacher of his own, and, perhaps, of any day. Sir John Cheke, the first Regius Professor of Greek at Cambridge, spoke for the whole land when he said "I have an ear for these preachers, but a heart for Latimer." Ever since, in 1524, Hugh Latimer had

On the occasion when this sermon was preached—Whit Monday, May 30, 1955—large numbers of people from all parts of England came to Oxford to honour the memory of the Reformation Martyrs. A great procession moved from St. John's College to the Martyrs' Memorial, then on to the actual spot in Broad Street outside Balliol College where Bishops Latimer and Ridley and Archbishop Cranmer were burnt at the stake, and thence to the University Church of St. Mary the Virgin. This famous Church was literally packed to the doors and the service was relayed to great crowds which had assembled outside in Radcliffe Square and to the City Church of St. Martin and All Saints, which was also filled. Those taking part included seven bishops and some 200 clergy, in their robes, together with ministers of the Free Churches, the Mayor and Corporation of Oxford and other leaders of civic and university life, and upwards of 2000 laity. The procession and service were organised under the auspices of the Church Society.

turned from being (as he tells us) "as obstinate a Papist as any was in England," to study Erasmus's Greek Testament with Dr. Thomas Bilney, he based all his preaching on the Holy Scriptures. He thus became the recognised exponent both of the Pauline doctrine of "Justification by Faith," for which "Little" Bilney was burnt at Norwich, in 1531, and also of the moral teaching of the Reformation. He was, indeed, the Prophet of the Reformation. More than any other, he popularised the New Learning by his sermons; and even during his examination at Oxford, "Old Father Latimer" would only appeal to "the truth out of God's Book" as the warrant of his faith; declaring his willingness to "embrace the stake" rather than agree to doctrines contrary to "God's invaluable Word." **Thirdly, therefore, the Reformation was a movement that sprang directly from the opening of the Bible by scholars of the New Learning—commentators, translators, and evangelists.**

1, First, then, the Reformation Movement was a Popular Movement.

To discover in England a leading figure of Reform comparable to such giants on the Continent as Luther, Zwingli, or Calvin, one must go back two centuries to John Wycliffe, whose Lollard disciples were still being hunted down, equally with so-called Lutherans, in the reign of that staunch "Defender of the Faith" Henry VIII. At the same time, the movement for Reform evoked, from the first, the championship of the foremost scholars of the day. Thus the introduction of the New Learning into Oxford,

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● THE OXFORD MARTYRS (continued from page 5)

as early as 1497, by the Greek Testament Lectures of John Colet, won an immediate response in the University. Similarly, the visit of Erasmus to Cambridge, which concluded in 1514, was responsible for those gatherings at the White Horse Inn that gained for it the name of "Germany," by reason of the Lutheran proclivities of its donish frequenters. It is significant of the whole reformation movement that the learning of the three Oxford Martyrs so confounded the Bishops and University Doctors sent to examine them, that reasoned argument had, perforce, to be exchanged for baffled cries of "Blasphemy!"

But even more remarkable is the hold that the Reformation took upon the common people. By far the greater proportion of the Marian Martyrs were drawn from the humbler ranks of life; and came, more especially, from the large towns, such as London, where Protestantism had chiefly taken root. In the shuddering hearts of these slaughtered sheep, who yet proved more than conquerors, the moving drama of Cranmer's six craven recantations, followed by the nobility of his death, found a responsive echo; and inspired them, in their dread, to endure as heroically as that gentle and timid sufferer for the truth. This historic Church has witnessed no more memorable scene, than on the day of Cranmer's execution (21st March, 1556). The pillar across the aisle from this pulpit, with its base shorn for the high platform from which the Compiler of the English Prayer Book was publicly to profess his belief in the doctrines of the Papacy, marks, instead, the spot where that hunted and hounded old man, with his flowing beard and his face bathed in tears, turned to bay, and struck the death blow to Roman Catholicism in England. The preacher, Dr. Cole, the Provost of Eton, had concluded his sermon by calling upon the prisoner to declare his true Catholic faith. Whereupon, the author of our incomparable Liturgy knelt down and poured forth his soul in prayer: "Thou didst not give Thy Son unto death for small sins only, but for all the greatest sins of the world; so that the sinner return to Thee, with his whole heart, as I do here at this present." Rising from his knees, the doomed victim impressed upon his audience the gravity of this his last utterance: "I am come to the last end of my life . . . and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up . . . Therefore . . . now is no time to dissemble, whatever I have said or written in

times past." And at that, to the utter consternation of his enemies, he repudiated and renounced his recantation, crying out: "As for the Pope, I refuse him . . . with all his false doctrine; and as for the Sacrament, I believe as I have taught in my book." "Stop the heretic's mouth," shouted the preacher, "and away with him." In the tumult that followed, the venerable Archbishop almost ran, with cheerful eagerness, up the Turl into Broad Street, where the faggots awaited him. There, when the fire was kindled (even as he had promised in St. Mary's) he held his right hand, which had signed the recantations, in the hottest flames, till it was burnt to a stump; crying out, while his voice lasted, "This unworthy right hand." As an eye-witness, a Papist, has recorded, his patience in the torment, and his courage in dying, "matched the fame of any Father of ancient time." And, to-day, we remember with emotion how the triumphant agony of England's first Protestant Archbishop secured that "Protestant Reformed Religion" (as the Coronation Oath defines it) for the Church of England which has expanded into the world-wide Anglican Communion during the four centuries which have elapsed from the reign of Queen Elizabeth I to Queen Elizabeth II.

