

FORMATION ISSUE
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THE AUSTRALIAN CHURCH RECORD

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

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FIRST ENGLISH PRAYER BOOK FOUND AFTER 400 YEARS

(By the Rev. D. B. Knox, Vice-Principal of Moore College.)

Five years ago a copy of the first Prayer Book to be printed in English was rediscovered after all copies had been completely lost sight of for four hundred years. This Prayer Book was printed in Antwerp and smuggled to England 20 years before the English Book of Common Prayer was first issued in 1549.

It is a small, fat little book, two inches by two and a half in size, printed in black and red. Its compiler was John Joye, who had been a Fellow of Peterhouse, Cambridge, but who had to escape to the Continent because of the Prior of Newnham Abbey, who secretly to his bishop accusing him (whom he had treated as his friend) of holding Lutheran opinions. Joye was in 1527, just ten years after Luther had nailed his theses on the church door at Wittenburg.

Abroad, Joye met Tyndale, a fellow-refugee from religious persecution in England. Joye recounts how often Tyndale walked in the fields near Antwerp talking over doctrines of the Bible.

Layman's Book.

In 1529, or early in 1530, Joye brought out the first printed edition of a prayer book in English. He called it "Ortulus Anime," or "Garden of the Soul," a common enough title. Its doctrines were not common, but it was thoroughly reformed in character! It was not an official prayer book intended to regulate church service, but was written for the layman as a book which he could use at his devotions in church or at home, which, though modelled on the traditional forms, was thoroughly reformed and protestant in character.

A glance at its contents will reveal principles on which the Reformers thought public worship should be reformed. The first feature is that Christ is central in the worship of God. Christ takes the place of the Virgin Mary as the One to whom prayer is offered. And the work of Christ which He accom-

plished on Calvary, is the ground on which praise is offered in the book. Thus the first office hymn in Matins begins

Praised be God our Father, for He hath given us His Son to be our Saviour,

We are sinners, unrighteous, foolish and fleshly,

Christ is our mercy-seat, righteousness, our wisdom verily . . .

And the second hymn begins

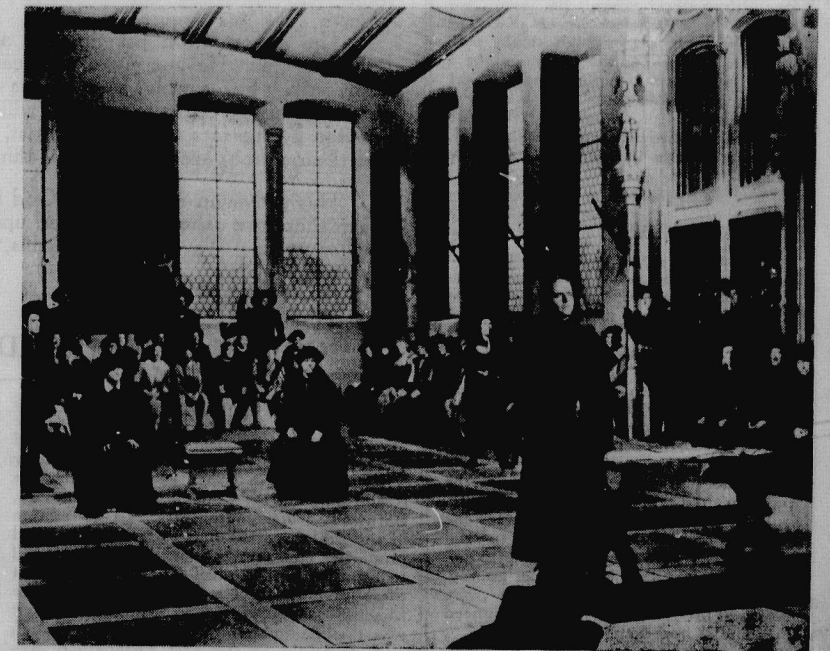
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Praise ye the Lord omnipotent,
Who through His benignity,
His most dear Son to us hath sent,
To die for our iniquity.
We were His cruel enemies,
Abject for our transgression;
Howbeit in Christ fix we our eyes,
Who is our satisfaction.
Glory be to the Trinity . . .

The reader should notice how these hymns focus the thought on the love of God, His complete provision for us in the work of Christ, and our own

(Continued on page 17)



"HERE I STAND: I CAN DO NO OTHER. GOD HELP ME."
Martin Luther faces the Emperor at the Diet of Worms. Seated behind Luther are his friends Carlstadt and Melancthon. —Photo from the film "Martin Luther."

Off the Record

HEARD AT SYDNEY SYNOD.

"... I was told, about a hundred years ago, ... Mr. Archinal will correct me if I'm wrong. ... "We are getting into a rut and hamstringing the parishes."

"Of course I realise that Standing Committee is a busy body."

One of Press reporters came to Synod with a chit from his chief-of-staff: "Watch out for sex, drink and gambling."

HISTORIC TABLE.

I regret that some of the information I gave last time about the Holy Table in the chapel of S.C.E.G.S., Moss Vale was incorrect. Here is the story: The Table was first given to St. Paul's, Redfern, about a century ago by Mr. Tooth, of Tooth's Brewery. When a new memorial Table was put in St. Paul's in the 1930's, the old Table was placed in another part of the Church. It was not moved out into the parish hall until after it had been offered to S.C.E.G.S. and the offer had been accepted.

AS SHE IS SPOKE.

I cannot resist this one from the Archbishop of Sydney's story of Minneapolis, which he recounts in his Diocesan magazine. The Archbishop, with the Bishop of Newcastle, Mr. A. B. Kerigan, and others, was introduced to the local 'drug-store' where, he says, "we partook of a delicious beverage called 'Seven-up.' We sat on high stools, side by side, at the counter. One night I asked for a cup of coffee, and the girl serving me asked me, with a giggle, to repeat what I had said. 'It's like going to the English movies,' she said. 'Does everyone in Australia talk like you?'"

ASHES TO ASHES.

The rather startling headlines in an English church paper recently, "Clerical Ashes Retained by Sheffield," was really only referring to the result of the "Church Times" cricket cup. It was a poor show. On a very wet wicket Southwark were all out for 20 (six ducks) and Sheffield won when they had made 21 for the loss of one wicket. But commentators at a clerical cricket match have an interesting style of writing available to them. Thus: "The melancholy procession to and from the pavilion had about it the ordered regularity of a church service. Here, one felt, was one parson coming out to read the lesson; there, another about to address the spectators with a brief homily. It was almost a relief when —, by bowling the veteran —, pronounced the official benediction."

Q.

TO AUSTRALIAN CHURCHMEN.

The Principle of the Reformation

The principle which underlies the Reformation is a very simple one. It may be summed up in one or two verses from Scripture.

First is the statement of the prophet Joel, quoted by St. Peter in his sermon on the day of Pentecost, and by St. Paul in his epistle to the Romans: "Whosoever shall call upon the name of the Lord shall be saved."

This sentence answers the question: "How do I become a Christian?"

At the time of the Reformation the simplicity of this answer was quite obscured by elaborate and unscriptural teaching about baptism and membership of the church, so much so that the great majority of church members never realised, that salvation was the simple gift of a loving God who in Jesus Christ has made full provision for the forgiveness of all the sins of all who call upon Him. On the contrary, men of that time were taught that salvation resulted from the scrupulous observance of the rites and ceremonies of the Church. Giving their attention to this, many (then as now) never arrived at the place where they called on the name of the Lord.

The second scripture which illustrates the Reformation principle is our Lord's promise in Luke 11:13 that our heavenly Father will assuredly give the Holy Spirit to them that ask Him.

The presence of the Spirit ensures the fruit of a Christian life. So the question, "How do I advance in the Christian life?" is answered thus, By asking God to fulfil His promise.

At the time when the Reformers lived the current answer was that the graces of the Holy Spirit's presence were obtained primarily by strenuous effort, such as regular attendance at the mass, by asceticism, by fasting; in short, by one's own efforts rather than by taking God at His word and asking for the promise to be fulfilled to oneself. Absorbed in pursuing the wrong method, many ignored the true method and so failed to arrive at the desired result.

The Reformation principle of asking and trusting God to fulfil His promises which He has given us because of Christ, is called **justification by faith only**. Put simply, this means that salvation in its completeness is offered freely by God to all who will accept the offer. This offer is made possible by the fact that Jesus Christ, in His life of obedience, in His death and resurrection, accomplished all things necessary for our salvation.

This provision and offer of God is made known to us in the Scriptures. When these are believed and acted upon, so that we call upon Christ's name, God saves us. To the truth of this, all who have put it to the test bear witness.

GREAT BIBLE READY FOR CATHEDRAL

At the time of Her Majesty's Visit, the St. Andrew's Cathedral, Sydney, received one of the "Great Bibles" of King Henry VIII, published in 1539, as a gift from the Rector and Parish Council of St. Andrew's, Barnwell, Northamptonshire. This edition of the Bible was the first ordered to be read in parish churches. Such crowds gathered to listen to the Word of God in English that these precious Bibles were chained to the Reading Desks of the Parish Churches. It was this edition which moulded the speech and character of the first Elizabethan Age and brought about the Reformation in England.

This Bible still has its original doeskin binding, and was used at the Morning Service attended by the Queen on 7th February.

The Mitchell Library has carried out the delicate process of necessary repair. On St. Andrew's Day the "Great Bible" will be publicly received at the Cathedral Festival Service, and will subsequently be on exhibit in the Cathedral.

This gift comes to Australia through the instrumentality of the Rev. Harry Bates, was formerly Rector of Barnwell, Tutor and Lecturer at Moore College, who

The Heart, Mind and Soul of Communism

(By F. C. Schwarz.)

In 1917, in a cafe in Geneva, Switzerland, an intensely ambitious and fanatical man sat writing furiously. He had written there for many years, an exile from his native land of Russia, living in the expectation of the great day of revolution when he would be called to the centre of the world's stage.

He was the acknowledged leader of a small Marxist sect, the Bolshevik section of the Russian Social Democratic Labor Party. To the majority of Marxists he was an extremist, unduly schismatic, tinged with anarchistic ideas, sincere but dangerous. He had, scattered throughout Russia and the prisons of the world, 40,000 followers, devoted to their leader, equally fanatical, and unreservedly dedicated to the ideas of revolution and world conquest.

