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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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Evangelical Churchmen in South Africa

(By the Rev. Philip E. Hughes.)

For a long time now there has been a close bond of fellowship between the Sydney Diocese and the Church of England in South Africa. It is beyond doubt most fitting and desirable that this Christian spirit of goodwill and co-operation should continue to flourish. Owing to peculiar local circumstances the Church of England in South Africa is in a very important position to-day from that of the Sydney Diocese, and the former is to the latter very much as a "strong brother" looks to a "stronger brother" for encouragement and support. A brief outline of the state of affairs in South Africa will help to make this relative situation clear.

South Africa's first Bishop, Robert Gray, was appointed in 1847, the same year in which the Bishopric of Sydney was constituted, though Bishop Brough, who then became Bishop of Sydney and Metropolitan of Australasia, had for the preceding eleven years been Bishop of Australia. Thus Australia anticipated South Africa by just a few years in the obtaining of its first Bishop. Previously, and in both countries, Church of England congregations had been firmly established amongst the British settlers and ministered to by Colonial Chaplains. Bishop Gray was a man of great energy and vision, and from the moment of his arrival in Cape Town in 1848 devoted himself vigorously to the development of this vast new diocese. He came, however, as an ardent Tractarian or high churchman, and it displeased him to find that the churchmanship of the Cape Province was prevalently "Anglo-Catholic" in character and that his views were by no means generally popular. As the years went by, Bishop Gray found the ties with the home-country increasingly irksome, and several adverse decisions of Her Majesty's Privy Council, coupled with the lack of practical sympathy

generally on the part of the English episcopacy towards his headstrong career, finally led him to take the step, in 1870, whereby he snapped those ties and formed his own separate organisation, which he called the "Church of the Province of South Africa."

The Evangelical congregations, who had staunchly maintained their loyalty to the Protestant and Reformed faith from years long before the appointment of Bishop Gray, were, as was to be expected, unwilling to sever their bond with the Church at home in order to join an organisation whose ecclesiastical emphasis was so different from that which they cherished. Few in numbers though they were, they chose rather to continue their identity as the "Church of England in South Africa." Their small numerical strength was of course due to the fact that, in extending the Anglican Church, Bishop Gray had pursued a policy of appointing Anglo-Catholic clergy to such an extent that by 1870 he had succeeded in building up a work which was predominantly Anglo-Catholic in character. It was for this reason too that, in districts where there was no Evangelical church many who were at heart and by upbringing devoted members of the Church of England reluctantly sought a spiritual home in other more Evangelically minded denominations outside the ranks of Anglicanism. However, the Evangelical Church of England congregations were not lacking in vitality and happy unity inspired by their common loyalty to the doctrines and practices of the Reformation, as enshrined in the Book of Common Prayer. Despite the experiencing of many difficulties and trials, they battled on cheerfully as a faithful "remnant" refusing to allow the candle of the Reformers to go out.

To-day the Church of the Province of South Africa is an extensive organi-

sation comprising no less than fourteen dioceses. It is permeated with Anglo-Catholicism and the excesses of ritualism which accompany it, and it sanctions teachings and customs which can only be described as distinctively Roman. The Church of England in South Africa, still a relatively small body, is, by a great injustice, denied the right so clearly belonging to it of having its own Bishop. This is all the more deplorable in view of the fact that in 1933 a concordat known as the "Silvertrees Agreement" was drawn up as the result of the amicable consultation of delegates representing both Churches, whereby it was agreed that the Church of England in South Africa should have its own Bishop. The chairman of these meetings was Dr. Phelps, who was then Archbishop of Cape Town, while Dr. Chambers (an Australian), who was then Bishop of Central Tanganyika, was present in a mediatorial capacity. Yet the regrettable fact is that the "Silvertrees Agreement" has never been honoured. To put this Agreement into effect would provide an immediate solution to the South African Church problem.

But, although it has no Bishop of its own, the Church of England in South Africa is a unity, constitutionally governed by its annual Synod, with a Vicar-General as its ecclesiastical head—an office which will continue necessary until such time as it has its own Bishop. The Vicar-General has not, of course, the powers of a Bishop to ordain and confirm. However, candidates who have been prepared for confirmation are admitted by him to the Holy Communion, in accordance with the rubric at the end of the Confirmation Service which instructs that those who are "ready and desirous to be confirmed" may be "admitted to the Holy Communion." These candidates are confirmed whenever the visit to South Africa of a sympathetic Bishop affords an opportunity. The last occasion of this nature was near the beginning of 1948 when your own Archbishop and Primate of Australia, Dr. Howard Mowll, and Bishop Frank Houghton, the Field Director of the

China Inland Mission, who is also well known in Australia, both independently visited South Africa and confirmed some hundreds of candidates—European, African and coloured—who were awaiting the ministrations of a friendly Bishop. Such gracious acts are naturally the source of much encouragement and inspiration to Evangelical Churchmen in South Africa.

(To be continued)

[The writer of the above article is an Australian by birth, an honours graduate of the University of Capetown, a Bachelor of Divinity of the University of London and now Senior Tutor and University Lecturer in the Bible Churchman's College, Bristol, England. Ed.]

THE DECLINE IN CHURCH-GOING.

A committee of the Synod of the Diocese of Newcastle appointed to consider the causes of the decline in church-going presented its report to the recent session of Synod. The Bishop in his address dealt with the question at some length. The Bishop's concluding words were:

"The darkness in which so much of the world now lies is perhaps to be thought of not as that which follows the sunset, but rather as that which precedes the dawn. The period of recession may be over; the new period of advance may have already begun.

What can we do to hasten this advance, to increase the number of Christ's partisans, to recall to His colours those who have deserted Him? He himself has indicated the only way: "I, if I be lifted up, will draw all men unto Me."

The truth of that assertion has been manifested time and again. Wherever and whenever the person of the Incarnate, Crucified, Risen, and Ascended Lord has been faithfully shown forth, it has never failed to exercise its ancient magnetism. But it must be shown forth not only with our lips, but in our lives. Our witness must be the witness of sacrificial living. The

sceptical world applies to Christ's mystical body, the Church, the same test which the sceptical Thomas applied to the Body in which He rose from death: "Except I see in His hands the print of the nails, I will not believe."

Secularising the Gospel.

In the light of such considerations it is in my view, profoundly to be regretted that a tendency of an almost exactly opposite kind should sometimes manifest itself in the Church. It is the tendency to secularise the Christian message; to substitute for the everlasting Gospel a programme of social reform; to attach the epithet "Christian" to things and movements rather than men to whom alone it can rightly be applied; to suppose that you can create a society which has a virtue of its own quite independently of the virtue of its members. All such suppositions are fallacies. They confuse the ideal of the welfare state with the ideal of the Kingdom of God. But the two ideals do not admit of any such confusion. A society is not Christian because it provides its citizens with free education, free medicine, and a pension at sixty-five. A Christian Society would be one in which there was unimpeded opportunity for the exercise of the Christian virtues and in which full recognition was accorded to man's essential dignity as the child of God and the heir of everlasting life. The advocates of the welfare State are not seeking the same objectives as we who claim to be the partisans of Christ. Their work may be important and beneficial and we must be careful not to underestimate it. But it still remains true that "they do it to obtain a corruptible crown, but we, an incorruptible."

The Call to Us All.

I am not for one moment suggesting that Christianity is unconcerned with questions of social justice or secular

reform. I hold it to be beyond dispute that civilisation has made its greatest progress under the leadership of Christian nations. The Christian religion ought certainly to inspire those who profess it with zeal for the removal of injustice and the amelioration of all the conditions of human life. But let us beware lest in our zeal for these temporal causes we lose sight of the eternal. By concentrating their attention overmuch on questions of social reform Christians can only too easily propagate the very error they are pledged to overthrow, by encouraging the belief that man really can live by bread alone providing he has enough of it. It is not by such means that we shall arrest the decline in Church-going and recall men to the standards of Christ, but only by the method which He Himself prescribed, and of which I remind you once more: "I, if I be lifted up, will draw all men unto Myself." That is the method we must all follow. Without that no improvements in organisation will be of any real avail. It is for us of the Clergy to determine, like St. Paul at Corinth, to know nothing amongst those to whom we preach save Jesus Christ and Him crucified. It is for you of the laity to bear witness to Him by your manner of life, and not least by your own personal regularity in attendance at public worship. It is for us all, clergy, and laity alike, so to conduct ourselves in all the relationships of life that men may take knowledge of us that we have been with Him, to let our light so shine before men that they may see our good works and glorify, not us, but our Father which is in heaven."

HELP RECEIVED.

The Members of the Board of Management are most grateful to the following for subscriptions for Missionaries on Active Service and also others:—Mrs. Byrne, Mr. H. E. A. Knox, Miss Watkins, and "A Friend." They also wish to thank Mr. R. Brain for his donation of £1 7s. 6d.



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AMAZING OPENING TO BRYAN GREEN MISSION.

(From the Rev. T. W. Thomas, Vicar of St. John's, Camberwell, Vic.)

The three weeks visit to Melbourne by the noted English preacher and missionary, Canon Bryan Green, Rector of Birmingham, commenced on Sunday, June 24th, at St. John's, Camberwell. At the Morning Service His Grace the Archbishop of Melbourne commissioned Canon Green for his eight-day mission to the Camberwell District and for his work in Melbourne, the Vicar of the parish, the Rev. T. W. Thomas, formally presenting the Canon to His Grace as the missionary-elect.