II. Secondly, the Reformation was a movement back to Scriptural and Primitive Truth.

If Cranmer gave us our Prayer Book Nicholas Ridley recovered for us the Eucharistic doctrine of the Early Church. Transubstantiation was, literally, the "burning" question of the Marian reaction, as the examinations of all its martyrs reveal. Subsequently, in Stewart times, Thomas Fuller, the historian, could complain that it was sometimes questioned whether these sufferers were not almost guilty of suicide, in dying "for a mere formality of the manner of the Presence and of the sacrifice in the Sacrament." And A. L. Rowse, likewise, in his recent "England of Elizabeth," has made no secret of his nausea at the whole libraries of books, in the 16th century, written for and against Transubstantiation, and seeking "to define the unknowable." But Archbishop Laud placed his finger on the spot when he wrote: "Transubstantiation is either a fundamental point, or it is not. If it is not fundamental, why did the Papist put the Protestant to death for it? And why did the Protestant suffer death?"

Eucharistic doctrine is, indeed, fundamental both to faith, and to worship.

It is the touch-stone that determines whether God is worshipped in spirit and in truth, or whether a Church is falling away into superstition and error. To worship the Blessed Sacrament as "He," instead of reverencing "It," to teach that the Consecrated Bread and Wine contain a localised Christ, instead of conveying to the worthy receiver a Presence that is already "in the midst"; this, on Ridley's showing, is "false doctrine" and an "idolrous use." History, too, exposes such a conception as one that inevitably exchanges the Living Christ for a mediatory Church, and a Priesthood that creates the "Victim of the Altar."

Nicholas Ridley, with his reverent conservatism, born and bred in the medieval tradition, and as widely read as any Englishman of his time, began by becoming deeply convinced that (apart from Papal claims) the tenet of Transubstantiation was, in his words, "the main point" of Roman error; and then as soberly concluded that it must be resisted even to the fire. In his task of convincing his friends and confounding his enemies, Ridley was greatly strengthened by an orthodox treatise "On the Body and Blood of Christ" from the pen of a French monk, Ratramnus (or Bertram), the trusted councillor of Pope and Emperor. The importance of the work was its date, which showed conclusively that the consecrated elements were still regarded as symbols only, late in the ninth century. "This Bertram," Ridley tells us, "was the first that pulled me by the ear, and caused me to search both the Scriptures and the writings of the old ecclesiastical Fathers in this matter." Thus Dr. Ridley's "Brief Declaration of the Lord's Supper" represents the first exposition of what our Articles of Religion, and our Prayer Book Liturgy, have subsequently set forth as the Anglican doctrine of Holy Communion.

Our Eucharistic Worship is the purest, the most Scriptural, and also the most Catholic in Christendom. We hold it in trust for the whole Christian Church. Then let us not forget that its primitive and original truth was recovered for us through unspeakable torment. Unlike "Old Father Latimer," Ridley, in the vigorous prime of his manhood, at 53 years of age, could not burn. It is for us to see to it that his agonies did not light the Reformation Candle in vain.

III. Thirdly, the Reformation was a Movement that sprang directly from the opened Bible.

No sermon on the Oxford Martyrs can be more than a variation on the noble theme voiced by Latimer at the

stake: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." If, as we have seen, the wick of the Reformation Candle, with its Gospel flame, is our Anglican doctrine of Holy Communion, the wax of the Reformation Candle is the Word of God; first studied by scholars of the New Learning, and then given to every English man, woman, and child, in their mother tongue.

Latimer, declaring before his judges that he had "ever taken the truth out of God's Book, for his warrant," began the writing of the Sixth Article of Religion, to which the late Dr. A. C. Headlam appended his "Amen," when from this pulpit, as Regius Professor of Divinity in his Bampton Lectures of 1920, he proclaimed that "the fundamental principle of the Church of England is the supremacy of Holy Scripture."

The quite extraordinary feature of the Marian persecution, however, was not their resort to the Scriptures by the leaders of the Reformation; it was the extent to which the hundreds of humble folk, hailed before Bishops and their Commissaries, were yet enabled to hold their own with Doctors of Divinity in scholastic argument on the precise nature of the Sacrament. The explanation is that the English Bible had been in their hands for the past 15 years. They knew it from cover to cover, and so proved the truth of "Honest" Latimer's contention that "a layman fearing God, is much more fit to understand Holy Scripture than any arrogant and proud priest." By a touch of inspiration, the figure of Cranmer in the Martyrs' Memorial, in St. Giles, holds in its hand what is sometimes called the "Great Bible," or "Cranmer Bible." The date inscribed upon it is May, 1541, showing that it represents the fifth edition of Tyndale's and Coverdale's English version, which the Archbishop at long last had procured for the people two years previously. It is estimated that by the end of 1541 no fewer than 20,000 Bibles had left the press; and that in an age when the total population of England and Wales had not yet reached four millions.

William Tyndale was a graduate of this University, and when in 1523 a disputant affirmed to him that men would be better without the laws of God than without those of the Pope, the future translator hotly replied: "If God spare my life, ere many years pass, I will cause a boy that driveth

(Continued at foot of next column)

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**ENGLISH MARTYRS HONOURED
LARGE AUDIENCES ATTEND**

The 400th anniversary of the burning of Hugh Latimer, Bishop of Worcester, and Nicholas Ridley, Bishop of London, was enthusiastically observed by many Australian Church people on Sunday, October 16th (the actual date of the Martyrdoms) and during the preceding week.

The highlight of Reformation Observance in N.S.W. was the 27th Annual Reformation Rally held in the Chapter House of St. Andrew's Cathedral, Sydney, on Friday, 14th September. The programme commenced with a dialogue of Latimer entitled "The Unquenchable Light" which was written by the Rev. G. C. Bingham, Rector of Holy Trinity, Millers Point, and presented by the Christian Theatre Guild.

The first speaker was the Rev. Dr. H. W. Guinness, Rector of St. Barnabas', Broadway, who gave short biographical sketches of two of the lesser known martyrs of Queen Mary's persecution, John Rogers and John Bradford. Canon M. L. Loane, Principal of Moore Theological College, was the second speaker and he concentrated on the Reformed Doctrine of the Lord's Supper as held by Bishops Ridley and Latimer. He pointed out that their approach was not a negative one but an examination of the teaching of Christ as contained in the New Testament made it necessary for them to oppose the popular view of their generation. It was their refusal to accept the Roman teaching on the Eucharist that eventually brought them to their death.