Suddenly, in February of 1917, the news burst upon the world of a great Russian upheaval. The Czar was de-throned, a parliament was established to guide the steps of a new-born republic, and the Social Revolutionary leader, Kerensky, was called to the helm. Lenin and his scattered followers hastened to the new centre of revolution, Petrograd, since renamed Leningrad. Stalin returned from Siberian exile, Trotsky came from a Canadian concentration camp, and Lenin travelled by armoured train across embattled Germany to his native land, leaving Geneva, the city of his exile. On arrival Lenin announced to the other non-bolshevik revolutionaries that he alone, supported by his bolshevik fragment, would conquer and rule the vast territories of Russia. They looked at him in amazement and said: "Farewell Lenin the Marxist; welcome Lenin the Anarchist." Zealously, scientifically, and ruthlessly he set to work to make his prediction come true. In April he re-named the Bolshevik section of the Russian Social Democratic Labor Party the Communist Party of Russia. In October, the Communists organised a second revolution, overwhelmed the new infant republic, and Lenin became dictator of all Russia.

Startling Statistics.

There then came to pass the modern miracle of the world. An expansive programme of conquest was initiated which has been successful beyond the wildest dreams of avarice. History records no movement growing, conquering, consolidating, and expanding as Communism has un-

ceasingly done since that time. The statistics are startling, even terrifying. In 1917 they had 40,000 followers; in 1954 they are in absolute control of 800,000,000. They have multiplied those under their control by 20,000 in 37 years, an increase of two million per cent. To consummate their dream of world conquest they merely need to multiply the present population under their control by less than 3. Anyone who is not startled and profoundly alarmed by these figures is evidently free from the responsibilities of rational comprehension, satisfied to live a mere animal existence with no thought of the morrow.

How has this tremendous success been accomplished? What tremendous dynamic power is concealed within the categories of Communism that has driven it forward as an irresistible whirlwind? How has it managed to captivate the mind and imagination of young and old, mobilise the intelligence, loyalty and capacity to sacrifice of those so captivated, discipline them and transform them into the mould of a Communist Cadre, and then send them forth—limitless in enthusiasm, confident of victory, careless

Dr. Fred Schwarz is a graduate of Brisbane University in Arts, Science, Medicine, and Surgery, who has been in general practice in Sydney. At present he is in the U.S.A. where he directs the Christian Anti-Communism Crusade, which has been formed with a programme of education and evangelism. Dr. Schwarz recently addressed members of the U.S. Congress on "The Communist Interpretation of Peace."

During a recent visit home to Sydney Dr. Schwarz inaugurated the Christian Anti-Communism Crusade in this country.

Dr. Schwarz has an expert knowledge of Communism, and has lectured and debated on the subject in many countries. The series, of which this is the first article, was originally given as Broadcast addresses in the U.S.A.

of personal death—to lay waste and conquer the earth?

What is Communism?

Communism is a religion of promise. It has advanced across the world on the wings of a promise. The promise is two-fold in nature. One aspect of the Communist promise is very well known, but the other is almost unknown. One aspect appeals to the poor, the ignorant, and the underprivileged; the other aspect appeals to the wealthy, the intellectually superior, and the idealistic reformers.

To the poor of the earth—and they are legion—the servants of Communism go with this message: "Follow me, and I will build a new world for you and your children, a world from which hunger and cold have been forever

(Continued on page 17)



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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The University Convention held recently in Sydney, brought to light some interesting facts. It is not generally realised that there are seven centres in N.S.W. where lectures leading to a University Degree are now being given (Sydney (2), Newcastle, Armidale, Wollongong, Lithgow and Broken Hill). In addition there are two independent University establishments in Canberra. More universities are being contemplated by the N.S. Wales Government.

This "rash of universities," as one delegate called it, is not altogether commendable. The cause of learning in Australia is not enhanced by spreading thinly over the whole State such talent in teaching and research as is available in this country. It is wiser to bring students to universities than to take universities to students. It is also cheaper. The limited money government has for higher education would be better spent in building more colleges and providing more scholarships at the older universities than in creating a lot of what can never in the foreseeable future be more than second rate institutions.

It is customary in the Roman Church for worshippers to make obeisance to the "altar" before taking their seats. The reason is that Romanists are taught to believe the doctrine of transubstantiation. Consequently adoration is due to the wafer that has been consecrated by the priest in the Mass and that is now reserved in a pyx upon the "altar." For they believe that by consecration the bread has been changed into the true and real body of Christ, the same body that hung upon the cross for our redemption.

This doctrine is repudiated by our church in the plainest terms (see article 28) but is taught to our people in many Anglo Catholic manuals such as are put into the hands of Servers and others. It is also taught in hymns that are printed in hymn books now widely in use. An instance of this is the hymn beginning—

"We hail Thee now O Jesu
Upon Thine Altar-throne."

That hymn is sung by Anglo Catholics at Holy Communion after the prayer of Consecration or at other times when the consecrated bread (or wafer) is reserved in the Church.

The reservation of the sacrament is illegal in the Church of England but is practised in many churches in England and in some churches in Australia.

The sacrament is commonly reserved for purposes of adoration. Such adoration was practised openly by crowds in the streets of Sydney during the recent Eucharistic Congress.

Readers may have noticed a picture of the wafer in the front window of some of the recently erected ecclesiastical buildings of the Roman church.

The publicly declared purpose of the Eucharistic Congress was to promote "Perpetual Adoration." Perpetual Adoration means that there should never be wanting day or night people kneeling before the consecrated wafer.

Bowing to the Holy Table in churches where the Sacrament is not reserved is impossible to understand. It may, of course, be a following of the Roman custom of making obeisance to the consecrated wafer. Such obeisance is an act of worship, and we cannot think that our people intend to worship the Holy Table or the Cross that is above it. That is strictly forbidden by the second commandment, "Thou shalt not bow down to them nor worship them." To make obeisance of any kind in church to the Holy Table or the cross that may be above it is going quite beyond Holy Scripture and also contrary to it.

The Apostle Paul deprecates "will-worship", a volunteered service (of God) that was self-imposed, officious, supererogatory. It evidently had a show of spirituality but was merely human and deceptive.

But this practice of bowing to the Holy Table or making some act of

worship or reverence towards it has the added evil of seeming to condone false doctrine and helping to bring in worship that is contrary to Scripture. True worship must be "in spirit and truth."

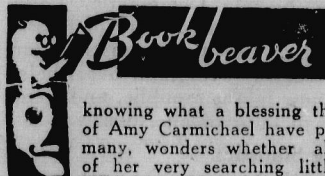
An altar requires a sacrificing priest and a sacrificing priest requires an altar. But the Christian church requires neither. The New Testament knows of no order of sacrificing priests in the Christian Church. We have one Priest, our Lord and Saviour Jesus Christ who offered on the cross the one prevailing sacrifice for the sins of the whole world. That sacrifice was complete and needs neither supplement nor repetition. What we as sinners need now is true repentance and a living faith in our Saviour. These are given to those who seek.

To raise up man-made altars and provide them with human sacrificing priests is an impertinence and an offence. Man's sin has been atoned for once and for all. It was the Son of God Who died for us on the cross. It is the Son of God who rose from the dead, ascended into heaven, and is now able to save from the power and dominion of sin all who come to Him.

"And this is the message which we have heard from him and announce unto you that God is light and in Him is no darkness at all . . . if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus His Son cleanseth us from all sin." (1 John 1/5-7.)

The Holy Table should not be called an altar. It is possible that an altar may be spoken of as a table when a sacrifice offered thereon is afterwards partaken of as was sometimes the case under the old covenant. But a table on which no sacrifice is offered cannot be properly called an altar. To claim the right to do so is special pleading and is not based on truth.

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knowing what a blessing the books of Amy Carmichael have proved to many, wonders whether all know of her very searching little book, "IF." It's published in two bindings, paper at 2/11, and cloth at 4/6. Postage is extra. Book Beaver bought his copy, of course, from Dalrymple's Book Store in 20 Goulburn Street, Sydney. Their branch in the State Shopping Block have copies also.

The Course of the English Reformation

(By the Rev. Ralph Ogden, B.A., Rector of Milson's Point, Sydney.)

It is not generally realised that the Reformation as it affected the English Church took a whole generation to complete, i.e., from 1520 to 1562, nor are its various stages, legislative and doctrinal known to-day by the vast majority of Anglicans.

The earliest English leaders aimed purely at doctrinal reform. They were mostly University men who had joined in the late 15th century revival of Greek learning and had been influenced by Erasmus, especially by the latter's edition of the Greek New Testament. Study of that, and of the ancient Greek Christian writers, revealed both the falsity of many prevalent doctrines and also the untenable position of the Roman Church in claiming universal supremacy by right of succession "from the beginning." The lectures and writings of these men, aided by the new art of printing, spread very rapidly among the common people, who themselves still retained traces of Wiclif's teaching. A case in point is the famous course of lectures on the Greek text of the Epistle to the Romans given by Colet, Dean of St. Paul's. These lectures converted many men who twenty years later were in positions of power and influence in Church and State. Meanwhile, for political and financial reasons as well, the Roman connection was rapidly becoming intolerable, and by 1550 a breach appeared to be inevitable.

Tax to Pope.

It was the English Church itself which actually took the first step, for in 1531 Convocation, consisting of Archbishop Warham of Canterbury and all the "pre-Reformation" clergy, petitioned the King to relieve them of the payment of annates to the Pope. This was a tax, equalling the first year's stipend, which had to be paid to the Holy See by every new Bishop or Rector upon his appointment. Convocation was prepared to pay a nominal fee of 5%. Should the Pope reject this offer, Convocation prayed the King that the obedience of England might be withdrawn.