St. John's church, which has normal accommodation for about seven hundred and fifty people, was packed, with a number of extra pews and chairs added for the occasion. The service was broadcast over Station 3LO, and the address was delivered by the missionary. The real problem came at night when the church was stormed by about twelve hundred people. The Missioner, who had faced such problems many times before was unperurbed, and invited people under thirty to come forward and occupy the chancel. In a few minutes there were young people sitting in the choir stalls, on the chancel floor, on the steps of the lectern and the pulpit, even on the cushions at the communion rails, and, as well, two hundred people were diverted to the parish hall where amplifying equipment had been set up.

This set the pattern for the rest of the week. Next morning several hundred chairs were procured and packed into every available corner of the church, and for the duration of the Mission, which ended the following Sunday evening, July 1st, eleven hundred people packed the church nightly. There were also two afternoon services for women at which between eight and nine hundred were present each time. So great were the crowds that it was decided to duplicate the final Mission service. This was held at three o'clock and again at seven o'clock on Sunday, so that the final address of the Mission was heard by well over two thousand people.

At the Moorhouse Lectures it was a similar story. These were delivered by Canon Green on the subject of "Practical Evangelism" at ten past one on six successive week days. These lectures are usually delivered at Evening to about fifty to one hundred

people. This time they drew one thousand people the first day, but on each successive day some fifteen hundred people were present. It was an amazing sight to see such large crowds listening absorbedly to an exposition of what is admittedly a technical subject. It is a tribute to the considerable gifts of the lecturer that there was no diminution of the crowd even when it became evident that these were not popular addresses but technical studies on a subject of interest primarily to clergy and members of the Christian inner circles.

What of the Missioner himself? He is a vital personality with an infectious smile, and he does not look within ten years of his fifty years. As with all great missionaries his work is based upon his undoubted gifts of personality but his constant endeavour is to induce his hearers to look away beyond him to the Lord and Master he serves with such unflagging zeal. He eschews emotionalism and by the use of a very good mind indeed presents the Gospel as an inescapable challenge. As a vestryman said to the writer, "I took it in my stride for the first two or three nights, but in the end it gets you, it is inescapable; he pins you down." His initial impact on people is tremendous and is of the utmost importance, for they feel they must come back to hear more. This he regards as important, for he likes his hearers to attend as many of the mission addresses as possible and pours a measure of scorn on the mere sermon taster. His powers of penetration and of analysis of the human soul leave no hearer unscathed. He is of great singleness of purpose and utterly tireless. No engagement seems to him too trivial, provided it will subserve the major purpose for which he has come.

He is at present engaged in a brief mission at the University of Melbourne under the auspices of the Student Christian Movement, and on Sunday next will commence an eight-day mission to the Diocese of Melbourne at St. Paul's Cathedral. The prayers of our readers are asked for this venture and specially for the mission which will commence in St. Andrew's Cathedral, on Sunday, July 22nd.

CANON GREEN SYDNEY MISSION.
JULY 22nd to 29th.

PROGRAMME.

July 23, Monday to Friday, July 27, inclusive: "The Faith that can change the world."

Lunch-hour addresses on this subject, 1.15 p.m. to 1.45 p.m. each day in the Sydney Town Hall, and Evening Address at 7.30 p.m. in St. Andrew's Cathedral.

July 28, Saturday. — Monster Youth Rally at 7.30 p.m. in the Sydney Town Hall.

July 29, Sunday. — 9.30 a.m., Commonwealth Broadcast, 2FC, 11 a.m. and 7.15 p.m., St. Andrew's Cathedral.

Canon Green has four times toured the United States of America speaking to large audiences. Canon Green is Rector of Birmingham and for ten years was vicar of Holy Trinity, Brompton, London.

Pray and work for the Mission.

SCHOOL FOR EFFECTIVE EVANGELISM.

Canon Bryan Green will give addresses entitled "School for Effective Evangelism" at CENEV Auditorium, 201 Castlereagh Street on the 18th, 19th and 20th of July. The Sessions will be held on these days at 4 p.m. and 6.15 p.m. An invitation to all Clergy, Church workers and others who may be interested. His addresses will be a condensation of his Moorhouse Lectures and the subjects in their order of presentation will be as follows:—

18th July—

- (1) Evangelism and Conversion.
- (2) Evangelism and the Local Church.

19th July—

- (3) Evangelism and Preaching.
- (4) Evangelism and the People.

20th July—

- (5) Evangelism and the Individual.
- (6) Evangelism for the Child, the Laity and the World.

"The Church Universal and Local," A. M. Stubbs. 6/.

"How We Got Our Prayer Book," Bishop Drury. 6/.

"Christianity in Christ," Dr. Griffith Thomas. 10/6.

"The Layman's History of the Church of England," R. G. Balleine. 10/6.

"The Story of the English Prayer Book," Canon Dyson Hague. 12/9.

"Through the Prayer Book, An Exposition," Canon Dyson Hague. 14/6.

"The Preparation of Sermons," Prof. A. W. Blackwood. 25/6.

"The Principles of Theology," Dr. Griffith Thomas. 26/9.

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UNIVERSITY MISSION.

TRIBUTE BY NEWMAN SOCIETY.

The following letter appeared in "Honi Soit," the Student paper of Sydney University, on July 5th, signed by the President of the Newman Society, which is the society of Roman Catholic students in the University:—

Sir.—On behalf of the executive and members of the Sydney University Newman Society I would like to congratulate publicly the Evangelical Union upon the most successful completion of its mission at the University. The topics for Dr. Guinness' lectures, aimed primarily at the agnostic and apathetic element, were skilfully chosen and delivered in memorable fashion, but these would have been of no avail had it not been for the efficient organisation and publicity, both of which displayed unmistakable evidence of months of preparation. The work involved in the arrangement of the numerous Faculty functions must be apparent to all, and these show that the E.U. is fully aware of the necessity for personal contact and friendliness if confidence is to be inspired.

Some would ask: "What is the purpose of missions such as this? Do the results justify the work and effort?"

The answer would seem to be that, though the results as far as individuals are concerned may be known only to God, a principle is involved, namely, the direction by Christ to Christians to "spread the Gospel" if they would be true followers of Him. On the spiritual level, then, perhaps the greatest credit will be accrued by the organisers themselves. An apathetic Christian is indeed a picture of tragedy.

The E.U. has set an example at the University of which it can be justly proud.

MICHAEL BUTLER.

President, S.U. Newman Society.



is delighted with his most recent purchase from Dalrymple's Book Shop in Sydney. It's a lovely illustrated edition of John Bunyan's "Pilgrim's Progress." It makes a splendid presentation copy, measuring 9 1/2 x 6 1/2 for only 8/9

C.E.M.S. NEWS.

Church of England Men's Society at Warragul.

Seventy Anglican men packed the Parish Hall at St. Paul's Church of England, Warragul, on Wednesday night, for the inaugural meeting of the Warragul Church of England Men's Society.

The rector of St. Paul's, Rev. T. Gee, welcomed the visitors to the meeting, which included the Rt. Rev. M. C. James, former Bishop of St. Arnaud. After the opening devotions and recital of the Apostles' Creed Mr. Gee spoke of the glory of the Church of England, her liberty, and the principles by which her laymen were asked to live. He then introduced the Bishop.

The Rt. Rev. Bishop James drew on personal experience to illustrate how the C.E.M.S. in its rule of life, provided a simple, direct, and complete rule for its members. The Bishop strongly emphasised that the C.E.M.S. was a definite religious organisation and provided fellowship for Anglican men. He told of a monk of the Russian Church who once said, "the nearer we get to God the nearer we get to one another." That was the experience of those who came to a full understanding of the Holy Communion. His Lordship referred to the command of Moses, "Speak to the children of Israel that they go forward." Lack of faith is a handicap, but of one thing they could be sure and that was, if they went forward in response to God's instruction, they could not fail. Men of the C.E.M.S. must be men of prayer, and prayer was dependent on a power outside ourselves. It was the means by which God's will became known and guidance given. The formation of a branch of the C.E.M.S. in the parish was a step forward, and one which could have an impact on the life of the community. The Bishop concluded by saying: "Do not dig in — Advance."

Telegrams of congratulations were then read, these being from the Rt. Rev. the Bishop of Gippsland and president of the C.E.M.S., Rt. Rev. D. B. Blackwood; the Very Rev. Dr. Alexander, chairman of the C.E.M.S.; and the Rev. S. Taylor, of Sydney, a relation to Mr. Gee.

A team of men of the C.E.M.S. in Melbourne, then spoke, Mr. A. Salisbury, Melbourne Diocesan Secretary of the C.E.M.S.; Mr. W. Brady, chairman of the "Australian Churchman," official organ of the society; Mr. R. Barnes, of the Glen Iris C.E.M.S.; Mr. W. G. McKenzie, formerly M.L.A., member Malvern C.E.M.S.; and Rev. L. Johnson, chaplain of the Melbourne Society, and editor of the "Australian Churchman." The brethren spoke on such aspects of the society as witnessing their faith, definite obligations, branch activity, practical work, and the Baptismal Vow.

A FINE WITNESS.

On Sunday, March 4, 1951, Field-Marshal Viscount Montgomery of Alamein unveiled, in All Saints' Cathedral, Cairo, a window in memory of the men of the Eighth Army who fell in the fighting in Egypt, Tunisia, Libya and Italy.