An audience of over 500 filled the Chapter House to capacity, among those present were several clergy and a large number of young people.

On Sunday, October 16, the preachers at special commemorative services at the Cathedral were Canon D. J. Knox and Archdeacon T. C. Hammond. The Dean also spoke on the Reformation at the lunch-hour service on Wednesday, 19th. Special Services were held in many parish churches over the week-end. At St. Stephen's, Willoughby, the Psalm, Prayers, Lessons and Hymns used at Evening Prayer were those used at the Whit-Monday pilgrimage to the Martyrs Memorial at Oxford.

the plough shall know more of the Scriptures than thou dost." God spared him for 13 years, till his martyrdom at Vilvorde in 1536, and his labours abundantly fulfilled his promise. Because of the opening of the Bible, through its translation into the mother tongue, the New Learning in England burst its scholastic bounds, to become the great national revival of religion we call the Reformation. By God's grace the Gospel light of Latimer's candle, with its pure flame of Scriptural and Catholic truth, will never be put out by any "blast of vain doctrine." But it may gutter out, unless England becomes once more "the people of a Book, and that Book, the Bible."

A Reformation convention was held in St. Michael's, Wollongong, from Sunday, 9th to Sunday, 16th October. Meetings were held each evening and the Rector, Archdeacon H. G. S. Begbie, reports good attendances. Speakers at Wollongong were Archdeacon T. C. Hammond, Rev. B. G. Judd, The Dean of Sydney, Rev. G. A. Hook, and Canon M. L. Loane.

In Melbourne a series of lunch hour addresses were held in St. Paul's Cathedral, various speakers taking part. Here also attendances were excellent.

A Service of Holy Communion was held in St. George's Cathedral, Perth, on Saturday, 15th, to mark the Martyrdoms of the two Bishops. The Rev. Walter Spencer, Secretary of C.M.S. in Western Australia, officiated and also preached at a commemoration service on Sunday, 16th, at 11 a.m.

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DR. FISHER'S DILEMMA

THE STORY OF THE SOUTH AFRICAN SCHISM.

The decision of the former Bishop in North Africa, the Right Rev. G. F. B. Morris, to accept election as Bishop of the Church of England in South Africa, and the consequent opinion expressed by the Archbishop of Canterbury that Bishop Morris has put himself "outside the fellowship of the Anglican Communion," brings into sharp relief a problem which has repercussions far beyond South Africa.

The root of the problem is the emergence within the Church of England in England last century of Tractarianism, which was the attempt to graft a new tradition on to the Church in both doctrine and churchmanship. In England (and in Australia) this attempt to restore medieval tradition has never met with any official recognition by way of any change in the Articles or formularies of the Church. The Protestant and Reformed churchman can still claim that his is the true official position of the Church of England. Anglo-Catholics have become a powerful group within the Church and have made their influence felt in circles where their whole position is not accepted, but their tenure within the Church is an illegal tenure, and they are only able to maintain their position by declaring their assent to doctrines and laws which they do not hold and have no intention of keeping. But so entrenched has Anglo-Catholicism become that it is a common cry these days to hear that the comprehensiveness of the Church of England is such as to include Anglo-Catholicism. This may be the case *de facto*, but it is not the case *de jure*. Moreover, there is little or no fellowship in practice between Anglo-Catholics and Protestant Churchmen. There is a comprehensiveness in the Church of England allowed by her formularies, but it is certainly not so wide as to include Anglo-Catholicism.

Necessary to Separate.

The position in South Africa is that the Church of the Province of South Africa was brought into existence through the labours of an extreme Anglo-Catholic bishop of the Church of England in 1870 in order that it might be an Anglo-Catholic church. It was necessary for it to separate altogether from the Church of England in order to do this. But the step was taken.

What of the Church of England in South Africa? When Bishop Gray seceded from the Church of England and with some of his fellow bishops formed the Church of the Province in 1870, a number of congregations in-

cluding some of the oldest and largest in the Cape refused to join the new church. They remained, as they had always been, part of the Church of England. But Bishop Gray's action deprived them of that organisational coherence which was a normal characteristic of church order in the Church of England in England. In other words, they were a group of independent congregations not organised into a diocese under a bishop. Their only bishop was the bishop of Natal, but when he died in 1883 no way was found whereby a bishop could be consecrated for them constitutionally.

Opposed Every Move.

For a number of years the Church of the Province continued to obtain as its bishops men who were consecrated in the Church of England in England, and some of these bishops were willing to give episcopal ministrations (such as confirmation) where desired by Church of England congregations. But the Church of the Province brought this arrangement to an end in 1930 by which time their bishops were being consecrated locally and were therefore no longer bishops of the Church of England.

Since then, although a number of suggestions have been put forward, the Bishops of the Church of the Province have opposed every move to provide the Church of England congregations either with a bishop of their own or with regular episcopal ministrations from outside South Africa. There can be no doubt that the Church of the Province has done its utmost to bring the existence of the Church of England in South Africa to an end and to absorb its congregations into itself. Its doctrine of the Church and of the Ministry being what it is, this is scarcely to be wondered at. Successive Archbishops of Canterbury have not been willing to consecrate a bishop for the C.E.S.A. both because they have been exceedingly sensitive to the opposition of the bishops of the Church of the Province and because they have been unwilling to face the anomaly of having two fully constituted

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"Anglican" churches in South Africa with no connection between them. The last move by the present Archbishop of Canterbury to bring about a reconciliation involved, as have previous moves, the Church of England congregations joining the Church of the Province with certain safeguards. But the move was not acceptable to the C.E.S.A. because it required its clergy to sign the canons and constitution of the Church of the Province and did not guarantee the succession of Evangelical clergy in Church of England congregations. Moreover, such moves have involved the wrong principle of asking congregations to join a church whose doctrines and practices they regarded as unscriptural.