Parliament cordially supported Convocation in this move, passing an Act that all such payments should cease, force.

except for the proposed 5% in the case of new Bishops. The Act further directed that, if the Pope refused to consecrate, then the Archbishop of the Province and the other Bishops should do so instead. If the Pope should then proceed to excommunicate and interdict, his sentence was to be disregarded. King Henry refused to give his Royal Assent to this Bill for over two years, and only did so when He despaired of a Papal decree in the matter of his marriage. This matter came to a head in May, 1533, when the new Archbishop, Thomas Cranmer, presiding over the Ecclesiastical Court, declared the King's marriage invalid. The Pope thereupon issued a brief declaring Cranmer's sentence null and void on the grounds that the case, being then before the Papal Court, was beyond the scope of any other jurisdiction. Nine months after the English judgment he delivered his own, declaring the marriage valid. The same week the Convocation of Canterbury assented to the motion "That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom of England than any other foreign Bishop." This was on March 31, 1534, and the Convocation of York assented to the same motion six weeks later.

Three Acts.

Once again Convocation had the full support of Parliament, expressed in three Acts. One forbade any English subject to appeal from the English Ecclesiastical Courts to Rome. The second (25 Hen. VIII, cap. 20), enacted that neither sovereign nor subjects of England should henceforth apply to Rome for any dispensation, grant, faculty, or other document, but should instead apply to the Archbishop of Canterbury. The third Act, (25 Hen. VIII, cap. 21), established the mode of appointing and consecrating English bishops which still continues in force.

The unhappy nature of the final test case, by which sympathies are easily and naturally aroused, should not blind anyone to the fact that the English Reformation was a great and complex national movement which went through to the stage reached in 1534 with full approval of Church and people, despite the popularity of Queen Catherine. It was not the King who reformed an unwilling Church, nor was it the secession of a party or sect from the Church. The Church of England willingly reformed itself, acting in accordance with its own constitution, and with the full approval and authority of Parliament and the clergy.

A State letter, addressed to Cardinal Pole, expresses the English viewpoint and intention very clearly:

"Ye suppose the King's Grace to be severed from the unity of Christ's Church, whereas his full purpose and intent is:—

(a) To see Christ's faith kept and preserved without blot in this realm and freely and sincerely preached and taught.

(b) Not to separate from the unity of Christ's Catholic Church, but to keep and observe the same at all times inviolate.

(c) To restore the Church of England to the Christian state that all Churches were in at the beginning, redeemed out of the foreign captivity heretofore usurped therein.

(d) To abolish and clean put away such usurpations as heretofore in this Realm the Bishops of Rome have by many undue means increased to their great advantage."

The effect of the Reformation in England, so far as Church organisation is concerned, was, in fact, to restore the ancient Catholic Order; for the spiritual jurisdiction usurped by the Papacy from the Norman Conquest onwards, reverted of right to the English Bishops; while the last vestiges of the political authority wrung from King John in 1213, reverted of right to the English Crown.

The reforms which restored the Church of England to a true and primitive standard of Catholic doctrine are a study in themselves; this brief article is merely intended to give some indication of the puerility of that error, so constantly repeated and so widely and uncritically accepted, that "the Church of England dates back to Henry VIII, who founded it because he wanted a divorce."

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CORRESPONDENCE

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

THE BOOK OF COMMON PRAISE.

Dear Sir,

I very much sympathise with Canon Knox and Mr. John Dowe in their reluctance in using a hymn book of which they disapprove. All of us have thought about the perfect hymn book — which unfortunately does not exist. It is implied by both these writers that the Hymnal Companion is free of "false doctrine," a position which I personally would not wish to defend either for that or any other book. However, since this position has been taken I would like to bring to the notice of your readers some of the defects which I believe to exist in the Hymnal Companion. What Scriptural foundation have we, for example, for singing of the Innocents (No. 94):

"Baptised in their own blood,
Earth's untried perils o'er,
They passed unconsciously the flood
And safely gained the shore."

There is not one line of this verse which can be substantiated by Scripture. Nor do I know of any Biblical proof that planets have ever uttered "The hand that made us is divine." (No. 134.) How many of your readers know of a higher gift than grace? (No. 136.) Do we believe that God was angry with His Son, even on the Cross? (No. 75.) Can we sing with a straight face (any face at all for that matter) this verse of No. 76:

"Yet, good Lord in grace complying
Rescue me from fires undying,
With Thy favoured sheep, oh, place me,
Not among the goats abase me
But to Thy right hand unpraise me."

In passing, it is objected by Mr. Dowe that we have no Scriptural authority for singing (from the Book of Common Praise A.O.H. 35) about a Virgin, who, "with angelic hands in heavenly joy forever stands."

I should think that we had all the Scriptural authority we needed in the words "he that endureth till the end shall be saved." This would seem so obvious that it occurred to me that Mr. Dowe has seen in the word "Virgin" a reference to the Mother of our Lord. If so, he is mistaken. The hymn is a general one for Holy Women of whose existence the Prayer Book recognises at least twelve.

Even if it could be shown that the Hymnal Companion is in every respect a mirror of doctrine that Mr. Dowe would accept as perfect, there would still be for me this objection—the book is out of date. It belongs to a past age. Some of its hymns will be sung for as long as the Church is militant but the rest should be decently interred. A book which stigmatises Christ as lowly, meek and mild, the will of God as a crushing burden to be endured, which puts into the mouth of the Saviour words which He never did, and, I believe, never would have uttered, a book whose ethos is that of the grimmer aspects of the Visitation of the Sick is surely not the medium of the praise of God's people to-day. I say nothing of its musical standard, about which the less said the better.

It would seem that Mr. Dowe realises some of these implications for he asks for a new book based upon its "Doctrinal standards." Unhappily time has shown that the doctrinal standard of the Hymnal Companion continues to be expressed in the language of the said book.

I agree wholeheartedly with Mr. Dowe's appraisal of the Book of Common Praise as "containing some very fine features." I have used the book six days a week for more than two years. I have compared it, hymn by hymn with the two editions of A. & M., with Songs of Praise, The English Hymnal, and of course, The Hymnal Companion. I think that with all its faults, it is the best general purpose book available to-day.

In concluding, I note that the Hymnal Companion has a children's hymn of ten verses and one for congregational use of eighteen. The obvious rejoinder would be that we don't have to sing them all and this is precisely the reply in the case of the Book of Common Praise. After all, it is of the book's introduction into the Cathedral that issue has been raised. Surely, the Cathedral authorities can be relied upon to mitigate the "disadvantages of comprehensiveness"?

Yours, etc.,

Woollahra, N.S.W. PETER F. NEWALL.

CHANCELS.

Dear Sir,

I was rather startled by a paragraph in your column "Off the Record." Your columnist stated: "One of the first principles should be to place the Holy Table where every worshipper in the Church can see both it and the Priest standing at the North side thereof, and to allow nothing, be it lectern, flower stand or choir stall, to interrupt the view."

Might I be permitted to remind your columnist that in the Church of England we don't come to see Mass. The Rubric before the exhortation "Dearly Beloved in the Lord. . . ." states: "At the time of the celebration of the Communion, communicants being conveniently placed for the receiving of the Holy Sacrament. . . ."; while the next rubric says: "Then shall the Priest say to them that come to receive the Holy Communion, In other words, the Prayer Book directs that all those intending to communicate should come into the chancel or nave, where obviously there could be nothing to block their view of the Priest's actions.

The Church of England in her Articles teaches that she is based on the Word of God written. Hence in evangelical churches the Lectern, not the Holy Table, should occupy the central and most obvious position, as for example at St. Matthew's, Windsor. It is a tragedy to find the Lectern pushed aside in deference to the Holy Table, as for example at St. Andrew's Cathedral.

I thoroughly agree that our chancels and naves should be more spacious. But this should be to allow all the congregation to gather at the Lord's Table for Holy Communion in accordance to Prayer Book practice, not just to give prominence to the Holy Table.

The reading of the Word of God is the central feature of our congregational worship. "Faith cometh by hearing, and hearing by the Word of God."

Yours, etc.,

EVANGELICANUS.

N.S.W.

THE CLERGY PROVIDENT FUND (Sydney).

Dear Sir,

The Board of the Clergy Provident Fund has considered a letter signed "W. J. Owens" published in your columns on 14th October.

Your readers should know:—

1. There is no ordinance before the present Session of the Synod of the Diocese of Sydney "to permit lay workers to enjoy its benefits," i.e., the benefits of the Fund;

2. The Board is under no obligation to "publish" accounts or Actuarial Reports. It has duly forwarded its Annual Accounts and Quinquennial Actuarial Reports to Synod as the Ordinance requires;

3. The last of such reports shows conclusively that the present maximum rates of of Annuities and Pensions cannot be increased;

4. The members of the Fund buy their annuities and pensions and they receive exactly what they purchase;

5. There are no "missing" balance sheets.

Sir, the suggestion that the Board has suppressed balance sheets or reports or is not properly administering the Fund is an unworthy suggestion and any intelligent investigation of the facts would immediately refute it.

Yours, etc.,

ERNEST CAMERON,
Deputy Chairman of Directors.

CLERICAL HEADMASTERS.

Dear Sir,

Your comment in the "Australian Church Record" of the 14th October, on Headmasters in Church Schools, calls for criticism.

I believe you place too limited an interpretation on the function of a Church School. To "make Disciples" of young people is surely the duty, primarily of our parishes. That this has also become a major task of our Church Schools, many of whose boys have had no other church contacts, is alas! also true, and must increase our awareness of the complexity of a Headmaster's vocation.

His pastoral work is a unique one, and I think it is significant that in Mr. G. C. Turner's address to which you refer, the only limitations or restrictions, other than material ones, which he seems to envisage are those which the Headmaster's own shortcomings in gifts and industry naturally confer. If he is the right kind of man, I don't think it matters two pence whether he is layman or priest. If he has not the peculiar gifts of leadership which this task requires, neither he, nor the school he serves will be one whit better off for his ordination.

I have a firm conviction that the best results may be achieved by a combination of a layman as Headmaster, with a School Chaplain whose appointment has been given as careful consideration as the Headmaster's.

This arrangement, my wife points out, also gives the Headmistress a chance.

Yours, etc.,

ALLAN M. BRYSON.

Sydney.

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THE AUSTRALIAN SCENE.

For the year 1950/51 Australians consumed 163,933,000 gallons of beer. In 1951-52 the figure rose to 174,745,000 gallons or 20.5 gallons per head of the population. The year 1952-53 showed a further increase to 184,125,000 or just on 22 gallons per head. In New South Wales the figure rose from 75,700,000 in 1952-53. This represents an expenditure on beer alone of over £70,000,000.