In his address, the Field-Marshal said: "This memorial commemorates the spirit which made possible the victory of Alamein . . . It is a memorial to the courage and faith of the ordinary common soldier; it is he who bears the heaviest burden in war and it is he who carries us all to victory. I suggest to you that to-day we remember and pay tribute to the friendship between the Church and the fighting man. . . That friendship has stood the test of time and hardship and is securely based upon our need of one another. . . Sunday after Sunday in the war years this Cathedral was filled to overflowing with British soldiers, who came with veneration for its Lord and who went forth from its services steadied and strengthened for the desert road. I was one of them myself . . . I am quite sure that in the long run an army that marches without divine approval marches in vain. . . Faults of character can be more deadly than the enemy, and armies can be defeated by vices from within. For that reason I said in this Cathedral after Alamein: "I would as soon think of going into battle without my artillery as without my chaplains."

BOOKS WANTED

- "The Principles of Theology." W. H. Griffith Thomas.
- "The Faith of a Modern Christian," James Orr.
- "Essays on Supernatural Theology." Bishop Lightfoot.
- "The Bible under Grace." Janendor.
- Farrar's "Life of Christ."
- "Veni Creator," Bishop Handley Moule.
- "Lectures to My Students." Spurgeon.
- "Life After Death." Dahle.
- "Atonement." Either Dale or Kendle.
- "How We Got Our Bible." Peterson Smyth.

THE HOME MISSION SOCIETY

(Diocese of Sydney)

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NOTES AND COMMENTS

The position in Persia is still full of uncertainty, and the risk of another World War is very alarming.

The Persian Situation. It is all distressing for up till now Persia has been a friendly nation and the work of our missions has been more than just tolerated by the Government. But the present intense nationalist feeling is threatening the very existence of Christian work. The present leaders seem to be so jealous of national leadership in all directions that even the bishop's position as a leader has been regarded as problematical. In the medical sphere of things leadership in medical work even in our own hospitals has been called in question. The other night, over the air, a statement was made indicating that Christian missions were not being retarded but that new missionaries were going out. This was quite incorrect. Visas have been refused, and even our hospitals have been criticised in a hostile manner; the question of survival is causing great concern amongst our missionary brethren. The position is one of great difficulty and anxiety and demands constant prayer on the part of Christian people both for the continuance of the work and the safety of our brethren who are face to face with very anxious problems.

A man must be blind who fails to realise the danger of Communism. Turn where we will in the Political Problems. world of nations, we cannot rightly disregard the unrest and uneasiness that is prevalent and the fact that in so many nations grave steps are being taken to overcome those evil forces whose set purpose is to keep discontent and discomfort seething in every land that does not recognise any beneficence in Soviet regulation of life. The impudence of a handful of men and women setting themselves up to tell the Government, under duress, what it ought to do, and must or must not do is amazing. But more amazing still to find so large a proportion of a people either too lethargic to bother about it or to actively support such a fratricidal course of action regarding the people of the Commonwealth. Our political tendencies may differ among ourselves, but, in a democratic land, an elected Government must govern. They are there by reason of a democratic election and much as we may dislike

their policy, we are not at liberty, as reasonable men and women to demand the right by methods of intimidation to force them to do the bidding of a section of the people. "The right to strike," is a very solemn right, but it is too often used in utter disregard of the rights or sufferings of other people. Surely it is a truism that a government must be prepared to govern or else step down for the people to elect one that will.

One of the results of the Oxford Movement was the reintroduction of Religious communities.

Tractarianism The Bishop of Oxford, a To-day. noted Anglo-Catholic, speaking recently at the

Annual Meeting of the Community of the Resurrection at Mirfield, reminded his hearers that it was just over a hundred years since the Religious Life was revived in the Church of England, and that it had changed the whole face of the Church's life. In the Anglican Communion there are some hundred Mother Houses, with perhaps as many as five hundred dependent houses.

What is the status of these medieval recrudescences in the Reformed Church of England? In England there is an Advisory Council on the Relation of the Bishops and Religious Communities, one of whose functions is "to certify to the Bishops as to Communities which have a rule consonant with the regulations with a view to their being enrolled at Lambeth."

One wonders what these regulations are, and what is implied by "being enrolled at Lambeth."

The medieval conception of the Christian life (as opposed to the New Testament and Reformed conception), which lies at the root of these "Religious Communities," is expressed in the words of the Bishop of Oxford:

In them alone, the Church makes her great organised attempt to present before the eyes of men the thing which matters most — that men and women should be continually lifting their heart and soul to God and should be continually dwelling in Him through His Son.

What the Bishop here claims as the exclusive function of the Religious Communities, is in fact the proper function of every individual church and of every Christian home which is represented in it.

Under this title an English Church paper has been dealing with the question of the occasional offices. One Rector, or Opportunity. who is also a Rural Dean, writes of his own experience in this matter:

"For five years here, I have been visiting both father and mother of every child for baptism, before the baptism is arranged. Amongst other results, I have in these five years presented no less than eighty-six adults for confirmation. Communicants are often as many as two hundred a Sunday, and nearly eight hundred on Easter Day. From giving outside the parish some £500 a year we now give rather more than £1,500, and the amount is still growing.

"The opportunities presented by baptisms and weddings are vast. But they must be made top priority in parish work if they are to be used to the full, and parish priests must be quite ruthless, with attendance at organisations, socials, clubs, etc.

"Is not this personal work of interviews far and away the more important?"

My motto is: "Take care of the Occasional Offices, and the regular activities will take care of themselves!"

This is one view of the priorities of the pastoral ministry. What is the experience of our own clergy? Certainly much hard thinking and formulating of policy must be done.

The report, "Confirmation To-day," published in England in 1944 gave the following statistics:

"Out of every 100 children born in England, 67 are baptised at fonts of the Church of England, 26 are subsequently confirmed, but only 9 remain faithful even to the extent of making their Communion once a year at Easter."

Is the position any better in Australia?

What is being done here to remove such an indictment as is implied by these statistics?

It is a sorry state when, for every 9 adults in the church who are baptised there are 58 persons outside the church who are also baptised! Some form of discipline is needed somewhere.

Dr. Henry Leiper, preaching in Melbourne on Sunday week informed his congregation that on that Sunday in the afternoon at Athens, in Greece, a service was being held on Mars Hill to commemorate the 1900th anniversary of St. Paul's visit to Athens when for the first time he brought the Christian Gospel to Greece. Dr. Leiper said that St. Paul used the statement which had since become famous, "God hath made of one blood all nations of men to dwell on the face of the earth."

ASPECTS OF THE REFORMATION IN FRANCE

(By the Rev. R. S. R. Meyer.)

If dates were a fundamental consideration, it can safely be asserted that the Reformation began in France.

If Luther and Zwingli had never existed, disciples of Lefevre of Etaples would have taken their places as instruments under God for the Reformation of religion.

Early Evangelicals.

Lefevre lectured on the Scriptures at the Sorbone in Paris and wielded a powerful evangelical influence before 1500. William Farel, his most notable disciple, was soundly converted to Christ in 1512 and became a zealous preacher of the Gospel and a bitter opponent of the papacy, its power, pretensions, superstitions and corrupt doctrines. He became to France what Luther and Zwingli were to Germany and Switzerland.

Holy Spirit's Work.

It is deeply significant that the three great reformers of France, Germany and Switzerland began their work in the course of the same decade, 1510-1520. None knew of the existence or the work of the other, nor was there any communication between them until the course of reform was established. Yet their work had the same aims and followed similar methods. The preaching of the pure Word of God and the placing of that Word in the hands of the people so that men might have a personal, active faith in Jesus Christ as Saviour was the sum of their labours. This striking coincidence of three men of different nations and unknown to each other working for the same end by the same means surely indicates that at this time, the Spirit of God was powerfully moving in men's hearts to guide His Church into all truth?

Francis I was King of France from 1515 to 1547 and his reign saw the progress of France from the middle ages to modern times and also the rise and progress and establishment of the Reformation in Europe. He was not a man noted for faith, wisdom or personal holiness and as a result his country missed the opportunity God undoubtedly gave it to be spiritually enriched and revived that it might take its place among those great modern nations which have exerted powerful moral influences upon the course of

the world. Margaret of Valois, Francis' sister, was a woman of a different calibre and her character was marked by many of the traits which Francis lacked. Living in a corrupt and dissolute court, she bore a name above reproach.

Spiritually, her outlook was marked by an elevation of soul, unique in the house of Valois.

Royal Convert.

The doctrines of the Reformation first found acceptance in the royal family in the person of Princess Margaret. She was Duchess of Alencon and later became Queen of Navarre and progenitor of the famous Henry of Navarre. It was this king who as Henry VI of France, passed the Edict of Nantes in 1598 which first extended toleration to Protestants in France.

Margaret was influenced by a distinguished court nobleman, William Briconnet, Bishop of Meaux and son of Cardinal Briconnet. The Bishop was a firm friend of Lefevre and also attended the lectures of Farel at the

theological faculty in Paris. Although a bishop, Briconnet was thirsting for spiritual truth and these reformers became his instructors in the Gospel. In turn, he set himself to propagate evangelical doctrines in his diocese, emphasising in all his visitations the supreme need for the preaching of the gospel in the parish churches.