After the refusal of the bishops of the Church of the Province to honour the Silvertrees Agreement in 1933 which would have provided a bishop for the Church of England congregations, those congregations drew up their own constitution and became legally the "Church of England in South Africa." Their action was similar to what has been done throughout Australia in time past in the various States. Their constitution provides, as do our own, for the election of bishops. The difficulty was to find a way to have their bishop consecrated when elected, the English Archbishops being unwilling to offend the Church of the Province, despite the acknowledged rightness of the Church of England's cause.

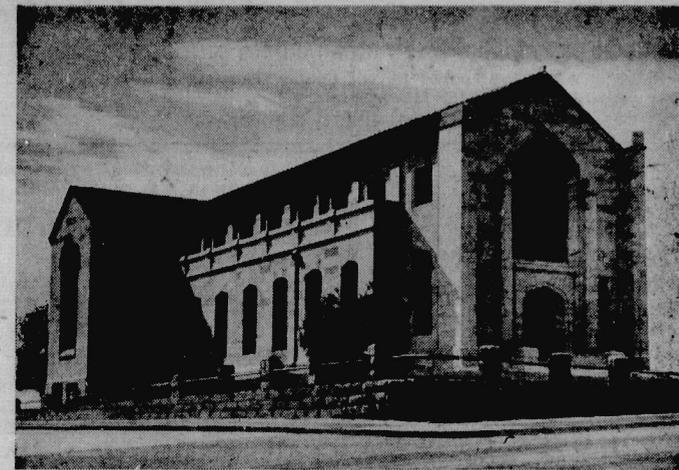
Vague Threat.

Now at last the C.E.S.A. has elected as its bishop a clergyman who is already consecrated, so that there is no need to depend on the willingness or unwillingness of outside bishops to take the unpopular step. The C.E.S.A. is entirely within its rights. It is as much part of the Church of England as is the Church of England in Australia, and the Archbishop of Canterbury has no more jurisdiction over it than he has over the Church of England in Australia. Moreover, since Bishop Morris is doing nothing contrary to the law of the Church of England, the Archbishop of Canterbury has no grounds on which to restrain him from accepting his new appointment or to refuse to recognise him as a true bishop of the Church of England. The Archbishop's vague threat of regarding Bishop Morris as having cut himself off from communion with the see of Canterbury and from the fellowship of the Anglican Communion if he persists in holding his appointment is an expression of Anglican chagrin and impatience at being forced to acknowledge a situation which has brought the skeleton of Bishop Gray out of the cupboard. The Archbishop's threat is, as the lawyers would say, "void for uncertainty."

We have no doubt that Dr. Fisher is acting under strong pressure from the Church of the Province, which has been strangely silent on the matter since Bishop Morris went to South Africa.

We have the greatest admiration for the faithful stand made over many years by the Church of England in South Africa. It has persisted despite severe handicaps,

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OPENING OF NEW ST. PAUL'S CHURCH, CHATSWOOD

One of Sydney's finest and largest new churches for many years—St. Paul's Church of England, Chatswood—will be opened and dedicated on Saturday, November 5.

Four years in erection on a magnificent site at the corner of Fullers Rd., and View St., Chatswood, the new Church will be dedicated by the Most Rev. H. W. K. Mowll, Archbishop of Sydney.

Final cost of the building is expected to be about £50,000, of which more than £29,000 has already been raised.

The entire furnishings of the church have been donated by parishioners and friends. The three-manual pipe organ in the present church is to be rebuilt and installed in the new building.

active persecution and misrepresentation. Because of its lack of a bishop it has been denied the benefit of endowments worth now over a million pounds which have been declared by the courts to belong to it. We believe that the C.E.S.A. has taken the only right and honourable course open to it both in refusing to have any rapprochement with the Church of the Province while that Church has its present Anglo-Catholic character and in now inviting Bishop Morris to become its bishop. We believe that Bishop Morris has done not only a right but an altogether praiseworthy thing in giving the help that was in his power to the Church of England, and we are deeply sorry that the Archbishop of Canterbury, instead of acknowledging the justice of his action, has tried to discredit him.

To-day the C.E.S.A. is a comparatively small but spiritually active Protestant and Reformed Church. The number of European congregations has diminished over the years, owing to the great pressures brought upon some of them to capitulate to the Church of the Province. There remain, however, about 10, mainly in Cape Town and Johannesburg. But the African congregations are developing fast. There are some 60 of these in Natal, and 20 in the Transvaal, not to mention over 100 outstations connected with the Natal mission. The Native membership of the Church in Natal has been roughly estimated at something like 10,000. It is here that the work of Bishop Morris will be most appreciated.

The church was built by Girvan Bros. Pty. Ltd., to the plans of R. Lindsay Little, A.R.I.B.A. It is one of the few churches in Sydney with a rigid-frame construction. The roof is supported by steel principals on concrete columns.

The clergy vestry will be on the north side of the chancel, and two choir vestries downstairs beneath the chancel. Also downstairs will be a large kindergarten room, toilets, organ motor room, and storage space.

In addition to the furniture, a number of stained-glass windows have been donated, though none has yet been installed. The clerestory windows will be mechanically operated from floor level.

The church will seat 400 people. There is a gallery at the west end, designed to seat 50. Underneath the gallery is the entrance vestibule.

A concrete drive now leads right through the church grounds from Fullers Road to View St., passing the main west door of the church. Plans are in hand for effective garden-layout of the grounds.

Parishioners of St. Paul's have made astounding efforts in recent years to pay for the new church. During the last financial year, more than £5,000 was paid off the building, almost all through direct giving. This was in addition to all the normal work of the parish, and to the fact that St. Paul's is one of the most generous churches in Australia to missionary causes.

The dedication service will commence at 2.30 p.m. and refreshments will be served at its conclusion.