If people want to count this nation OUT, let them count up to 10. But who wants to give the nation a knock-out blow?

THE 10 P.M. SWILL—QUEENSLAND.

In this State 10 p.m. closing was introduced in 1946. Since then the population has increased by 11 per cent. Convictions for drunkenness over the same period have increased among men by 66 per cent. and among women by 77 per cent. Within three months of the change of liquor hours convictions increased by 36 per cent. and the police have reported that even when liquor is easily available for 12 hours every day there is one sly grog joint for every two licences.

TASMANIA.

The Mayor of Launceston, Alderman H. G. Pitt, said ("Argus," 12/1/54) — Tasmania consumed far too much liquor, and that 10 p.m. closing only kept men from their families.

WESTERN AUSTRALIA.

Not content with 9 p.m. closing the liquor interests in this State have been agitating for an extension of the hour and for two hours' trading on Sunday. The road accidents rates as given by the Acting Commonwealth Statistician, Mr. Carver, for the year 1953, showed that Western Australia had the highest accident rate for that year, with 1226 accidents per 100,000 of population from which the death rate was 30, compared with 24 in Queensland, 22 in Victoria and 19 in New South Wales.

FRANCE.

The French drinking laws are free and easy. But France has branded drunkenness as one of the three major evils of that country. The French Government has to spend double the amount it gets from alcohol taxes in upkeep of asylums in which 60 per cent. of the inmates are alcoholics.

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Archbishop Calls For Two New Colleges

"The time is ripe for consideration as to the need for another University College or Hostel, to be established under the control of the Diocese of Sydney," said the Archbishop of Sydney during his Synod Address.

"The University and Colleges' Act provides that, if Founders give £10,000 to the University for a College, the Government will give £ for £, up to £20,000, and will, in addition, pay £500 per annum towards the salary of a Warden. The suggestion has been made that the University Arms Hotel should be set aside for the nucleus of a University College under the control of Synod, and that a fund should be opened to invite large donations from those wishing to be enrolled as Founders and Benefactors of the new College. The purpose of this fund would be to buy the hotel from the Bishopthorpe Estate. Gifts to the fund would be free of Income Tax, as it is for a University institution.

INTER-CHURCH CONVERSATIONS IN EDINBURGH.

Delegates appointed by the Archbishop of Canterbury in accordance with Resolutions passed by the Conventions of Canterbury and York have held the first of a new series of Conversations with delegates appointed by authority of the General Assembly of the Church of Scotland at New College, Edinburgh. Appointed representatives of the Episcopal Church in Scotland and of the Presbyterian Church of England attended also as full members of the Conference, which lasted from Wednesday, September 29, to Friday, October 1.

Consideration was given to a prepared paper submitted by one of those present, upon which comments were offered by two appointed speakers. The discussions which followed were cordial and constructive, and were concerned primarily with the doctrines of the Church and of the Ministry. Arrangements were made for the holding of a further series of Conversations in January, 1955, and a sub-committee was appointed to prepare the subject matter for further discussions.

Those present on behalf of the Church of England were the Bishops of Durham, Derby, and Leicester; Professors S. L. Greenslade and H. E. W. Turner (Canons of Durham); and the Rev. J. P. Hickenbottom (Secretary).

The Church of Scotland was represented by the Rev. Professors William Manson, J. H. S. Burleigh, William S. Tindal, and Thomas F. Torrance; Sir Randall Philip, Q.C.; the Rev. Dr. A. C. Craig; and the Rev. R. Stuart Loudon (Secretary).

The Only Opportunity.

"I hope that Synod or Standing Committee will set up a Committee to explore this possibility, or to suggest an alternative scheme for founding two Colleges under Synod control, one for men and one for women, which might begin in a small way and develop, as time goes on. It would be a splendid achievement for the future life and work of the Church in the University and City of Sydney. This may well be the only opportunity the Church will have to launch such a scheme, and it would be a matter of great regret, from the point of view of posterity, if such an opportunity were allowed to slip through our fingers."

A DAY OF PRAYER IN SPAIN.

Evangelicals and Marriage Difficulties.

Evangelical churches in Spain, on the initiative of the Alianza Evangelica Espanola, have decided to give themselves especially to prayer and intercession for God's help and blessing in the most difficult question of the marriage of Evangelical Christians who were baptised as infants in the Church of Rome. They have chosen November 1 for this united act of intercession as it is a feast day in Spain.

PRESENT POSITION.

The situation is as follows:

(1) There is legal provision for the Civil Marriage of "non-Catholics", but now the Roman Catholic definition of a "non-Catholic," as one not baptised in the Roman Church, has prevailed.

(2) The present almost universal tendency in Spain may soon be fixed in the revised Civil Code.

(3) Some priests might be prepared to marry evangelicals without Mass or Confession, but the undertaking to bring up the children in the Roman Catholic faith remains, and in any case Evangelicals are generally not willing to seek this way out.

(4) Morally a religious service in Evangelical churches might be considered adequate, and is sometimes necessary in extreme cases, but Evangelical leaders are convinced that this "remedy" would lead to many complications and advise against it.

HUMAN RIGHTS.

It is obvious that this problem touches the very roots of human rights, creates grave problems of conscience, and threatens to cloud the happiness of the partners just in the crisis of their lives, when all right-thinking persons should wish to forward their joy.

It is important to know that the position is created by Roman Catholic Canon Law which the Pope has recently reaffirmed by a "motu proprio." It is evident in Spain because Canon Law is accepted in all religious matters, but it is latent wherever Roman Catholic influence is encouraged.

ITALY TO-DAY

Italy to-day has a population of between 47 and 48 million people with less than 200,000 nominal Protestants less than one-half of one per cent. With Rome as the world capital of Roman Catholicism, Italy is usually considered almost 100 per cent. faithful to Rome. While she had her reformers, bloody persecutions prevented any general movement toward God and toward His Word. However, Italy to-day presents a complex picture, for Italy has lost millions of Italians to communism, indifferentism, and secularism.

Historically, the Waldensian church is the first Italian Protestant body, dating back to about 1200 A.D. There are approximately 124 Waldensian congregations, many having church buildings and good-sized congregations. The Waldensian Church has perhaps almost 60,000 adherents, including communicant members and "so-called sympathisers." There are 12 Lutheran congregations, 8 Anglican, 5 Presbyterian or Reformed. The Plymouth Brethren have between 150 and 160 congregations, many of which meet in homes rather than church buildings or halls. There are something more than 120,000 adherents to these Assemblies. The Methodist Church has some 74 congregations; the Baptists, some 68 congregations; Seventh Day Adventists, 44 congregations. At work in Italy also are the Salvation Army, the Church of Christ, the Nazarenes, as well as Millennial Dawn, Jehovah's Witnesses, Christian Science and even a couple of Mormon groups.

The most vigorous Protestant body to-day is the Pentecostal denomination

which is divided up into a number of competing churches, but it would seem as if there are perhaps 350 congregations of Pentecostals in Italy, chiefly in the south, with something approaching 100,000 adherents and sympathisers in all.

A Mission Field.

To-day in Italy there are more than 75 foreign missionaries at work, representing some 20 missionary societies, but this still means there is approximately less than one missionary to every 600,000 people in Italy as a whole.

There are 42 universities. At present there are small groups of evangelical students in Florence, Pisa, Pavia, with active contacts meeting for Bible study in Siena and Perugia. In addition to this there are two secondary school student groups in Alessandria and Florence. However, it is obvious that student evangelism in company with general Protestant activity is barely scratching the surface of what needs to be accomplished in that needy land.

Although Italy has a university student population of approximately 250,000, the largest university population of any country in Europe, she is also in part a land of illiteracy, superstition, and poverty.

Italians are a people justly proud of their culture, their beautiful language, their way of life, and their noble heritage. An invasion of foreigners, seeking to impose their own way of life and their ecclesiastical forms which are often an expression of their foreign culture, rather than to preach Jesus Christ, is unwelcome. Strong nationalism, exclusive Romanism, insurgent communism must be confronted by trained, consecrated Italians who know the Scriptures and know the Lord rather than by greatly increased numbers of foreign missionaries who are the obvious target of those who oppose the historic, evangelic faith.

Above all, earnest, regular prayer is needed for this nation. Pray for the Italian universities and the university students. Pray that God will raise up strong, evangelical leaders from among the Italians.

—I.F.E.S. Bulletin.

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The Rev. A. H. Lambton, Rector of Bowen (N. Queensland) announces his retirement from the active ministry. He will reside in Townsville.

The Rev. L. C. Bailey, Rector of Mirani, has been appointed Rector of Bowen (Q.).

The Rev. Robert Jones, Rector of Tully, has been appointed Rector of Mirani (N.Q.).

The Rev. A. H. Tassell, Commissioner of the Diocese of Bunbury, W.A., has been appointed Canon Residentiary of the Cathedral.

The Rev. F. T. M. Palmer, was inducted on 2nd October as the first Rector of the newly constituted parish of Clarencetown (Newcastle).

The Rev. R. S. T. Pettet was inducted by the Bishop of Adelaide as Rector of Angaston on 7th October last.

The Rev. W. G. Williams, of Meningie, parish of Auburn (Adelaide) and will be inducted on 10th December.

The Rev. G. Gilbert was inducted to the parish of Corryong (Wangaratta) on 27th October.

The Rev. Allan C. Yuill, curate of St. Michael's, Wollongong (Sydney), has been appointed Domestic Chaplain to the Archbishop of Sydney.

Mr. Walter T. Wheeldon, Catechist at St. Stephen's, Newtown (Sydney), and student at Moore Theological College, will be made a deacon by the Bishop of Gippsland on 21st December next at Sale.

We extend sincere sympathy to Mrs. F. J. Camroux of the Rectory, Cronulla, N.S.W., on the death of her father, Mr. W. Homer, of Vacluse.

The Rev. A. R. A. Freeman has been appointed Rector of St. Aidan's, Blackheath, N.S.W.