Although he did not remain firm under later times of persecution, the saintly Bishop of Meaux left his mark upon the course of reform because he was the life-long friend and instructor of the royal Margaret. Deeply aware of her own sinfulness and need of the Saviour's grace, Margaret of Valois experienced the joy of a living faith in Christ through the Gospel. After coming into this glad experience, she chose for herself as Duchess of Alencon, a new armorial emblem. This emblem was the marigold, "which," she said, "has such affinity with the sun and turns wherever it goes." To this she added the device: "non inferiora secutus." It was taken from the sixth book of Vergil's Aeneid and means: "I seek not things below." More literally, it may be translated: "following no meaner cause." This motto of the first royal evangelical of France is now the motto of Moore Theological College, Sydney.

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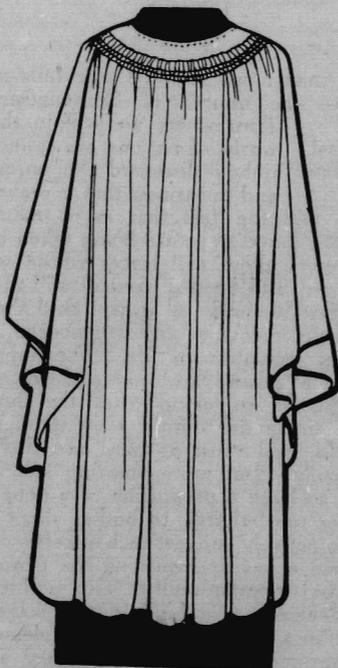
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DENOMINATIONAL UNIVERSITIES.

(From the Bishop of Newcastle's Synod address.)

As you all know, the Government of New South Wales has under consideration a proposal to carry the principle of denominational education to the tertiary level. It is being asked to grant to the various denominations the right to establish their own Universities each with a charter authorising it to grant degrees. It is being argued by some that this would be a logical development in educational policy, and that no one who believes in denominational schools can reasonably object to denominational universities. I dissent from that opinion. My reasons for dissenting are many, but I will only mention three, two of them educational, the third specifically religious. In the first place I am fairly certain that the establishment of such universities would tend adversely to affect the significance of university education. I have recently learned that in America where such universities are very plentiful it has been found necessary to divide them into three classes, a, b and c, as representing three descending degrees of intellectual and cultural attainment, and to draw a very rigid line of demarcation between them. It is impossible for a graduate of a university of a lower group to obtain a degree in one of the higher except by submitting himself to the full examination at the higher standard. In Australia at present no such distinction is necessary. Unless I am mistaken, a graduate of any Australian University can, if he so desires, be admitted to a corresponding degree at any other, without further examination. Australian degrees stand for approximately the same high standards of knowledge and proficiency. American degrees do not. I greatly prefer the Australian system, and I hope that nothing will be done to interfere with it.

A Contradiction in Terms?

In the second place, the establishment of denominational universities would, I believe, also adversely affect the character of University education. To my mind the phrase "denominational university" is almost a contradiction in terms. An educational in-

stitution in which teaching was standardised, teachers subjected to a religious test and unorthodox views presented only by those who have been trained to dissent from them would not really be a university at all. It is in this important respect that a school differs from a university. In a school teaching has necessarily to be more or less dogmatic because the pupils are not yet of an age to be trusted to sift truth from error for themselves. But a university is surely a factory of thought in which truth is hammered out by the clash of conflicting opinions. To prevent such a clash by barring all types of opinion but one would, as I think, be a definite disservice to the cause of truth. In such circumstances no discussion of the ultimate problems of life could serve any but an academic purpose. If the conclusion is prescribed debate is scarcely worth while.

The Christian Leaven...

My third reason for disagreeing with the champions of denominational universities is a religious one. The establishment of such universities, if they were successful, would involve the withdrawal of the great mass of students who profess and try to practise the Christian religion from the secular universities in which they have now to complete their education. I should regard such a withdrawal as a disaster of the first magnitude. The influence of the denominational and interdenominational societies in the Australian

universities is very considerable. It would be lamentable, in my judgment, if it were to be withdrawn and segregated in close denominational preserves. It would mean amongst other things the forfeiture by Christians of all right to criticise the universities they had deserted. It would be as though the leaven should climb up out of the mixing bowl into separate bowls of its own choosing and design and then complain of the inertness of what remained in the original bowl. For these and other reasons I greatly hope that the Government will not proceed with the proposed legislation.

"FREEDOM" OF WORSHIP IN SPAIN.

Spain's 20,000 Protestants suffer under disabilities of a real character. Few Protestant churches are permitted; freedom to preach is restricted by the Law of Assembly which prohibits more than ten people meeting together in a private house. Freedom to administer sacraments or to officiate outside their chapels is denied to Protestants and marriage laws are such that they compel numbers of them either to live in concubinage or to be married according to the Roman Catholic rites. Pastors have also been penalised for the "offence" of reading the Scriptures at the bedside of a parishioner. Freedom to educate children is also limited by the fact that in all State schools Roman Catholic religious instruction is compulsory and Protestant schools are proscribed.

(Extract from Article on Spain contained in Vol. 22, No. 1, of "Current Notes on International Affairs"—at page 32. Issued by the Department of External Affairs, Canberra.)

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ECUMENICAL MOVEMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

I share the Rev. Basil Williams' surprise, that no one so far has commented either for good or ill on Canon Loane's articles about the Ecumenical Movement. If the representation given by Canon Loane is correct, then the Ecumenical Movement is, at best, a colossal red herring drawn across our path to which we should cease devoting our energies and our adulation.

We need not doubt that a world council of churches, per se, may be a useful organisation. But what is really worrying are the extravagant scriptural claims that are made in connection with the Ecumenical Movement. Here, we are told, is the fulfilment of our Lord's Prayer: "that they all may be one"; here we are about to behold the form of the church as it is described in the Epistle to the Ephesians. And so on. But these claims must be subjected to the closest exegetical scrutiny.

In the first place, if I may state my own view here dogmatically, the New Testament neither envisages, nor gives countenance to, any visible ecclesiastical organisation larger than the local congregation. "The church" in the N.T. is either this local, visible community, or else the whole company of believers of every age and place, elect and glorified. Local congregations are assumed to recognise each other as genuine churches (through the removal of such a church's candlestick, with, presumably, a cessation of recognition by other churches, is a solemn possibility), but there is nothing in the N.T. which corresponds either to a national church or to a denomination or to an over-all world organisation. To invest any of these with primary spiritual significance is outside the area of New Testament doctrine.

In the second place, it ought to be noticed that the World Council of Churches is strictly speaking, a misnomer. It is rather a World Council of Denominational Representatives, and can never become, or bring into being, a "church" in the New Testament sense. Nor can its decisions commit the local churches of which its representatives happen to be members.

Let the defenders of the Ecumenical Movement tell us plainly who has chartered the ecumenical boat, and where it is going.

Yours faithfully,

CHURCHMAN.

Sydney.
5/7/51.

CLERGY PENSIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

I have seen the statement that the Rev. F. A. Walton, late Director of Religious Education in the Diocese of Sydney, paid some £500 into the C.P.F. and that on his death his widow, with four small children, is to receive one-fifth of the money so paid in and no pension. One notes that he began his payments when the £ had a purchasing value of 20/- and that his widow is to receive her £100 when the £ has a value of 8/- bringing it to an actual cash value of £40—£40 in present value and no pension for the widow and children of a man who served his church well for close on 40 years!!!

I am sure that it is as repugnant to Mrs. Walton as it is to myself to have our financial affairs aired in public, but they are symptomatic of at least one weakness in the Clergy Pensions scheme and furnish authentic evidence of the need of investigation into its working. Allow me to supplement Mrs. Walton's experience with my own.

My first wife, who would have been entitled to a pension of £68 15s. passed away in 1946, and on my remarriage in 1949 I applied for reinstatement under the Widows Pensions scheme. Reply was given that the subscriptions paid during the time of my earlier marriage would be taken into account, but, in calculating the scale of premiums, the fact that my present wife is three years younger than my first wife would affect actuarial calculations.

Following this very clear and reasonable statement, I was amazed to find in further correspondence—

1. The Board of Directors absolutely refused to reinstate me under the former scheme;

2. The one and only way to secure reinstatement was by a single payment of £610, which would secure a pension of £100 to my widow;

3. That, failing such payment, there would be no refund of any part of past subscriptions, and there would be no provision for my widow.

These experiences of Mrs. Walton and myself show that the C.P.F. has benefitted to the extent of £700 from the lapsed policies of the Rev. F. A. Walton and myself, and indicates how, in part, the C.P.F. has been able to show over thirty years an average surplus of £13,000 and a total of £560,000 in Accumulated Funds at the present date.

The comment has been passed—"You are getting what you paid for," is a very doubtful application, but neither Mrs. Walton nor myself are in a position to argue about it. It is well, though, that clergy generally should know something of what they are paying for, and that members of Synod

should realise more nearly what are the "benefits" of a fund to which subscription was made compulsory at their last session. Incidentally the requested Single payment of £610 from a retired man on a superannuation allowance of £193 15s. gives some indication of the amount that would be required individually of the older clergy in "a lump sum calculated actuarially" to enable them to benefit under the projected scheme for larger pensions.

Yours faithfully,

W. J. OWENS.

11 Brambah Rd., Roseville E.

EVOLUTION.