Many well-known clergy have served as Rector of St. Paul's, Chatswood. They include the Rev. H. G. J. Howe (1901-15); the Rev. G. H. Cranwick, later Bishop of Gippsland (1915-1917); the Rev. E. Walker (1917-24); the Rev. (now Canon) D. J. Knox (1924-33); the Rev. (now Archdeacon) R. B. Robinson (1933-35); the Rev. (now Canon) R. J. Hewett (1935-37); the Rev. R. C. M. Long (1937-41); the Rev. F. H. B. Dillon (1941-46); the Rev. K. N. Shelley (1946-53). The present Rector is the Rev. Jeffrey Mills.

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● WHAT IS CATHOLIC?

Continued from page 4)

tion which is not found in the Scriptures, so nothing should be required for full fellowship and unity of churches which is not to be found in the Scriptures.

The Lambeth Quadrilateral is often quoted as representing the mind of the Church of England in this matter. But in fact, the latest form of the Quadrilateral put out by the bishops in 1920 after exhaustive investigation does not require episcopacy. It states as the fourth element (in addition to the Scriptures, the Creeds and the two sacraments) which would need "whole-hearted acceptance" for "the visible unity of the church," "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

It is true that the same Lambeth Conference was of the opinion, on practical but not doctrinal grounds, that the Episcopate was the one means of providing such a ministry. But to insist, on the part of the Church of England, that the rule of bishops is an essential feature of God's Church and therefore a *sine qua non* before breaches in that Church can be healed, is a grave error. We may be found to be fighting against God.

● SYDNEY CHURCH FINANCE

(Continued from page 1)

Stewardship of Money.

The heart of Mr. Walker's address was his insistence on the necessity of teaching the Scriptural principles of the stewardship of money. The key was the principle of giving a set proportion of one's weekly income to the work of God. Mr. Walker commended the "modern tithing" of 5%. The church should not rely in this matter on outside organisations, but should learn the "know-how" themselves. He quoted the examples of the Bishop of North Queensland who was using freely and successfully the methods and literature of the Diocese of Long Island, New York. Two Baptist churches in Sydney recently sent one of their ministers to America to learn their methods which they are now successfully operating back in Sydney.

Deaconess Gwen Banks, Sister Margaret Dean and Miss Margaret Thomas have been accepted for outback service with the Bush Church Aid Society and will shortly leave Sydney to begin their work. A farewell service has been arranged in St. Andrew's Cathedral, George St., Sydney, on Monday, October 31, at 7 p.m.

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CORRESPONDENCE

GENERAL SYNOD

Dear Sir,

I draw your attention to a serious omission on page 5 of the current issue of the "Australian Church Record."

You state that "the suggestion of the Archbishop of Perth that the motion" (commending "The Anglican") "should be withdrawn was loudly clapped in all parts of the house."

Owing to the understandable pressure of space upon your columns, the following further facts were not mentioned.

First, the Archbishop of Perth made his suggestion contingent upon Dr. D. B. Knox withdrawing his own long motion in praise of the "Church Record." Second, Dr. Knox did immediately agree to withdraw the motion—wisely, in my view. Third, the chief opposition to the Bishop of Armidale's motion on "The Anglican" came from a senior member of the Board of Management of the "Church Record," Archdeacon R. B. Robinson. He not only opposed the original motion, but also the amendment by the Rev. J. R. L. Johnstone.

It may be doubted whether Dr. Knox's motion would have commanded the support of a majority of the Synod. It was obvious that the attack upon "The Anglican" by a member of your Board might have provoked a reply in similarly strong terms. It was obvious that, in the President's own words, "feelings are running high," following the attacks made upon "The Anglican." And it was obvious that the debate, had it continued, might have resulted in even more hurtful and unkind things being said—especially if Dr. Knox's motion concerning the "Church Record" had come on.

Since the proceedings of the Synod had for nine days past been marked with a spirit of friendliness, I for one agree that something like a dog-fight at the end of the Session would have been unfortunate.

That the Archbishop of Perth's suggestion was applauded, in short, was due not to any lack of approval and support of "The Anglican" by the Synod, but to the distaste with which Archdeacon Robinson's speech had been heard and the desire to avoid the kind of storm which would have resulted had Dr. Knox's motion not been withdrawn. "The Anglican" had no need of support in the form of the motion by Bishop Moyes or the amendment by Mr. Johnstone, much though we appreciate their kindness, for all save seven members of the General Synod are, to the certain knowledge of my staff, regular readers of "The Anglican" in any case.

Yours, etc.,
FRANCIS JAMES,
Managing Director,
"THE ANGLICAN."

(Mr. James' charge that we made a serious omission in our brief report is ill-based.)

It is clear that the contention which led to the Archbishop of Perth's suggestion was due entirely to the Bishop of Armidale's motion commending the "Anglican." Dr. Knox indicated when giving notice of his motion that he did so because the Bishop of Armidale had already given notice of a

motion commending the "Anglican." The contentious debate concerned the "Anglican" only. The only reference made to the "Record" was commendatory, when the Bishop of Newcastle stated that he intended to support the motion on the "Record" and that he hoped members of General Synod read the "Record." (We might complain that the "Anglican" was guilty of a "serious omission" in failing to mention this fact!)

Mr. James is entitled to his opinion as to the reason for the applause which greeted the Archbishop of Perth's suggestion that the motion then being debated concerning the "Anglican" should be withdrawn. The fact is that the withdrawal of the "Record" motion was incidental to the withdrawal of the "Anglican" motion, and an act of courtesy.

With great respect, Bishop Moyes was ill-advised, in our judgment, to attempt to secure the support of General Synod for an unofficial paper like the "Anglican." Subsequent events proved we were right.

We are informed by Archdeacon Robinson that he was not opposing Mr. Johnstone's amendment.—Ed.)

TEACHING ON BAPTISM.

Dear Sir,

Might I congratulate Mr. Robinson on his extremely informative and clearly written series of articles on the subject of Baptism. Sydney.

They had the two-fold merit of lucidity and faithfulness to the Scriptures which should be sufficient to commend them to a wide range of readers.