Mrs. N. Macpherson, wife of Dr. Macpherson, Medical Superintendent at Vellore, India, arrived in Sydney on Friday, 15th Oct. for a short visit. Mrs. Macpherson is a sister of Matron Claydon of the Home of Peace, Petersham, Sydney.

We congratulate Mr. A. B. Kerrigan, Chancellor of the dioceses of Newcastle and Grafton on his appointment as Queen's Counsel.

We offer sympathy to Mr. Norman Jenkyn Q.C., Advocate of the Diocese of Sydney, on the death of his Father.

The death occurred recently of Mr. Alec. Bragg, of Epping, brother of Mr. Harold Bragg. The late Mr. Bragg had been a member of St. Andrew's Cathedral Choir for a number of years.

The death occurred on Oct. 7 of Miss Amy Gelding, a former missionary in Tanganyika with C.M.S. and for many years actively associated with the Society. We thank God for her life and service.

SEE THE "MARTIN LUTHER FILM TWICE.

THE CATHOLICITY OF THE ENGLISH REFORMATION

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

As we shall very shortly be commemorating the fourth centenary of the martyrdom of the English Reformers in Queen Mary's reign, it is well that we should get the English Reformation in its right setting. The most ignorant and damaging assertion often made about it, even by some Protestants, is that it was a repudiation of the Catholicity of the Church, or that Henry VIII founded a new "Protestant" Church in its place.

As a fact the English Reformation were perfect as being spoken by the was the reassertion of and return to the original pure and Apostolic teaching of the Catholic Faith. The English Reformers never wearied of claiming the title 'Catholic', and therefore to surrender this claim plays directly into the hands of the Roman Church. The eminent Victorian High Churchman, Bishop Christopher Wordsworth, of Lincoln, most correctly and succinctly declared that "at the Reformation the Church of England became Protestant that she might become more truly and purely Catholic." Dr. S. C. Carpenter, in his recent book "The Church in England," emphasizes the fact that "neither before nor after Henry VIIIth's 'Breach with Rome' did Englishmen suppose they were departing from the Catholic Church." Pre-Reformation churchmen had seriously corrupted and departed from the Apostolic Scriptural teaching of the early Catholic Church and therefore had no just right to the term 'Catholic.' As Latimer trenchantly told them, their Church "was more 'diabolic' than 'Catholic'." "It is one thing," he declared, "to say Romish Church and another to say Catholic Church."

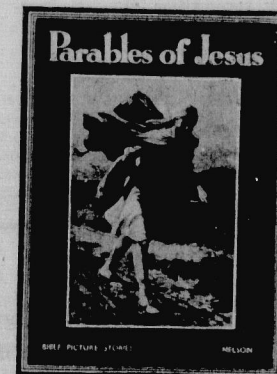
Catholicity and Scripture

The word "Catholic" was used by the Early Fathers—Ignatius, Irenaeus, Origen, and Athanasius—to denote the Apostolic Truth and Faith set forth in the Holy Scriptures "which are able to make men wise unto salvation through faith in Christ Jesus" (2 Tim. 3. 15). It was through preaching of salvation through faith in Christ's atoning sacrifice, by the Apostles and others, that the Christian Church was founded and organised; and the Gospel truths which the Apostles taught were treasured and faithfully preserved in every fresh society of believers. These "Memoirs of the Apostles, or "Gospels," together with the Old Testament and the generally received Epistles, were regarded as the inspired Word of God. Thus Athanasius declared that "the holy and divinely inspired Scriptures

Scriptures." Therefore the German Reformers at the Diet of Spire, 1529, appealed from the decisions of the Romanists to the "Word of God" as "the only truth," "the only sure rule of all doctrine and life which can never fail nor deceive us." They were positively "witnessing for" the Catholic Rule of Faith of the Primitive Church as opposed to the mediaeval perversion of it based on unscriptural traditions. By this "catholic appeal to Holy Scripture" they earned the title of "Protestants" or "witnesses for" the Truth.

Witnesses for the Truth.

This name was also soon bestowed on our English Reformers for the same reason, since their Article VI distinctly asserted that "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation". They were reaffirming St. Augustine's dictum that "Holy Scripture fixes our doctrine." On the other hand the Roman Church taught that "all necessary doctrine concerning faith and morals is not necessarily (Continued on page 10)



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contained in Scripture and that beside the Written Word is needed an unwritten one" (Bellarmine) and "The Word of God is contained in the Written Word and in the unwritten Tradition preserved by continuous succession in the Catholic Church."

This was a clear denial of the Apostolic and Catholic rule that the Scriptures are the sole standard of Truth. Therefore the Church of England in her Protestant witness for Scriptural Truth rejected such medieval corruptions of the Catholic Faith as the sacrifice of the Mass, transubstantiation, papal supremacy, reservation and adoration of the elements, purgatory, Masses for the dead and the assumption of the Virgin Mary, while she accepted and retained the three Creeds of the Catholic Church because "they may be proved by most certain warrants of Holy Scripture" (Art. VIII). The Roman Church claims to be the sole judge of "the true sense and interpretation of the Scriptures"; whereas the Church of England Homily exhorts "the humble man to search boldly in the Scriptures without any danger of error, and if he be ignorant let him search the more the Scriptures to bring him out of ignorance." Further, the Anglican Bishop warns ordinands that they are "not to teach anything as required of necessity to eternal salvation but what they shall be persuaded may be concluded and proved by Scripture" (Ordinal). The English churchman believes that the Holy Spirit guides the spiritually awakened conscience of the individual believer so that he can discover and "receive meekness the engrafted Word which is able to save his soul" (James 1, 21).

The Title "Catholic."

With this evidence of the true Catholicity of the Reformed Church of England we can see how wrong it is for English Churchmen to allow Romanists to usurp the title "Catholic" and call orthodox Protestants "Non-Catholics." It is also equally incorrect to allow an extreme body of Anglicans to monopolise the term "Anglo-Catholic" since they assert that the Scriptures were "Canonized" as "an authoritative witness and standard for the maintenance of Tradition, rather than as an independent theological authority in themselves." They declare that "the authority of Tradition with that of Scripture must be recognised," and that this includes the doctrine of "Apostolic episcopal succession" as "a fundamental"! But this appeal to a nebulous uncertain "tradition" contradicts the Catholic appeal of the Early Fathers to Scripture as the final standard of Truth; and as our great Anglican divine Richard Hooker declared, "they which add traditions as part of supernatural necessary Truth, have not the truth but are in error since Scripture is such a perfect storehouse of wisdom and knowledge that nothing can ever be added." Archbishop Cranmer rightly said: "The Scriptures ought to be to us the rules and judges of all Christian doctrine."

We see how faithfully and carefully our English Reformers followed this Protestant witness for the Catholic Rule of Faith when in the Prayer Book Preface—"Concerning the Service of the Church"—it restores the aim of the "Ancient Fathers" that the "whole Bible" should be read in the Church Services "every year," and nothing is to be read in Church but "the very pure Word of God, the holy Scriptures, or that which is agreeable to the same." Archbishop Benson asserted that this revival of Scripture reading "was the greatest event in Church history since the days of the Apostles because it brought back the Church of God to the primitive model," i.e., to the Apostolic and Catholic standard of the Holy Scriptures as the sole rule of the Church's Faith.

The Thirty-Nine Articles.

In 1562 the Convocation had put forth the Thirty-Nine Articles of Religion "for the avoiding of diversities of opinion and for the establishing of consent touching true Religion," and they, with the Prayer Book, were both thoroughly Scriptural and therefore thoroughly Catholic standards of doctrine and devotion.

This was the position consistently maintained by Elizabethan Reformers, Churchmen. They claimed that they were the true Catholics and their opponents were "Papists" and not pure Catholics, although they falsely called themselves so.

The seventh of the Canons passed by the Convocations of Canterbury and York in 1640, under the presidency of Laud, refers to the English Reformation as "the time of the Reforming of this Church from that gross superstition of Popery" by the "rooting out of the minds of the people the idolatry committed in the Mass." Laud himself strenuously denied that he intended "to bring in the Popish superstition upon the true Protestant religion established by law in this kingdom."

The Primitive Church Revived.

Bishop Andrewes, although stressing the strong appeal of the Reformed English Church to Catholic antiquity—"the more ancient it is the better we like it"—appealed to the Harmony of Protestant Confessions, 1580, to convince Cardinal Bellarmine

"we hold one faith as the Harmony of our Confessions testifies." The learned and devout Bishop Beveridge at the close of the seventeenth century claimed that the harmony between the Primitive Catholic Church and the Reformed Church of England was so complete "that the Anglican is justly and deservedly called the Primitive Church revived in these last times" (Preface to Codex Canonum). Bishop Jewel declared we have "searched out of the holy Bible one sure form of religion, and have returned unto the primitive Church of the ancient Fathers and Apostles as unto the very foundations and head springs of Christ's Church."

As we commemorate the martyrdom of Bishops and laymen 400 years ago let us praise God that they all suffered as Protestant witnesses for the true Catholic and Apostolic Faith of the Primitive Church. They were the true Catholics. As Bishop Horn emphatically declared at the Westminster Disputation 1559: "We are of the true Catholic Church and maintain the verity thereof."

(Abridged from "The Church Gazette.")

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Nov. 24th — 4th Witness — Dr. X., Specialist.
Dec. 1st — 5th Witness — R. E. Walker, Prothonotary of Supreme Court of N.S.W.
Dec. 8th — 6th Witness — H. W. Guinness, Rector of St. Barnabas, Broadway.
Dec. 15th — 7th Witness — E. A. Pitt, Dean of Sydney.

"A Witness is asked to give facts—not theories."
ALL WELCOME

THOMAS CRANMER— Architect of the English Reformation

(By the Rev. R. S. R. Meyer, B.A.)

Cranmer, Archbishop of Canterbury from 1532 to 1556, is perhaps the most remarkable Reformation Leader of the 16th century. He is remarkable because his character shows a total lack of those qualities which usually go with leadership which eventuates in decisions and achievements of epoch-making importance.