(The Editor, "Australian Church Record.")

Dear Sir,

It was with great interest I read the article on the "Misleading Theory of Evolution" by F. A. Voigt. For too long materialists, pseudo-scientists and modernist theologians have poisoned the minds of Christians with their demoralising theories of man's factually unsupported ascent from beastly "ancestors." It requires courage to feature an article of this nature on such a controversial issue.

Evolution traced to its source is a savage, primitive idea, dressed up in scientific habiliments. It is really primitive totemism learnedly expounded in terms of biology, genetics and anthropology. The ethical implications of Christianity can find no companionship with evolutionary ethics; the former rest on the conception of the Fatherhood of God and the Incarnation of Jesus Christ, but the latter are arbitrary conventions and may be broken at will, and so the disastrous consequences have been felt on the larger sides of life. It has undermined the whole structure of Christianity, gone far to empty the churches. Evolution is the sheet anchor of Marxian Bolshevism, and Fascism with its doctrine of the totalitarian state. It also gave rise to "master race" Nazism.

To the majority of people science is synonymous with progress and enlightenment, and they wilfully blind themselves to the things that science cannot do. Science knows no way in which natural forces can arise spontaneously from nothing. Science has no natural explanation of how such forces as gravity are maintained. Science has no natural explanation of how our present forces operate so harmoniously together—chance could not produce this co-ordination. Science cannot demonstrate that one kind of organism has changed into another kind of organism. There is not a shadow of a doubt that mechanical, chemical and psychical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security or peace. True religion alone is capable of giving us these qualities. Although

we cannot do without science, it is nevertheless true that science has a sharp eye for ways and means, but too frequently is blind to ends and values. Equally, evolution, as a modern substitute and cure-all is hopeless in fact and theory.

Yet many ministers continually propagate this pseudo-scientific theory in their teachings and sermons to gullible congregations. Truly, as the saying goes, the danger is sometimes greater from within than from without. For the Christian Church to teach a theory devoid of a factually scientific basis and that conflicts with basically vital Christian and Biblical Doctrines, almost amounts to a form of religious treason to the Master and reflects the sorry state into which the organised Church has fallen in modern times. But as Thomas Huxley has said, "There is nothing more tragic than the murder of a big theory by a little fact—and nothing more surprising than the way in which a theory will continue to live long after its brains have been knocked out!"

Yours sincerely,

J. BLAIR.

Bondi Junction, N.S.W.
1/7/51.

SUNDAY COMMERCIALISED SPORT.

The Town Clerk or Shire Clerk,
Municipal Councils and Shire Councils in
N.S.W.

Dear Sirs,

All serious minded people throughout the world are concerned at the growth of what is commonly called Communism but which, in effect, is Atheism. Many remedies have been suggested by public leaders but few have suggested concentration on the eradication of the root causes which create Atheism.

Turning our minds to the countries throughout the world where we find people voting for Communist political candidates (to an extent as high as 44% in Italy) we find that the cause is principally due to a false interpretation and application of the Christian principles and true democracy. Right throughout Europe millions who at one time were faithful Church people are now Atheists. It is considered that the first step towards Atheism is to lose faith in the Christian religion and respect for the Sabbath Day. It will be readily agreed that if the Christian churches were to go out of existence in Australia chaotic conditions would prevail almost immediately, yet little consideration is at present being given to the needs of the Protestant section of the Christian Church, to train the youth of our country to respect God and the Sabbath Day as well as learn the great principles associated with true Christianity.

I am sure it will be agreed that the present practice throughout the State whereby Municipal Council and Shire Councils allow public parks and playing grounds to be used for commercialised sport on Sundays, in many instances commencing at 9 a.m., is having a serious effect on the moral standard of our youth and is destroying in thousands every year that respect for God and the Church which is essential to produce a Christian citizen.

It may be pointed out that the regular hour of worship for the majority of the Protestant churches is 11 a.m. This has been so arranged for generations past in order that the children may be gathered together and trained, commencing at 9.30 a.m. or 10 a.m. This work amongst the young people, and

the regular service for adults, does not terminate before 12.30 p.m. and it is indeed a sad reflection on our leaders throughout the State that there should be opposition such as is permitted at the present time in many areas, by allowing commercialised sport to commence before 1 p.m., thereby making the work of the Protestant Churches so much more difficult and drawing away so many thousands of our young people who eventually no longer have any time for the Christian Church, and drift into Atheism.

The State Council of this Association has given very serious consideration to the whole question, and I have been directed to request every Municipal Council and every Shire Council in the State of N.S.W. to seriously consider the present position and to assist the Protestant Churches in their work by preventing in future sport of any kind in parks and playing areas under their control before 1 p.m. on Sundays. It is considered that this is a reasonable request to make, and it is asked that the matter be considered in the light of the need for the Christian training of every individual in the country in the interests of the future of this great land of ours.

It is asked that the decision of your Council or Shire Council may be made known to this office in due course.

Thanking you in anticipation,

Yours faithfully,

THOS. AGST.
General Manager.

U.P.A., Sydney.

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"NOT UNDER LAW"

(By N. C. Deck)

We come now to the seventh chapter of this Epistle to the Romans in which the Apostle takes up the astounding (to many) statement of the last chapter, "Sin (the nature) shall not have dominion over you (believers): for ye are not under law but under grace" (Rom. 6:14).

In the last chapter the Apostle had shown that the fact that the believer is "not under law" as a rule of life did not imply a state of lawlessness in which he is free to do as he likes irrespective of the claims of God. On the contrary he is "under grace," and Grace (God's free provision in Christ) provides an inner incentive to obedience which the law could never do. There were many Jews among the members of the Church at Rome to whom the Epistle was addressed, and they could not readily conceive of the believer not being "under the law" as a rule of conduct, for all their lives they had been previously "under law." With such in mind the Apostle opened the chapter by asking:

"Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over a man for so long time as he liveth" (Rom. 7:1)?

This is obvious. The law cannot have jurisdiction over a dead man. And the Apostle goes on to show that the believer is "dead" to the law, and cannot therefore be under its jurisdiction. He illustrates his point by the principle of the marriage tie, this tie is binding upon both parties while they are alive, but is broken when one party dies:

"For the woman that hath an husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband . . . she is no adulteress though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we [you and I] might bring forth fruit unto God" (Rom. 7:2-4).

In the Apostle's illustration death breaks the marriage bond. But his illustration fails in one particular. In the parallel which he draws the first husband may be taken to be the Law. But in the illustration the first husband

dies thus breaking the marriage bond. But in the application the law does not die (verse 6 in the A.V. might lead us to draw this conclusion, but the translation is incorrect); but the believer is "made dead to the law through the body of Christ," who becomes the New Husband. What does this mean? Before believing on Christ the sinner was "under the law" in two senses: (1) He was under it as a sin-detector, to show him how far short of God's standard he had fallen, and so (2) he was under it for condemnation. But upon receiving Christ by faith he was "discharged" from its condemnation since Christ has on his behalf borne the Law's curse (Gal. 3:13), also he is discharged from its imperious rule, for, as the Apostle shows, he is "joined to Another," even Christ, who is now his Rule of Life. All the moral principles appearing in the Law are included in his loyalty to Christ; so that though he is "not under law," he is not lawlessness. As for the Apostle himself he wrote to the Galatians: "For I through the law died to the law, that I might live unto God" (Gal. 2:19); in other words, the Law brought Paul in guilty before God, condemning him to death, but Christ had borne the Law's curse for him,

and now he was "living unto God." So also the believers at Rome were "made dead to the law through the Body of Christ" in the Person of their blessed representative, who on their behalf had borne its curse, and having "risen with Him," were now "married" to Him, and were in His power bringing forth "fruit unto God."

A simple illustration may help here. A girl who had been in service was asked, "Annie, where are you working now?" With inexpressible scorn she replied, "Working? Why, I am not now working, I am married." Yet she was working, not for a mistress who constantly scolded her for failing in her duty, but for a husband whom she loved, and this made all the difference.

We were once sinners under the Law, which constantly found fault with us, and condemned us. But we have been redeemed from the curse of the Law by Christ, and are now "married to Another," the Lord Jesus, whom we delight to serve and obey. Our Rule of Life, then, is no longer a mere written code, but a Person, and loyalty to Him, "the love of Christ constraineth us" (2 Cor. 5:14).

Indeed the Law, far from producing holiness, actually did the Reverse.

"For when we were in the flesh [in our unregenerate state], the sinful passions, which were through the law, wrought in our members to bring fruit unto death. But now we have been discharged from the law, having died to that [bond] wherein we were holden; so that [having been married to

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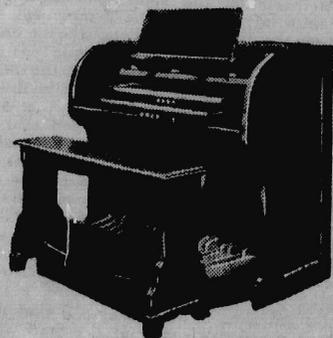
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A BIBLE WORD STUDY.

"PERFECT," "PERFECTED," "PERFECTION."

1. The Old Testament.

For the purposes of this article it is proposed to use the renderings in the standard versions. The translations of the more modern versions will be glanced at as occasion arises.

In the A.V. at any rate, the word "perfect" usually translates one of two Hebrew words. Each conveys the idea of moral completeness.