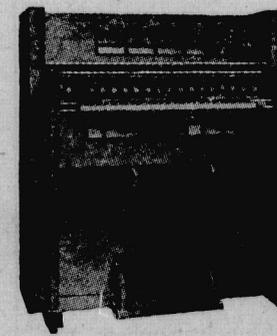
There is a noticeable lack of teaching on this Sacrament in the Church of England to-day which is having, I believe, three very serious consequences: (1) The Sacrament is being abused in the case of those large numbers of people who bring their infants to Baptism on the Sunday afternoon but who have no knowledge of the meaning of the Sacrament. This is serious because it means that both clergy and laity alike are "sitting lightly" to the revealed character of God so strikingly displayed in the Prayer Book service of Infant Baptism. (2) Many young people in the Church have almost given up hope that the Church of England has any reply to make to those who reject the practice of Infant Baptism as unscriptural. Hence we not infrequently meet young people from the Church who have been "rebaptised" in the Baptist Church as professing believers. This is a lamentable state of affairs. (3) Ministers of the Gospel are denying themselves a very powerful point of appeal in their presentation of the Gospel to their congregations. If most of the people present Sunday by Sunday have been baptised then they have received the very sign of the unmerited favour and grace of God which demands a personal response from them. Yet how often do we hear an approach of this kind used?

(Yours, etc.,
BRUCE L. SMITH.

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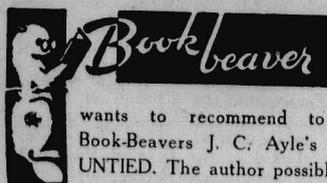
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Mr. R. J. MASON (Hon. Secty.), 18 Wellesley St., Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

Mr. David Rodda, en route to Central Tanganyika, spent Saturday, 15th October, in Perth, where he met several C.M.S. supporters at the home of Rev. and Mrs. W. Spencer and then visited a League of Youth meeting before rejoining the "Strathnaver" to continue his journey.

The death has occurred in England of **Prebendary H. W. Hinde**, at the age of 78. He was for many years Vicar and Rural Dean of Islington and later Principal of Oak Hill Theological College and for a short time Acting Principal of the London College of Divinity. Prebendary Hinde visited Australia shortly before the war. The Rev. T. G. Mohan writes.

"The passing of Prebendary Hinde takes from us a great Evangelical, perhaps the greatest of his day. He will be remembered by most church people as the leader of the Evangelicals in the Church Assembly and for his share, with the late Lord Caldecote and the late Lord Brentford, in the opposition to the 1927-28 Prayer Book. He was a man of commanding personality, an obvious leader, a man of deep devotion and severe self-discipline. His preaching was both original and thoughtful; he always got to the root of the matter."

The Secretary of the Church Pastoral Aid Society of England, the Rev. T. G. Mohan, M.A., has been invited to visit Sydney next year in connection with the centenary of the Home Mission Society.

The Dean of Sydney has been granted three months' leave of absence to return to England with Mrs. Pitt who is convalescing after a serious illness. We wish her a speedy recovery.

News has been received of the death of **Canon A. R. Pittway**, a missionary of the C.M.S. in Kenya. Canon Pittway had been in East Africa for many years in connection with C.M.S. in England and was well known to a number of Australian Missionaries in Nairobi and other parts of Kenya. He died in England while on furlough.

The Rev. B. Gook, the newly-appointed Diocesan Missioner for the Diocese of Sydney, arrived recently and was welcomed at the Sydney Church House on Saturday night last. Mr. Gook was able to meet a number of clergy and laity at the recent Synod.

Bishop F. O. Hulme-Moir has been on a visit to Sydney in connection with General Synod and the Sydney Diocesan Synod. He left by the Monowai on Friday last on his return to Nelson. The Bishop was warmly received by his many friends while in Sydney.

We regret to record the death on October 19 of **Miss Beatrice I. Hassall**, for many years a missionary of the Church Missionary Society in Palestine and the Sudan. When Miss Hassall first went to Palestine in 1899 she was the 15th missionary to be sent out by the N.S.W. branch of the C.M.S., and the third to Moslem lands. When fighting started in Palestine during the First World War, she transferred to the Sudan. After retiring in 1938, Miss Hassall lived for some time at Austinmer, and then went to Seven Hills, where she lived for many years. The Archbishop of Sydney gave the address at the funeral service in St. Andrew's Cathedral on October 21.

The Australian Church Record, October 27, 1955

A Wonderful Ministry.

THE REV. A. R. EBBS, M.B.E.

A more generous-hearted man than the late Mr. Ebbs would be hard to find. Anything that gave promise of helpfulness to his fellow men immediately had his interest. Though his interests were so wide yet always and in all things he put spiritual things first.

He owed much to a godly mother, an Irish lady, for Mr. Ebbs was born under the shadow of the Wicklow Mountains not many Irish miles from dear, darling, dirty Dublin. In Australia.

At seven years of age he landed at Glenelg, South Australia, with his mother, five brothers and a sister.

About ten years later when in the service of a Bank, he was transferred to the head office in Melbourne. Of his experience at that time Mr. Ebbs has written, "I was led to link up with St. Clement's Church, Elsternwick, of which a very godly Evangelical was the rector. One evening in his study he led me to make a full and glad surrender to Jesus Christ as my Saviour and my King."

Whilst working in the Bank in Melbourne I was convinced that the call had come to me to enter the Ministry. I went at once to see the Venerable Archdeacon Henry Langley (afterwards the first Bishop of Bendigo). He accepted me there and then and introduced me to Bishop Goe... Let me say here that the Christian ministry is the grandest service in the world for those who are called of God to enter into it. A Striking Conversion.