Take, for example, Luther, Calvin and Knox. They were men of extraordinary personal energy, powerful determination, indomitable courage and of intense spiritual fervour. It is easy to picture Luther defying the Empire at the Diet of Worms, Calvin's authority being respected by the unruly Genevans and Knox tugging at the oar as a French galley slave. But if it were not for the assurance of history, it would be impossible to believe that in the unambitious, timid, cautious, moderating Thomas Cranmer we find the martyr who died in the fire at Oxford in 1556. Nevertheless, it was just such a man whom God raised up to bring about the complete reformation of the Church of England.

Henry's Divorce.

Cranmer had had a distinguished academic career at Cambridge but no post that he held or influence that he had suggests that he was marked out for high preferment in the Church. However, for many years he had had serious misgivings concerning papal pretensions and in 1529 his expressed opinion that the pope had no right to interfere in questions of marriage and divorce in England came to the ears of Henry VIII. At that time Henry was seeking to have his marriage with Catherine, his deceased brother's wife, annulled. Cranmer was appointed a court chaplain and on the death of Archbishop Warham in 1532 he was made Archbishop of Canterbury.

The remaining years of Henry VIII's reign, from 1532 to 1547, were not remarkable for the accomplishment of wide reform in the Church of England. However, Cranmer won from Henry two momentous concessions. The first and greatest was the setting up of the Bible in English in every parish Church in 1539. This was the foundation laid in the hearts of the common people upon which all future reform was to be built.

The second concession was of less moment but nevertheless vital. In 1544 Cranmer was able to set forth the Order of the Litany in English.

For the first time for many centuries, English people were to hear and participate in a service in their own tongue instead of the unintelligible Latin hitherto used.

Cranmer acquiesced in the dissolution of all monastic institutions because he saw in them strongholds of superstition and ignorance and hot-beds of extreme papal loyalty. To him, the monastic houses were a formidable obstacle to the establishment of reformed principles in the Church of England. He was glad to see this obstacle removed.

Boy King.

When Henry VIII died in 1547, Cranmer was able to embark upon a course leading to the complete and final reform of the Church of England.

Edward VI was not yet ten years of age. Henry had appointed a majority of convinced Protestants as a Regency Council, Cranmer being at the head of it. It was thus the day of opportunity for consolidating the reformed position. Cranmer seized it.

He issued his First Book of Homilies in 1547. Together with the Second Book of Homilies issued in 1563, it forms a standard of Anglican teaching to-day and all clergy are still called upon to accept its doctrine as sound and agreeable to the Word of God. In 1549 the first Book of Common Prayer was ordered to be used in all Churches of the realm on Whitsunday. This Book was a compromise. The moderating Cranmer had hoped to unite the various factions in the Church by its issue, but it proved a dismal failure. The reactionaries wanted the Latin Mass. The reforming party wanted a complete denial of the Mass. Nevertheless, the First Prayer Book was a great advance towards the complete reformation of the Church.

A Great Step Forward.

It left many important issues unsettled but it was a great step forward. All the services of the Church were brought within the compass of one book and all ceremonies which tended to encourage superstition and

idolatry were abolished. It was an honest endeavour to bring the practice and teaching of the Church in line with the Word of God, and it was set forth in the language of the people. To all was restored the right of receiving both the bread and wine in the Communion. Secret confession to a priest was no longer compulsory. Extravagant honour paid to the Virgin Mary and the Saints, a feature of unreformed worship, was omitted from the new service book.

Only one edition of the 1549 Book was ever published and before a year was out, Cranmer and others were at work on a further revision. Obviously Cranmer's own theological position was changing towards a more scriptural and a thoroughly Reformed position. He held himself aloof from the political undercurrents of the day and devoted himself to the consummation of reform. This took its complete and final expression in the Book of Common Prayer of 1552, undoubtedly the crown of Cranmer's achievement. It is marked by the choicest melody of language and the deepest simplicity of spirit. It embodies a love of the devotional excellencies of the past, together with a shrewd appraisal of the necessity for change.

This Book enshrines the mature theological opinion of our English reformers and upon its truth and harmony with Scripture they were prepared to hazard their lives.

(Continued on page 12)



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A Permanent Book.

Although the Latin Mass was set up in 1553 under the reign of Mary Tudor, an ardent papist, Queen Elizabeth restored the use of the 1552 Book in 1559 and with very slight alteration this great work of Cranmer has remained the Prayer Book of the Church of England ever since. Thus there is no doubt as to the Protestant and Reformed position of the Church of England to-day. A Book of Common Prayer which the clergy are required to use "and none other" is the guarantee to the people of a scriptural form of worship. Cranmer also drew up the Articles of Religion to ensure the teaching and preaching of sound doctrine by the clergy. The Forty-two Articles of Religion were issued concurrently with the Prayer Book of 1552, and eleven years later, these articles were slightly amended and took the form of the Thirty Nine Articles of Religion to which all Church of England clergy are still required to subscribe as being agreeable to the Word of God.

Edward VI died at the age of 15 in 1553 and immediately Cranmer was restrained and then imprisoned under the restoral papal regime of Mary Tudor and Cardinal Pole. But his plans for the future course of the Church of the English people were complete. The doctrines and standards of worship of the Church were permanently enshrined in its official formularies, the Homilies, the Book of Common Prayer and the 39 Articles and all bear the imprint of his genius.

Cranmer's death was resolved upon but his captors planned to bring about a complete recantation of his reformed views to crown the ignomy of his fall. Romanist theologians and controversialists of the highest repute were closetted with him in protracted endeavours to undermine his faith. After years of such treatment both mind and body gave way. He signed a recantation. But at the height of their triumph his enemies over-reached themselves and their victory was torn from their grasp.

A Great Calm.

When the day set for his execution arrived, a great calm settled on his troubled mind, and an infinite peace welled up in his tormented soul. In the belief that his final words would help to destroy the Protestant cause, he was allowed to address the crowd. His concluding words came as a thunderclap to his audience:—

"And now I come," he said, to the great thing that troubled my conscience more than any other thing that ever I said or did in my life, and that is the setting abroad of writings contrary to the truth, which I now renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart and written for fear of death to save my life. . . . As for the Pope, I utterly refuse him as Christ's enemy and Antichrist, with all his false doctrines; and as for the sacrament, I believe as I have taught in my book against the Bishop of Winchester."

His enraged tormentors then hurried him to the stake, and putting his offending hand first to the flames, he died calmly on 21st March, 1556, at the very spot in Oxford where Latimer and Ridley had perished for the same cause.

J. R. Green has said that the martyrdom of Archbishop Cranmer gave the death-blow to Roman Catholicism in England. Before three years had passed Mary died, Queen Elizabeth came to the throne, and Cranmer's Reformed settlement of the Church was completely and finally restored.

The Late Eric Barwick B.Sc., B.E.

We learn with deep regret of the death in England of Pilot Officer Eric Stanley Barwick, at the age of 22. Mr. Barwick was the second son of the Rev. and Mrs. A. N. S. Barwick of Wahroonga, Sydney, and was killed on Oct. 17 when the Vampire jet plane which he was flying crashed on the Quantock Hills in West Somersetshire.

Eric Barwick graduated in Science and Aeronautical Engineering at Sydney University, and left Sydney last June to take up a research fellowship in aeronautical engineering at Bristol University. He had done a good deal of flying in Australia, and on one occasion had to bail out of his Mustang from 500 feet over Narrabeen. Eric was serving with the Royal Auxiliary Air Force in England when he was killed.

Mr. Barwick was a decided Christian with a firm faith and a strong witness. While at Sydney University he was Vice President and Secretary of the Evangelical Union.



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THOSE REMARKABLE MEN

(By the Rev. D. W. B. Robinson, M.A.)

A Review of **Masters of the English Reformation** by Marcus L. Loane, Principal of Moore Theological College. London, The Church Book Room Press, 1954. pp. 264. Australian price 16/-.

William Grant Broughton, Bishop of Australia, addressed these words to the clergy of New South Wales in 1841 at his Visitation held in St. James' Church, Sydney:

"The noblest object of contemplation which the history of the world affords, next to the example of the inspired Apostles, is the conduct of those remarkable men into whose hands, by the will of God, the management of this great cause (the English Reformation) was committed. Their unequalled learning and comprehensive judgment, their independence of spirit, yet becoming deference for all well ascertained authority, nay, their very faults, their caution sometimes degenerating into timidity, their occasional coarseness—all contributed in the appointed measure to forward the great work of our Reformation from Popery. But principally the blameless lives of all, and the painful deaths of most of the Reformers, have indeed lit up the candle which by God's grace shall never be put out. I think it even providential that the spirit of inquiry into their proceedings should have been again so largely awakened; because the more carefully such enquiries are prosecuted, the more durable (I speak it with full sincerity) will be our conviction of the solidarity of the ground, hallowed by their footsteps, upon which we stand."

These words might well have stood as a preface to the five biographical studies by Canon Loane which have been published by the Church Society of England to mark the 400th anniversary of the Marian Martyrdoms of 1555.

The forty years from 1516—the year in which Erasmus published his Greek Testament—to 1556—the year in which the Primate of All England was burned in the flames at Oxford—are as vital a period as any in the whole course of British history. Canon Loane has told the story of those years not by a consecutive chronicle of events which can be read in any textbook, but by a detailed study of the lives and motives of five men who were not only illuminated by the new light of the Gospel which then began to shine, but who shaped the course of the Reform movement until, one by

one, in the author's own words, "to penetrate behind the facade of political change and legislative action to bring to light the inner movement of the Spirit of God in men of humble heart and heroic faith."

The five men whom Canon Loane has chosen to portray are Thomas Bilney, William Tyndale, Hugh Latimer, Nicholas Ridley and Thomas Cranmer.

The First Human Impulse.

Bilney is best known for the part he played in the conversion of Bishop Latimer, but he was more largely responsible for the fostering of a group in Cambridge who studied the Word of God and Reformed doctrines in the years following the publication of Erasmus' New Testament. He was a lovely character, "Little Bilney" his friends called him, and Canon Loane claims that to him "must be ascribed the first human impulse in the Reformation movement in the schools of Cambridge." Cambridge, it will be remembered, was really the "nursing mother" of the Reformation in England. Bilney himself, the great "personal worker," as he might be called to-day, of the Reformation, saw little fruit enough of the harvest that was to be. As early as 1531 he was burned at the stake in Norwich, his friend Matthew Parker (Archbishop of Canterbury under Elizabeth) standing by.