A. Of these the first—Shalem—is connected with a root which means "to be entire or whole." It thus denotes the sound morality which results from a peaceful relationship with God. Non-ethical senses of the original term are found, e.g., in Deut. 25:15 of a just or true weight. In 2 Chron. 8:16 it is employed of the finished temple. The purely ethical signification, however, is much more common as is easily understandable. It is invariably found in connection with the word "heart." Instances are 1 Kings 8:61; 11:4; 15:3, etc. In the light of the root or ground idea of the form, a "perfect" heart is one that is at ease or in a state of spiritual equipoise with God, in a condition of fearless confidence toward Him. The "perfect" life would be an Old Testament writer's phraseology for a life displaying complete harmony of will and act with Jehovah.

Isaiah 42:19, "Who is blind as he that is perfect?" (A.V.) is deserving of special comment in the present connection. The verb from which the adjective "Shalem" is derived is here employed on its passive participial form — Meshullam, i.e., he that has been brought to peace, in other words, "the devoted, surrendered, or submissive one." The reader who will take the trouble to page his Bible will see that the appeal is to Israel as a whole. Favoured with the Divine Torah or "instruction" as the nation has been, it has yet proved an "unprofitable servant." It has failed to discharge adequately the responsibilities attached to its place of privilege. It is worth noticing, too, that some scholars equate "Meshullam" with the Arabic Moslim, i.e., the "surrendered to God" man.

Christ] we should serve in newness of the Spirit, and not in the oldness of the letter [written code]" (Rom. 7:5, 6).

Here the Apostle states a fact which many legalists overlook, namely, that the effect of the Law upon the old sin-nature in "the flesh" is often to stir it up into resistance. Tell a young child never to open the door and look into a certain room, and he longs to do it, such is human nature. The Apostle John has defined "sin" (the nature) as "lawlessness" (1 John 3:4, R.V.), that is, sin (the nature) is that state of the human heart and mind in which a person persists in going his own way irrespective of the will of God. Such a state of heart is impatient of restraint. Being "in the flesh" here means being in the control of the sin-nature as an unregenerate person. To those in this state the Law of God stirs up resistance, which is manifested in "sinful passions" or desires, and the ultimate issue of such is spiritual death in its final form.

"But now [since conversion]," says the Apostle, "we have been discharged from the law [which stirred up these evil desires], having died to that [written bond] in which we were held [and a dead man cannot keep the law], so that [having risen with Christ] we should serve God in the new power of the Spirit, not in the old bonds of the written code." The word "serve" here means to do "bond-service" so we are slaves yet, but willing, slaves of God whom we love:

"Make me a captive, Lord, and then I shall be free.

Force me to render up my sword, and then I shall conqueror be.

My will is not my own, till Thou hast made it Thine,

If it would reach the Monarch's throne, it must its crown resign."

—George Matheson.

But again the Apostle takes time to meet an objection which the Jew might readily raise against this teaching that the Law stirred up the sin-nature to evil passions, would not this imply, the Jew might ask, that the Law was itself sinful? The Apostle repudiates the idea with decision, such an idea was an utter misconception?

"What shall we say then? Is the law sin [sinful]? God forbid. Howbeit, I had not known [what] the sin [nature] was, except through the law; for I had not known coveting, except the law said, Thou shalt not covet; but the sin [nature], finding occasion [a point of operation] through the commandment, wrought in me all kinds of coveting [evil desire]; for apart from the law sin [the nature] is [relatively] dead" (Rom. 7:7, 8.)

In other words, the law of the Decalogue (for the 10th commandment is quoted) brought out the desperate inward depravity of the sin-nature, because, by forbidding coveting it actually stirred Paul to covet. For like every Jewish lad, when he became 12 years of age, he was put "under the law," being deemed to have arrived at an age of responsibility; and he soon discovered that the 10th commandment, forbidding evil desire, stirred him up to commit this sin, and brought him in guilty, and deserving of death. An old Roman writer has said: "We always

endeavour to obtain that which is forbidden and desire that which is wrong." And still citing his own experience Paul says:

"And [in my own case] I was alive apart from the law once; but when the commandment came, the sin [nature] sprang into life, and I died [realised my alienation from God], and the commandment, which was [in theory] unto life [if always kept], I found [in fact] to be unto death; for the sin [nature], finding occasion [a point of operation] through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy and righteous, and good. Did then that which was good become death unto me? God forbid. But the sin [nature] that it might be shown to be sin [a missing of the mark in my make-up], by working death to me through that which is good—that through the commandment the sin [nature] might become exceedingly sinful" (Rom. 7:9-13).

The Law was thus proved to be a "sin-detector," detecting not only acts of sin, but also the exceeding depravity of the old sin-nature from which they sprang. Note how carefully the Apostle guards against any notion that the Law was evil, on the contrary, being a standard which God had laid down, it was essentially "holy, righteous, and good." By contrast the sin-nature is totally evil. Note also the tenses of the verbs throughout this section, they are all in the past, speaking of Paul's experience before he had received the Lord Jesus as his Saviour and Lord.

In the next article we shall read of the Apostle Paul's experience when he, as a regenerate person, put himself "under the law," and did his utmost to keep it in his own strength, and utterly failed. And we shall discover how he achieved a victorious life "under grace," by constantly looking to Christ, who through His Spirit, did what Paul was unable to do.

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B. The second Hebrew word is "Tamin." This is apparently connected with a root signifying "to be ended completed," thus "to be shut or closed." The mind is naturally occupied with something which admits of no addition. The focal notion is that of wholeness, thoroughness, completeness. In the Levitical ritual (cp. Lev. 22:21), it describes a sacrifice which comes up to the requisite norm of spotlessness. When used of individuals (cp. Gen. 6:9; 17:1; Deut. 18:13; Prov. 2:21; 11:5; Ezek. 28:15), such as regarded as falling in the category of the ethically complete as judged by the standard of conformity to law. In Deut. 18:13 a whole-hearted loyalty to the revealed will of God is suggested which evinces its sterling worth by repudiating all heathen methods of discovering His will such as augury, witchcraft and so forth.

"Tamin" is applied in the Psalms to the stainlessness of God's "way" (Psa. 18:30), and in Psa. 18:32, Psa. 101:2, 6 ("perfect" way, "perfect" heart) it connotes integrity of purpose as contrasted with deceit and hypocrisy. Compare also Psa. 19:7: "the law of the Lord is perfect," i.e., absolutely pure.

In Job 36:4 and 37:16, "perfect in knowledge" is practically equivalent to "omniscient." Keeping in view the basic idea of a state which admits of no addition, we must have resource to the context to assign more detailed significances.

A shorter form of "tamin" is "tam." This is used frequently in Job, especially in conjunction with the epithet "upright" as in 1:1, "perfect and upright." The qualificatives express respectively the thoroughness or integrity, and the straightness of aim which characterises the godly man.

C. A third term (Kalil) occurrent in the rendering "perfect" only in Ezekiel 16:14; 27:3; and 28:12, has no necessary implication of moral excellence. In English we occasionally employ the adjective "perfect" in the same sense, viz., to indicate that no further finishing touches are required.

Prov. 4:18: "... that shineth more and more unto the perfect day," presents an unusual word in a verbal form signifying "to be set up," hence "the day at its height," i.e., noon. So A.D. Power (1949): "lit. till the day is established, probably meaning noon-tide." Mgr. R. A. Knox gives "till the light of dawn opening out into full day." Rather beautiful.

In the few passages in which the noun "perfection" is found one or other of the root ideas already discuss-

ed is in question. Isaiah 47:9 will come under heading B. Lam. 2:15, Ps. 50:2; Psa. 11:96; Job 11:7 and others supply forms related to the root met with under C where the finished state is stressed, independently of any ethical reference. In Job 15:29 the meaning is debated but the term used has no link with any of the roots mentioned above. "Wealth" or "produce" (R.V.) would seem to be the force.

—H.R.M.

(To be continued)

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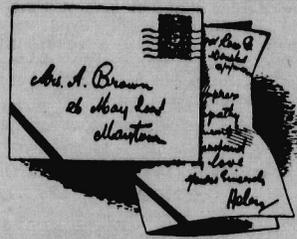
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PERSONAL

The Rev. R. Bowie, of C.M.S., West China, has arrived in Sydney. Mr. Bowie was welcomed by the C.M.S. Committee at its monthly meeting last week. In his report he related some of his experiences and the difficulties the Church in China was now facing.

We express prayerful sympathy with the Rev. O. Cooper, rector of St. Stephen's, Bellevue Hill, Sydney, on the death of his mother. Mrs. Cooper was closely associated with the rectory and had given valuable help in various parishes. Bishop Hilliard conducted the funeral service in St. Stephen's Church and Archdeacon R. B. Robinson at the Northern Suburbs Cemetery.

The Rev. D. Johnson, curate of St. Paul's, Bankstown, has been appointed curate-in-charge of Padstow, Revesby, and Panania, Diocese of Sydney. This is a newly created district. We offer our good wishes to Mr. Johnson.

Canon Knox gave the Bible reading at the Sydney Clerical Prayer Mission held at St. Stephen's, Willoughby, last week. The Canon's subject was the Lord's Prayer in which he emphasised the importance of effective and right praying.

News has been received of the birth of a daughter, Marjorie, to the Rev. and Mrs. Broughton Knox, at Oxford, Eng., on June 28th. We offer our good wishes.