We would like to give here in Mr. Ebbs' words an incident that happened at Footscray, an industrial suburb of Melbourne, about four years after he left the Bank, to give full-time service in the church. "Two police officers came to me one day and said: 'We want you to assist us with a man who is a menace to us and a danger to the community. He gets hopelessly drunk every Saturday afternoon and it takes three or four men to arrest him. We bet you 5/- you cannot change him.' 'Right,' I said. 'I accept the bet. I cannot do it, but God can.' Next morning a few of our women were gathered in a private home for a daily prayer meeting for one hour for his conversion. Within three weeks he came to see me. He said he was desperately sorry for himself and wanted to change his whole life. I shall never forget those few minutes of prayer together, during which he was converted by God the Holy Spirit. He has never looked back. He attended church two or three times every Sunday. He was confirmed and came regularly to Communion. He loved coming to an open-air meeting on Saturday evenings in the main street to speak and to tell the people of the marvellous deliverance which God had given him."

Later Years.

Of Mr. Ebbs' long and faithful ministry perhaps the most fruitful years were the 18 that he spent as Secretary for the C.M.S. in Victoria and the 24 as Rector of St. Matthew's, Manly.

While with the C.M.S. he selected the site on the Roper River for the first mission of that Society to the aborigines of the Northern Territory, and did much to develop the work in the North.

He twice visited South Australia and helped forward the formation of a separate Branch there.

He also had a hand in the founding of Ridley College, Melbourne.

With the help of three leading laymen he

The Australian Church Record, October 27, 1955

PRIMATE'S WIFE LAUNCHES SAILING BOAT.

On Saturday, October 1, Mrs. H. W. K. Mowll visited the International Students' Hostel at Drummoyne to launch a 16ft. sailing boat "Cobbers."

Mrs. Mowll delighted everyone with a most amusing speech before the launching. This little ceremony was the final event of the International Garden Party. Some 250 guests, including members of General Synod and Asian Diplomatic Representatives, enjoyed afternoon tea on the lawn, followed by a short programme from the boy choristers of St. Andrew's Cathedral.

The Primate outlined some of the main needs of the centre, including the need for expansion. He referred to the fact that students from 17 countries had lived at the Hostel during the three and a half years of its existence. After this some of the students sang a number of Asian songs.

CLERGY BENEFIT BY BETTER INVESTMENTS.

As a result of the new investment policy adopted by the Finance Committee of the Governing Body of the Church in Wales, the Church's income has been increased by nearly £50,000 a year. This was stated at last week's meeting of the Governing Body at Llandrindod Wells.

After purchasing Bush House, London, in February, the Church in Wales re-vested a further £2,500,000 in ordinary shares and leasehold properties. Among the purchases was Kern House, a leasehold property in Kingsway, London, at a price stated to be between £200,000 and £250,000.

THIRD COADJUTOR FOR SYDNEY?

The Archbishop of Sydney, in his Synod Charge, referred to his need of a third coadjutor bishop, who should be a "younger man to help with the increasing pressure of diocesan work," but added "the committee appointed to go into the matter found that there was no money available."

The response of Synod was immediate. Notice was given of two motions proposing an assessment on the parishes for this purpose. It was clear that Synod endorsed the suggestion of a third bishop and that money would be no barrier.

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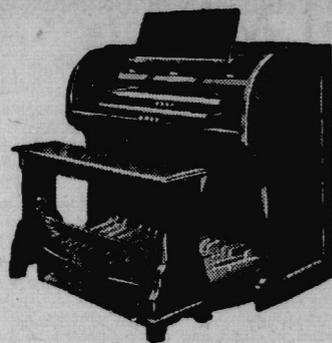
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The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Useful correspondence courses may be had.

Past students are working with many societies, including the C.M.S.

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NEWS IN BRIEF

C.M.S. SUMMER SCHOOL.

The C.M.S. 46th Summer School for Victoria will be held at the National Fitness Camp, Mt. Evelyn, in the Dandenongs, from January 5 to 11, 1956. The Chairman will be the Right Rev. P. W. Stephenson, formerly Bishop of Nelson, and the Bible Readings will be given by the Rev. Graham Delbridge, Rector of Holy Trinity Church, Adelaide.

The "Camp" was formerly St. Mark's Holiday Home, and provides comfortable accommodation for between 70 and 80 people. A swimming pool, tennis court and hiking provide facilities for recreation. Prospectus may be had from the C.M.S. Office, Cathedral Bldgs., Melbourne.

ANGLICAN-PRESBYTERIAN CONVERSATIONS.

Resumed conversations between delegates appointed by the Archbishop of Canterbury in accordance with Resolutions passed by the Convocations of Canterbury and York, and delegates appointed by authority of the General Assembly of the Church of Scotland were held in Edinburgh from September 26 to 29. Appointed representatives of the Episcopal Church in Scotland and of the Presbyterian Church of England were also present as full members of the conference.

ASSISTANT BISHOP FOR TASMANIA.

Archdeacon W. R. Barrett recently appointed as Assistant Bishop of Tasmania will be consecrated in St. David's Cathedral, Hobart, on St. Thomas' Day, by the Primate of Australia, the Most Rev. H. W. K. Mowll.

Archdeacon Barrett was born in New South Wales, and obtained B.A. and M.A. degrees at the University of Sydney in 1915 and 1933 respectively.

He was ordained deacon in 1916, priest 1917. In 1916-17 he was Assistant Curate of St. John's, Launceston.

He was Vicar of Penguin 1918-21, and Rector of Queenstown 1921-24. From 1924-29 he was Rector of Cressy and Warden of St. Wilfrid's College.

From 1929-49 he was Warden of Christ College. From 1935 till 1953 he was Canon-Chancellor of St. David's Cathedral, Hobart.

Archdeacon Barrett was appointed Archdeacon of Hobart in 1942.

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BOOK NOW FOR 1956.

CHRISTIAN "PIONEERS" IN INDIA.

Tribute to the contribution Indian Christians have made under missionary leadership to the building of India as a nation was paid by K. Chengalroya Reddy, Minister for Production. The Cabinet member was the key speaker at the second All-India Conference on Economic Development sponsored by the National Christian Council of India and attended by delegates from all parts of the country.