The other four men are better known. Canon Loane is particularly concerned to trace the steps of their growth into the full truth of the Gospel, and he does not hesitate to portray their weaknesses as well as their abilities. The author's greatest asset is his own love for the truths which these men rediscovered and for which they died, but his second greatest asset is his strong historical sense and detailed knowledge of the period. While each separate study is complete and integrated, the five together provide a vivid and accurate panorama of the first half of the 16th century. The book is not presented as a piece of original "research," but it is clearly the result of first-hand reading of the main contemporary authorities. There is nothing skimpy about it. Every side

of the Reformers' achievement is discussed and evaluated.

There are two aspects of the Reformers' work in particular that Canon Loane brings before us: the doctrines which gripped the minds of these men, and the documents in which they came to be permanently embodied. "Bilney and Tyndale were condemned for the great truth of Justification Sola Fide; Ridley and Cranmer were condemned for the Reformed Doctrine of the Lord's Supper. These were the twin pivots of the Doctrinal Reformation in England. We can hardly assess the full value of what such men, with such doctrines achieved, Tyndale prepared an English Bible which has enriched the text of every subsequent authorised translation; Cranmer composed an English Prayer Book which has impressed its mark on every subsequent authorised revision. Tyndale's Bible and Cranmer's Prayer Book have now for four hundred years done more than any other single thing to shape the thought and mould the faith of England."

A Corrective.

Canon Loane succeeds in delineating five very different characters. The men are seen for what they are, as well as their achievements. If we have tended to lump all the Reformers together simply as "Reformers," without distinguishing their separate characteristics, here is a corrective. As in his books on the English Evangelicals, Canon Loane puts high value on a study of the individual for discovering how the Spirit of God has operated in great movements. These men had differing gifts. Bilney's work was quiet and persistent, but his undermining cracked many a medieval foundation; Tyndale went early into exile, but his artillery was directed from the Continent with devastating effect on the fortresses of ignorance and superstition in England; Latimer touched the hearts of multitudes with his preaching of righteousness and salvation; Ridley was the theologian, the chief-of-staff who thought through the campaign; Cranmer as Archbishop of Canterbury knit together the work of many men, and, more than anyone else, was able to effect the Reforms so much needed.

The present Bishop of Rochester says in his Foreword that this is "a particularly timely book." It certainly is, and merits many readers. It is easy to read, and spiritually rewarding. Despite the fullness of treatment, there is no irrelevancy here. Each separate study begins with the subject's birth and ends with his death.

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FOR WOMEN

The Case Against Washing Machines

(By June Dugan)

It was only because my husband insisted, that I consented to having a washing machine in the first place, because it seemed so much money to lay out on only one thing, but since I have owned one, of course, I have been very thankful and not a little pleased that my husband did insist. As a matter of fact the only time I wish we had never bought one is when it is broken and will not work, then in my mind I make the most awful declarations of independence and wrath against the faulty machine because I realise that if I had never experienced its help, I would never have missed it at such times as these. The fact is that my machine is actually working well but the wringer has conceived the exasperating notion of only working with half its strength, for the top roller turns round and never falters, but the lower roller has decided to break loose from its steel shaft and the rubber moves or stops still as it decides, with the disastrous result that when the roller goes the clothes go through, but when the roller stops, the clothes stop and nothing short of tugging will put them through. It is a serious complaint in wringers and the man at the other end of the phone assured me in a serious, expert voice, that it would need to be re-rubbered and would take three weeks to do, so let's face it; I have to be without a wringer for all those wash days (the number of which is governed largely by the number of children one has) and will squeeze and screw the clothes myself.

Exasperated though I am with this faulty piece of machinery, I am most grateful to it for the little parable I

find it teaches us. During the time it has refused to function, I have been able to reflect upon the situation and have found (loath though I am to admit it) that this machine in its poor service bears a strange likeness to myself and many other people who are supposed to be working for Jesus in His Kingdom here on earth. You see we are all put here to do a certain work and while we get on with the business in hand all is well, but sometimes, like the offending roller, we decide to change things a little bit and instead of doing things the way it was intended we should, we take our attention off our work and start spinning on the circle of ourselves, and immediately we become useless as far as God's work is concerned. I am afraid this is very apparent in the life of the Church for we see people doing such a good job and then they begin to forget the important thing and start turning on their own little orbit and what do we find? That they are being offended because someone did not consult them or because they were not treated as well as they consider they should be. The sphere of their activities then becomes diminished and they begin to serve themselves and cease to be useful to others about them.

When this breaking loose from the main spindle occurs we find too that we become interested in pleasing ourselves and God's Will in our lives no longer is of any importance, so that another of His agents here on earth has gone out of commission as far as He is concerned. This is a very serious business in God's sight for He only has human agents to work for

Him and every one is vital.

It would be putting God on a level with ourselves to say that when He finds those He has relied upon, breaking down, He becomes exasperated, but it must grieve His heart to see what could be a good work being done, being wrecked because the medium, the machine is out of order and is no longer functioning correctly.

The biggest factor causing breakdowns in the machinery of His Kingdom is the intrusion of our wills where we should be all out to see His Will done through us. We should be, as it were, completely absorbed in doing the job He has appointed us to do, and here we can certainly learn a lesson from the machine. After all a washing machine is no good for cutting the grass, or a sewing machine is no good for heating water and so each specialised machinery has a specialised job which it does and attempts nothing else. Let us learn from them the importance of being reliable, single-minded and perfect in our execution of that job, knowing that unlike the machinery, the results of our work will show in eternity when we come to see His Kingdom supreme on earth.

Our Prayer:

Jesu, my single eye
Be fixed on Thee alone;
Thy Name be praised on earth, on high;
Thy Will by all be done.

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THE WORLD OF BOOKS

The Finished Work of Christ, by Alan M. Stibbs. The Tyndale Biblical Theology Lecture for 1952. The Tyndale Press, 1954, pp. 40. Our copy from publisher. Price 1/6 English. Available at I.V.F.

The value and importance of this lecture is out of all proportion to its size. One of the most prevalent of modern "heresies" is the view that, although Christ died once for all on Calvary, yet he continually offers himself or pleads his sacrifice in the presence of the Father. Bicknell, for instance, says that "Our Lord, by His presence within the veil, is now making atonement for us" and "Our Lord, having become all that he now is through His cross and passion, eternally presents Himself to the Father."

This view, which is voiced by many well known names in modern theology, A. M. Ramsey, D. M. Baillie, R. C. Moberly, F. C. N. Hicks, etc., affects radically the doctrine of the Lord's Supper, and has led those who hold it to believe that the Christian Eucharist is, in the words of O. C. Quick, "the perpetual externalisation in human ritual of the self-offering of Christ, which was once-for-all in fact externalised on Calvary, but is ever real in the inward and heavenly sphere." Or, as Norman Pittenger says: "The Eucharist is a sacrifice because it is that 'offering of Christ once made,' herein pleaded and offered to the Father, set between 'our sins and their reward.'"

It seems obvious that, until we, in the Church of England especially, can come to a common understanding about the Biblical teaching concerning the present work of our Lord in relation to His atonement, there is no likelihood of any agreement being reached about the revision of our Communion service or indeed about how the service should at present be conducted.

Mr. Stibbs, whose careful and scholarly exposition of Scripture are the admiration of all who know him, gives in this Tyndale Lecture on Biblical Theology a treatment of what the New Testament means by the "teleiosis" of the work of Christ. He first sets out the modern views and then states his thesis:

"Over against all such views it is the conviction of this present writer that Christ's work of offering Himself for men's salvation is unmistakably represented in Scrip-

ture as exclusively earthly and historical, the purpose of the incarnation, wrought out in flesh and blood, in time and space, under Pontius Pilate; that by this once-for-all finished happening the necessary and intended atoning work was completely accomplished; that, because of it, Christ has been eternally rewarded, and His people enjoy the benefits which unceasingly stream from it, without any necessity, indeed without any possible place, for its continuance and completion by Christ in His glorified or mystical body in heavenly or eucharistic offering."

Mr. Stibbs then expounds the ground of this conviction under two heads, the "teleiosis" of Redemption, and the "teleiosis" of Reconciliation, and strikingly shows the unscriptural and misleading character of the different views he first outlined.

Mr. Stibbs does not profess to bring forward a new view. He shows his dependence on such men as P. T. Forsyth, A. B. Bruce, N. Dimock, and A. J. Tait. He deals exceedingly well with what is often supposed to be the basis of the "eternal offering" view, namely the atonement ritual of the Old Testament and the Epistle to the Hebrews.

We will never agree about the Holy Communion until we rid our minds of unscriptural ideas about the atoning work of Christ and His present heavenly session. Mr. Stibbs' lecture should be widely read by all who have any interest in either question.

—D.R.

SPEAKERS IN SYNODS.

"In Synod each year I usually single out one group of persons to whom I have reason to express special gratitude," said the Primate in his presidential address to the Wellington Synod. "I have paid my tribute to many different kinds of persons in this place. To-day I wish to pay my tribute of praise and thanks to the men who rarely speak in Synod."

"I do not know how we should get on without them. For these good and usually silent men are not idle; they keep careful watch and every now and then they spring into action when Synod seems likely to go off the rails. Then they rise in their righteous indignation and tell us what they think of us. Such assistance is quite invaluable."

"Synod is the governing body of the Church of the Diocese; but there is always the danger of roaming too far afield and re-

garding the ordering of the whole world as its concern. Usually this Synod has been wise to recognise its own limitations on matters that demand expert knowledge and on which we have insufficient evidence. It has also been wise in avoiding questions about which there is a well-known and genuine and justifiable difference of opinion among devout churchmen.

"Another most useful function that these good and usually silent men perform is that they go back to their parishes armed with much useful knowledge which enables them to bring the wider viewpoint into the counsels of their vestries. By quietly listening to all that goes on here they familiarise themselves with the affairs of the diocese and they see that the diocese is a great and important unit whose welfare it is the duty of parishes to respect and promote."

—"The Witness," Nelson, N.Z.