We regret to note from the press, the death of Archdeacon K. S. Single, the Archdeacon of Newcastle, N.S.W. Archdeacon Single was trained at Moore College, Sydney, and spent all his ministry in the Diocese of Newcastle.

Miss Shirley Powys, elder daughter of Canon and Mrs. H. N. Powys, of the Rectory, Vaucluse, Sydney, has arrived in Sydney from England.

On Sunday, 24th May, Archdeacon Kidner preached at St. John's, Toorak, and in his capacity as General Secretary of C.M.S., Victorian Branch, received a cheque for £775 being the result of a Temple Day held at St. John's on the Sunday after Ascension Day together with other moneys received. The Temple Day was preceded by a Day of Prayer on Ascension Day when a continuous chain of prayer was observed.

Rev. R. W. Dann, Director of Youth and Religious Education for the Diocese of Melbourne has resigned in order to accept the vicarage of St. Matthew's, Cheltenham (Vic.). The Rev. Gordon A. Brown, Assistant Curate of St. Andrew's, Brighton, has been appointed to the vacant directorship.

Canon and Mrs. Bryan Green will celebrate their silver wedding in Australia on August 6th.

THOUGHTS OF THE ASSURANCE OF FAITH

The deep things which relate to personal experience of the Holy Spirit's dealing with the soul ought to be matters of prayer, not of disputation.

It has long been a settled point with me, that the Scriptures make a wide distinction between faith, the assurance of faith, and the full assurance of faith.

1. Faith is the hand by which we embrace, or touch, or reach toward the garment of Christ's righteousness, for our own justification.—Such a soul is undoubtedly safe.

2. Assurance I consider as the ring which God puts upon faith's finger.—Such a soul is not only safe, but also comfortable and happy.

Nevertheless, as a finger may exist without wearing a ring, so faith may be real without the superadded gift of assurance. We must either admit this, or set down the late excellent Mr. Hervey (among a multitude of others) for an unbeliever. No man perhaps, ever contended more earnestly for the doctrine of assurance that he, and yet I find him expressly declaring as follows: "What I wrote, concerning a firm faith in God's most precious promises, and a humble trust that we are the objects of his tender love, is what I desire to feel, rather than what I actually experience." The truth is, as another good man expresses it, "A weak hand may tie the marriage-knot; and a feeble faith may lay hold on a strong Christ."

Moreover, assurance after it has been vouchsafed to the soul may be lost. Peter no doubt lost his assurance, and sinned it away, when he denied Christ. He did not, however, lose the principle of faith; for Christ had before-hand prayed, concerning him, that his faith itself might not fail; and Christ could not possibly pray in vain.—A wife may lose her wedding-ring. But that does not dissolve her marriage-relation. She continues a lawful wife still. And yet she is not easy until she find her ring again.

3. Full assurance I consider as the brilliant, or cluster of brilliants, which adorns the ring, and renders it incomparably more beautiful and valuable. Where the diamond of full assurance is thus set in the gold of faith, it diffuses its rays of love, joy, peace, and holiness, with a lustre which leaves no room for doubt or darkness. While these high and unclouded consolations remain, the believer's felicity is only inferior to that of angels, or of saints made perfect above.

4. After all, I apprehend that the very

essence of assurance lies in communion with God. While we feel the sweetness of his inward presence, we cannot doubt of our interest in his tender mercies. So long as the Lord speaks comfortably to our hearts, our affections are on fire, our views are clear, and our faces shine. It is when we come down from the mount, and when we mix with the world again, that we are in danger of losing that precious sense of his love, which is the strength of saints militant, and the joy of souls triumphant.

But let not trembling believers forget that faith, strictly so called, is neither more nor less than a receiving of Christ, for ourselves in particular, as our only possible propitiation, righteousness, and Saviour: John i. 12.—Hast thou so received Christ? Thou art a believer, to all the purposes of safety.—And it deserves special notice that our Lord calls the centurion's faith "great faith"; though it rose no higher than to make him say "Speak the word only, and my servant shall be healed." Matt. viii 8,10.

The case likewise of the Canaanitish woman is full to the present point. Her cry was: "Have mercy on me, O Lord, thou Son of David!" And, a little after, "Lord, help me!" Jesus at first gave her a seeming repulse; but her importunity continued, and she requested only the privilege of a dog, viz., to eat of the crumbs which fell from the master's table. What were our Saviour's answer and our Saviour's remark? An answer and a remark which ought to make every broken sinner take down his harp from the willows.—"O woman, great is thy faith." Matt. x. 22-28.

5. The graces which the blessed Spirit implants in our hearts (and the grace of faith

among the rest) resemble a sun-dial; which is of little service except when the sun shines upon it. The Holy Ghost must shine upon the graces he has given, or they will leave us at a loss (in point of spiritual comfort), and be unable to tell us whereabouts we are. May he, day by day, rise upon our souls with healing in his beams! Then shall we be filled with all joy and peace in believing, and abound in hope, through the power of the Holy Ghost. Rom. xv. 13.

6. Are there any weak in faith who come under the denomination of bruised reeds and smoking flax? Let them know that God will take care of them. The former will not be broken; the latter shall not be quenched. Bless God for any degree of faith; even though it be as the smallest of all seeds, sooner or later it will surely expand into a large and fruitful tree.—However, stop not here; but, as the apostle advises, covet earnestly the best gifts; and the gift of assurance, yea, of fullest assurance among the rest. The stronger you are in faith, the more glory you will give to God, both in lip and life. Lord, increase our faith! Amen.

[From the works of Rev. Augustus Toplady, Rector of Broad-Hembury, England. (Author of the hymn "Rock of Ages," p. 411.)

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COME AND INSPECT

PERSONAL WITNESS.

[The following is from the interesting and helpful autobiography by Dr. F. W. Boreham. "My Pilgrimage."]

"There rushes back to my mind, as I pursue this line of reflection, a night on which I was compelled to return from Dunedin to Mosgiel by the late train—the terrible train that left town at eleven twenty. Cooling my heels on the bleak and deserted platform, I felt depressed and miserable. When at length the train started, I found myself sharing with one companion a long compartment, with doors at either extremity and seats along the sides, capable of accommodating fifty people. He sat at one end and I at the other. I expect that I looked to him as woebegone and disconsolate as he looked to me. The train rumbled on through the night. The light was too dim to permit of reading; the jolting was too violent to permit of sleeping; and I was just about to record a solemn vow never again to accept city engagements when a curious line of thought captivated me.

"Here I am," I said to myself, "on this out-of-the-way New Zealand railway at dead of night! I can't read; I can't rest; I can do nothing; but I can talk! And there huddled up in that far corner of the selfsame compartment, is another belated unfortunate who can neither read nor sleep, and who, quite possibly, might like to beguile the time with conversation.

"And then it flashed upon me, not only that I could do it, but that I should do it.

"We two," I continued, resuming my comfortless soliloquy, "we two have been thrown together for an hour or more in this outlandish way, in this outlandish place, at this outlandish time. We have never seen each other before. We shall never see each other again until we meet on the Day of Judgment. What right have I to let him go his way as though our tracks had never crossed? Is the glorious message that, on Sundays, I deliver to my people, intended exclusively for them? And is it only to be delivered on Sundays?"

The burden of responsibility grew more and more heavy. I could no longer resist the impulse that burned within me. The train stopped for lengthy shunting operations at Burnside. I stepped out on to the platform and walked up and down for a few moments, inhaling the fresh mountain air. I pulled myself together. I wanted to have all my wits about me to be at my best. The engine shrieked; and, on returning to my compartment, I was careful to re-enter it by the door near which my companion was sitting. I took the seat immediately facing him. I then saw that he was quite a young fellow, probably a farmer's son. We soon struck up a pleasant conversation, and then, having created an atmosphere, I expressed the hope that we were fellow-travellers on life's greater journey.

"It's strange that you should ask me that," he said. "I've been thinking a lot about such things lately."

"We became so engrossed in our conversation that the train had been standing a minute or so at Mosgiel before we realised that we had reached our destination. I found that our ways took us in diametrically opposite directions. He had a long walk ahead of him.

"Well, I said, in taking farewell of him, 'you may see your way to a decision as you make your way along the road. If so, remember that you need no one to help you. Lift up your heart to the Saviour; He will understand!'"

"We parted with a warm handslap. Long before I reached the manse I was biting my lips at having omitted to take his name and address. But it was too late; he was gone.

Five years passed. One Monday morning I was seated in the train for Dunedin. The compartment was nearly full. Between Ambotsford and Burnside the door at one end of the carriage opened, and a tall, dark man came through, handing each passenger a neat little pamphlet. He gave me a copy of "Safety, Certainty and Enjoyment." I looked up to thank him, and, as our eyes met, he recognised me.

"Why," he exclaimed, 'you're the very man!'

"I made room for him to sit beside me. I told him that his face seemed familiar, although I could not recall a previous meeting.

"Why," he said, 'don't you remember that night in the train? You told me, if I saw my way to a decision, to lift up my heart to the Saviour on the road. And I did. I've felt sorry ever since that I didn't ask who you were, so that I could come and tell you. But as the light came to me through a railway journey, I have always tried to do as much good as possible when I have had occasion to travel. I can't speak to people as you spoke to me; but I always bring a packet of booklets with me.'