"Yours is a fit body to help the government in its new five-year plan for the economic uplift of our millions of countrymen," Mr. Reddy said. "Indian Christians in the past were pioneers in such activities, offering both experience and trained personnel, and their work among the poorer people of the country provides them with a knowledge that enables them to offer good counsel to the government."

CHRIST CHURCH, ST. IVES.

On Saturday, 15th October, His Grace the Archbishop of Sydney set the foundation stone of extensions to the Church Hall at St. Ives. Post war increase of population has made the existing building too small to meet the needs of this growing community.

The extensions double the size of the present church hall and also include a kitchen and basement which will be used as a Kindergarten. The offertory laid on the stone was over £600.

ST. JAMES', CARLTON.

The Annual Fete at St. James', Carlton realised £754. All the money received will go towards the repayment of the debt on the new Church. Generous giving on the part of parishioners has been a feature in the parish as only a few weeks previously worshippers gave £220 on their Freewill Offering Sunday.

CHURCH HISTORICAL SOCIETY

The organisers of the Church of England Historical Society extend all-clerical and laymen and women—an invitation to attend the inaugural meeting to be held in the Rectory of St. Stephen's Church, Newtown, at 7.45 p.m. on Friday, November 4.

The organisers are the Rev. J. S. Buckman, Rector of St. Stephen's, and Messrs. G. A. King and P. W. Gledhill, members of the Royal Australian Historical Society.

The Archbishop of Sydney, Dr. H. W. K. Mowll, has accepted an invitation to become the Patron of the Society. In a letter to Mr. King, who suggested the formation of the Society, His Grace says he hopes "that the society will be able to foster increasing interest in the history of our Diocese."

Already many members have been enrolled, and these, with others who join up to the time of the meeting on November 4, will be regarded as foundation members.

Mr. King (care of The Rectory, St. Stephen's Church, Newtown) will be pleased to supply further information to those interested.

KATOOMBA CONVENTION.

The Katoomba Convention will this year be held on the new site acquired by the Trustees. The date is Dec. 25 to Jan. 2. Archdeacon Robinson will preside. The speakers will include Canon Loane, the Rev. G. H. Morling, Rev. H. J. Whitney, Rev. Dr. Cato and others.

Classified Advertisements

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LADIES! The G.F.S. Hostel, 29 Arundel St., Forest Lodge, Sydney, will accommodate guests from 26th December, 1955 to 11th February, 1956, inclusive. For bookings apply The Warden.

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A.S.C.M.

The Australian Student Christian Movement is seeking a successor to the Rev. Frank G. Engel, who has been its General Secretary over the past six years. It is hoped that the new appointment might take effect in May, 1956, or at any time during the following twelve months. This latitude is suggested in the light of the fact that suitable applicants will require some time to make the necessary adjustments. Applications will be welcomed from graduates of about 28-35 years who have had the essential recent contact with students. The Headquarters Office is in Melbourne. Details regarding salary and terms of appointment may be obtained from the Chairman of the ASCM, Dr. T. H. Coates, ASCM, 182 Collins St., Melbourne, C.I. The closing date is October 31.

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For further particulars, apply to the Headmaster, The Rev. M. C. Newth, B.A., Th.L. (Minor Canon of the Cathedral). Tels.: MA 7836; BM 3774; JW 3094; LF 4868.

Dr. Fisher Denies that Church of England is Seeking Reunion

"We are not trying to make terms with Protestant denominations, nor indeed to bring about, in any foreseeable future, reunion with any one of them in any organic body," said the Archbishop of Canterbury in addressing Convocation this month.

The Archbishop had been asked to say something in his Presidential address to allay the alarm and uneasiness which had been caused in some circles over the recent South India decisions of the Convocations.

Dr. Fisher also said: "We have no intention whatsoever of abandoning any true part of our Catholic heritage. We have no inclination at all to any kind of what is called Pan-Protestantism . . . The most obvious feature of the whole process has been the unwavering adherence of the Church of England to the principle of episcopacy and all that flows from it as this church has received the same."

tions of the task on which they were engaged could be seen. He had rejected any idea of betrayal. He would also reject any idea that this ecumenical process bred indifference amongst ourselves or in others. On the contrary all the evidence was that out of this process each Christian body engaged in it had become more conscious of its special traditions and of its responsibility to preserve all of truth contained in them. "The really significant fact in all this is the great expansion of the area of Christendom wherein the essential truths of the Church's nature, structure, faith, worship, and ministry which make up the true Catholic heritage are coming to be understood and practised and lived by. And to this increase the Church of England by its faithful witness has made and is making a great contribution."

"We Remain Ourselves."

"What we are trying to do is to increase our friendship and fellowship with all Christian bodies who so sufficiently share our beliefs as to make conversation intelligible between us, and then without weakening any true and necessary part of our Anglican tradition to make our relations with these bodies as close as the conditions, theological and ecclesiastical, permit us to do. But we remain ourselves, and they remain themselves still, divided indeed, but allies rather than enemies in Christ."

The Archbishop's final point was that if by such considerations as he had suggested fear could be cast out, then the true propo-

REFORMATION ISSUES.

This issue of the "Record" each year is usually a special Reformation issue. In view of the 400th anniversary of the death of Ridley and Latimer on October 16 this year we have included special material on the Reformation in both our October numbers. The historic address by Bishop Christopher Chavasse of Rochester, printed in this issue, is available in attractive booklet form at the Church Record Office, price 2/6.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—

Mr. D. H. Standen 5/-; Mr. L. Bear 5/-; Mrs. K. O. A. Loane 5/-; Anon. 5/-; The Rev. G. Ransford 10/-; Mr. J. E. Robinson £2/5/-; St. Stephen's, Willoughby £1/2/3; Mr. D. G. Doherty 5/-; Miss D. Hall 4/3.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

October 30. 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.

November 1. All Saints' Day.

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

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

November 6. 22nd Sunday after Trinity.

M.: Ezek. 34, 1-16; Luke 14, 25-15, 10; or 2 Pet. 1, 9

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

November 13. 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; or 1 Cor. 13.

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