It was my turn to feel some emotion, but there was little time for sentiment. He suddenly prepared to leave me.

"You must excuse me," he said, grasping my hand in farewell; 'we are nearly there; and there are two more carriages in front into which I have not been. Good-bye!'

"And that was the last that I ever saw of him. But the memory of him has often cheered me with the conviction that many of our daily ministries, apparently futile, are really much more fruitful than they seem."

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During the 24th National Christian Endeavour Convention, which will be held at the Commemorative Pavilion, Sydney Showground, from 2nd to 9th August, 1951, there will be held in the City Parks during the lunch hour, from 12 noon to 2 p.m., "A Mission to Sydney-siders." It is planned that these services of Open-Air Witness will be a great Evangelistic offensive on the City of Sydney.

Endeavourers and Christians of all Churches are invited to help during campaigns which will be held as follows:—

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- Monday, August 6, Wynyard Park.
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- Wednesday, August 8, Hyde Park.

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Diocesan
News

SYDNEY

● St. John's, Willoughby.

The Rev. G. Rees, Diocesan Evangelist, completed a week's mission last week at St. John's, Willoughby, and in spite of wet and cold weather the attendances and results were very encouraging.

Children came in good numbers to after-school meetings and the thanksgiving service on the Monday night were well attended and a course of real thanksgiving for blessings received. The Rector, the Rev. C. E. A. Reynolds, expressed thanks to Mr. Rees for his visit to the parish.

● St. Paul's, Chatswood.

Proposed New Church.

A happy and memorable gathering of Church folk were present at the ceremony on May 26 to see Mrs. E. C. Howe, widow of the first Rector of St. Paul's, the late Rev. H. G. J. Howe, turn the first sod in connection with the commencement of the building of the New Church.

Prior to the ceremony, the Rector officiated at a Communion Service, and used as his text: "Arise, and be doing, and the Lord me with thee." (1 Chron. 22:16). This day, he said, was the culmination of all the hopes, the plans and the prayers of the members of St. Paul's of the last 35 years. Many difficulties and problems lay ahead, but our confidence rested in God Who had hitherto led us to this day.

After the Communion Service the congregation gathered on the proposed site of the New Church for the special ceremony. The builder presented Mrs. Howe with a silver plated trowel, suitably inscribed, for the turning of the sod.

Following the ceremony afternoon tea was served in the Parish Hall by the wives of the Churchwardens and Parish Councillors.

It was a pleasure to welcome some visitors who had been associated with St. Paul's in its early days, such as Mr. and Mrs. D. S. Campbell, Miss Petrie, and Mrs. Hattersley.

Let us all keep much in prayer for God's blessing on our undertaking.

Honorary Treasurer for Twenty-seven Years.

Mr. J. W. Ford's desire not to stand for re-election as St. Paul's Hon. Treasurer this year brought to a close the long and excellent service Mr. Ford has rendered in this capacity for the past 27 years.

At its meeting last month, the Parish Council adopted the following resolution:

"That this Parish Council, on the occasion of the retirement of Mr. J. W. Ford from the position of hon. treasurer of the parish after 27 years' continuous service in that office, places on record its deep appreciation of the splendid service given by Mr. Ford over such a long period.

We look back with pride and joy in the efforts of one who not only performed his duties with skill and efficiency, but also with a patience and understanding that could only emanate from one who is imbued with a true love of the Master.

We thank God for Mr. Ford's unselfish and untiring service and trust that he may long be spared to share with us his experience, knowledge, goodwill and understanding."—From St. Paul's, Chatswood, "Parish Paper."

MELBOURNE

● Cathedral Organist Farewelled.

After three years' service, Mr. Colin Campbell Ross, F.R.C.O., Organist of St. Paul's Cathedral, is returning to England, to avail himself of musical opportunities there. After Evensong on 24th June, the congregation adjourned to the Chapter House, where their appreciation was voiced by the Dean, the Canons on Duty—Canon R. M. Hudson and Captain C. A. M. Derham, the Rev. B. H. Reddrop, and the Senior Lay Clerk, Mr. A. R. Loveless. The Dean said his work had been marked by devotion to the highest ideals and unremitting labour. The high peak reached in the singing of the service and anthem and the concluding voluntary, Reubke's poignant Sonata on the 94th Psalm, was a striking demonstration of technical skill. The organist had been presented with tributes of esteem from the Chapter, the Lay Clerks, the Choristers, and the Old Choir Boys' Association. Supper was kindly provided by the Hospitality Committee of the Friends of the Cathedral under the direction of Mrs. Laidlay.

● Retirement of Mr. F. R. Adams.

Mr. F. R. Adams, after many years of splendid service as honorary reader in charge of St. Saviour's, Collingwood, retires

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at the end of this month. At a time when the late Archbishop needed someone to use for the special task of ministering to the people in Collingwood after the murder of their Vicar, the Rev. Lacey Cecil, I urged that Mr. Adams should be asked to take charge under the Bishop of Geelong. For all these years he has shown resourcefulness in preparing two addresses each Sunday and shepherding the people who move out to new areas in a continuing stream. He has travelled long distances to fulfil his duties and few people know of the very wonderful work which he and his little team of people have managed to achieve. He is a senior master on the staff of Scotch College where his life is already pretty full. He has read literature and theology for many years and produces a parish paper that has something in it worth reading in every issue. We shall have to find more men like him, for work in the new areas which must be served, if we are to do our duty in our time.

—From Archbishop's Letter.

AN IRISH EXPERIMENT.

Four years ago, Gurteen Agricultural College, County Tipperary, Eire, was founded for the rural education of young Protestants, as one of the many schemes being adopted in Ireland to stem the drift from the land. It has already been a conspicuous success.

At a public meeting in the Mansion House, Dublin, the Archbishop of Dublin, the Most Reverend Dr. Barton, described it as doing most important national work in giving young people a chance of discovering the joy and the knowledge to be obtained by working in the country. A great number of young people had been able to take advantage of the movement, and get a training for perhaps the most important work in Ireland to-day—the work of making the land support the people.

Gurteen College provides instruction in agriculture, horticulture, beekeeping, poultry farming, dairying and domestic economy; and, as the honorary secretary of the governing committee, Mr. H. V. Hadden, stated at the Dublin meeting, "is doing so in a Christian atmosphere. It is a type of college that has many of the advantages of the residential university, without any of the disadvantages of size."

The General Synod Report of the Church of Ireland Temperance and Social Welfare Society states:

"Gurteen Agricultural College, which is under the management of the Methodist Church but is attended by a majority of Church of Ireland students, has done good work for the Protestants of this country. It is helping to remove the prejudice against farming which is so widespread . . . and may help to stem the flight from the land to the towns and Britain."

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83 YEARS IN THE CHOIR.

Canon E. H. F. Campbell, speaking in St. Patrick's Cathedral, Dublin, referred to the death of the Senior Vicar Choral, Thomas Marchant, who had the distinguished record of having been associated with St. Patrick's for 83 years.

"He came here in 1868," said Canon Campbell, "just 83 years ago, and almost without a break he sang in the choir; his signature appears for the last time in the attendance book on Ash Wednesday last. Get him in reminiscent mood and he loved to talk of old days; he told me once that he sang as a boy chorister at eight years of age at the great Service at which the Prince of Wales, afterwards King Edward the Seventh, was installed here as a Knight of St. Patrick; he loved to recall the great Services held during the Vice-regal Court, the jubilee and diamond jubilee of Queen Victoria, and Services commemorating the coronations and deaths of kings and queens, and the passing of great public figures in Irish life. What changes in Church and State this long-lived chorister witnessed, focussed as they are in time and recorded in history by Services held in this our National Cathedral, culminating in the public funeral of Dr. Douglas Hyde, the first President of the new Irish State. It has been said that his long period of service as a Cathedral singer is unequalled in any other Cathedral in these islands."

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July 15. 8th Sunday after Trinity.

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Mark x 1-31 or Phil. ii. Psalm 39,
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E.: 1 Kings xii or xiii 1-32 or Wisd.
vii 15-viii 1; Matt. x 24 or Acts xvii
16. Psalms 41, 42, 43.

July 22. 9th Sunday after Trinity.

M.: 1 Kings xvii or Wisd xi 21-vii 2;
Luke i 26-56 or Phil. iv. Psalms 50,
53.

E.: 1 Kings xviii or xix or Wisd. xii
12-21; Matt. xi or Acts xx 17. Psalms
44, 45.

July 29. 10th Sunday after Trinity.

M.: 1 Kings xxi or Eccus. iii 17-29;
Luke i 26-56 or Phil. iv. Psalms 53,
54.

E.: 1 Kings xxii 1-40 or 2 Kings iv
8-37, or Eccus. xi 7-28; Matt. xiii 24-
52, or Acts xxvii. Psalms 51, 54.



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July 15. 8th Sunday after Trinity.
M.: 1 Kings x 1-13 or Wisd. vi-12; Mark x 1-31 or Phil. ii. Psalm 39, 40.
E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

July 22. 9th Sunday after Trinity.
M.: 1 Kings xvii or Wisd xi 21-vii 2; Luke i 26-56 or Phil. iv. Psalms 50, 53.
E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17. Psalms 44, 45.

July 29. 10th Sunday after Trinity.
M.: 1 Kings xxi or Ecclus. iii 17-29; Luke i 26-56 or Phil. iv. Psalms 53, 54.
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