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FIRST ENGLISH PRAYER BOOK

(Continued from page 1)

hopeless sinfulness in ourselves. Many modern hymns scan better, but their words often fall short of the truth! **Faith the Perfection of Worship.**

A second feature of Joye's prayer book is the place given to faith in public worship. It included an anthem to be sung each day, which ran "The highest praised and greatest glory which we may give to God, is to believe His promise and to prove its truth by our faith. . . ." It is God's will "that we might believe our sins forgiven us in Christ's blood."

Accordingly, this prayer book brought into prominence the promises of God, towards which faith must be exercised. Matins in the unreformed Latin primers began with the Venite but at its head and after every verse the "Hail Mary" was repeated. Joye retained the Venite but at its head put Christ's promise, "Come unto Me all ye that labour and are heavy laden and I shall refresh you," and this was repeated, either in whole or in part, after each verse of the Venite.

Throughout the book, the response of faith is emphasised, as being the basic element of that worship which is distinctly Christian. The same feature may be seen in our present prayer book. The reading of Scripture, the sermon, the Sacraments, all proclaim and hold out for acceptance the promises of God. The Reformers made these central in the Prayer Book and they insisted that all should be in English, for it is not possible to respond in faith to what is not understood.

Widespread Influence.

George Joye was the author of several other protestant books and he was also the first to translate, and print in English much of the Old Testament, including Isaiah and Jeremiah. By his prayer book he made the laymen's devotions an opportunity for teaching scripture doctrine. It was a strategic move, and was widely imitated. 58 different editions of English primers, printed in the next 18 years, survive.

An incident which occurred in the early days of the Reformation in England shows how the influence of Joye's primer spread in the countryside. It was reported to Cromwell in 1534 by the parishioners of Langham, a village in Essex, that "upon the Ascension Day past, did the maidens sit in their pew or stall in the church as all honest and virtuous people used to do, saying

their matins together upon an English primer." In this case the girls were driven from the church and their friends appealed to Cromwell. Thus, in groups or singly at home, men and women read their new English primers and from them drew fresh knowledge of God's love.

THE HEART, MIND AND SOUL OF COMMUNISM.

(Continued from page 3)

banished; a world in which war and pestilence are mere historic memories, a world without exploitation of man by man, a world without racial animosity and discrimination, a world of peace and plenty, a world of culture and intellect, a world of brotherhood, liberty and justice." Can you imagine the appeal of this promise to those millions living in the narrow no man's land between malnutrition and starvation, never having had the comfortable sensation of retiring to bed after a full and satisfying meal in the knowledge that at least food and raiment for the days ahead are assured? Can you imagine the appeal of this promise to the millions who watch their children die in birth or during their first years, the victims of filth, starvation, and preventable disease carried by flies and mosquitoes? The force of this appeal is multiplied when the messenger is obviously sincere and is willing to leave his own home and the land of his birth, to forsake his family and loved ones to carry this message to these unfortunate poor. Identifying himself with their woes, he lives like them, eats their food, and daily risks his life to bring the message he bears to more and more who stand in dire need. Surely it does not require any great faculty of imagination to understand the tremendous appeal such a programme must have in those dark lands of ignorance, illiteracy, hunger and disease—the lands of the East. That aspect of the Communist promise is widely known and easily understood.

Appeal to the Intellectual.

There is a second portion of the promise that is used, not to captivate the poor, but to seduce the rich; not to enlighten the ignorant, but to enlist the educated; not to bribe the cynical, but to ensnare the idealistic. Not only is there to be a new society created, but there is also to emerge a new and finer mankind. Human nature itself is to be transformed into something infinitely finer and more beautiful. Mankind is to be redeemed from vice,

depravity, and sin in all its forms. The Methodist hymn well expresses this vision in the following words:

"These things shall be; A mightier race

Than ere the world has seen shall rise

With light of knowledge in their eyes."

Evangelical Christians, above all others, should be able to understand the appeal of such a promise. They are dedicated to the redemption of man through the Gospel of the Grace of God revealed in Jesus Christ. How they rejoice when a wayward sinner finds his way in repentance and faith to the foot of the Cross of Calvary and rises a new man in Christ Jesus.

Communism is not a programme to cure one or two, but to cure all the sins of the whole world. Its plan is not to reform one drunkard but to eliminate all drunkenness, all crime, all vice, and everything that spoils and mars what man should be. Surely the appeal of such a vision can be well understood. Often during the question time at the conclusion of an address the following request is made: "Please explain the appeal Communism has to those who have nothing to gain and everything to lose by its success. I can understand its appeal to the poor and ignorant, but please explain to me how it appeals to millionaires, college professors, and ministers of religion. That I cannot understand." Surely this problem presents no difficulty when we see the promise of the creation of a new and redeemed mankind. What nobler vision could any man have? To this mighty task every capacity of body and mind should be dedicated — the task of creating a New Heaven and a New Earth wherein the Redeemed may dwell. Failure to comprehend this central truth is responsible for some of the most common misconceptions with regard to Communism. How often we used to hear it said, "Communism is all very well in theory, but it won't work because of the weakness of human nature." No Communist ever proposed to establish the Communist society with present sinful human nature. Before the social order of Communism can come to pass, the new and redeemed mankind must emerge from the ashes of the destroyed Capitalistic Civilisation.

(To be continued.)

SEE THE "MARTIN LUTHER FILM TWICE.

Diocesan News

GRAFTON

● **Vale "North Coast Churchmen!"** The Bishop announces the forthcoming demise of the diocesan journal. This is in line with a marked trend over the past two years but one which some dioceses are already regretting.

The "North Coast Churchman" was of an attractive format, but like so many of these organs, its attempt to give much space to the parishes, deprived it of real effectiveness and of wide, general interest.

● **Synod and the Constitution.**—The Chancellor expounded the features of the proposed draft to Synod and it is to be fully debated at the next Synod in 1955.

● **Witness at Kyogle.** On Sunday, Oct. 10, the Clergy of the Anglican, Methodist and Presbyterian Churches held a United Service of Christian Witness in the Memorial Hall, commencing at 11 a.m. Owing to the heavy rain the Procession through the town had to be abandoned.

In spite of it some 400 people attended the service. The combined choirs supplied the music.

This is the third such service held in Kyogle, it having been inaugurated three years ago, by the Rector (Rev. H. W. Carr).

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● **Youth and Synod Centre.**—This splendid War Memorial in Grafton is to be opened by the Governor General on November 5 at 11 a.m.

NEWCASTLE

● **Bishop at Boston.**—"From Buffalo we went to Boston where we stayed for three days as the guests of Mr. and Mrs. Warren Herick at the Rectory in Melrose. Two days before our arrival Boston had been visited by a disastrous hurricane which is estimated to have done more than three hundred thousand dollars worth of damage. Certainly the city and whole district presented a most devastated appearance. One casualty which from a historical point of view was specially deplorable was that the spire of the old North Church in Boston was blown down. It was from this spire that the signal was given which virtually launched the American Revolution. The colonists had arms and ammunition stored at Lexington fifteen or more miles from Boston. It had been agreed that should there be reasons to believe that the British force were moving to capture these stores a light should be shown from the Church tower if they were coming by land, and two lights if they were coming by sea. The information was received, the light was duly displayed, and Paul Revere immediately set out on his famous ride to Lexington to warn the colonists to be ready to repel the raid."

SYDNEY

● **Teaching Mission.**—Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne, will hold a Teaching Mission in St. Matthew's, Manly, from Saturday, 28th May, to Wednesday, 8th June, 1955.

● **Deanery Festival at Cleveland St.**—People all over South Sydney are still talking about the Rural Deanery Festival at St. Paul's. It was the biggest and most powerful service

most have seen in the Rural Deanery in present times. After deducting expenses, approximately £50 was sent to the Archbishop for the South-East Asia Appeal Fund.

● **Dramatic Previews.**—The Australian Christian Theatre Guild cordially invites clergy and church leaders who are within easy access of Sydney, to two special preview performances of the powerful new three-act play "Mary of Magdala" by English author Ernest Milton.

The performances will be given on dates set early in November, and will be followed by seasons in the city, suburbs, country and possibly interstate. For invitations and all inquiries regarding these two performances, the following address and telephone numbers are given:

The Australian Christian Theatre Guild:
Box 17 Artarmon, N.S.W.
Phone: Harold Bennett, BX 3322.
Phone: Ron Owen, M 4161.

● **Masonic Service.**—Four hundred (400) Masons and their wives attended a Masonic Service at St. Oswald's, Haberfield, on Sunday evening, 10th October. Special music was rendered by the N.S.W. Masonic Jubilee Choir. The special preacher was Canon Ernest Cameron.

The Rector, Dr. A. W. Morton, welcomed the visitors at a Tea in the Parish Hall prior to Evensong.

● **Branch Home of Peace.**—We congratulate the Home of Peace in extending its activities by the opening of a branch Hospital on the North Shore, at "Neringah," Neringah Av., Wahroonga. It is understood that the work will commence with 15 beds, and after certain building alterations have been completed an official opening will be held early in the New Year.

The Hospital will be entirely controlled from Petersham.

BALLARAT

● **Planned Budgeting.**—The Vestry of St. John's Church, Colac, has entered into an agreement with the Wells Organisation, as has St. Andrew's Church, Brighton. The aim is to raise £30,000 in Colac in the next three years. It is the Bishop's hope to have a special meeting of the Council of the Diocese in the near future to hear a report from the Vicar of Colac and to hear from a Wells representative an account of the methods adopted by the organisation. Those who had a discussion with an agent of the organisation who came to Colac with the Vicar of St. Andrew's, Brighton, were impressed by him and by what he had to say.

GIPPSLAND

● **Ridley College Appeal.**—The Rev. Lance Shilton, Commissioner of Ridley College, accompanied by Mr. John Denton, have just completed an extended tour of the Diocese on deputation for Ridley College, Parkville, Melbourne.

At present there are 60 students in residence at Ridley including 50 who are studying theology, but accommodation is required immediately for 100 students including kitchen facilities and staff quarters.

The Principal is the Very Rev. Dr. S. Barton Babbage, Dean of Melbourne.

● **Leader Writers.**—At its half-yearly meeting, the Church News Board decided to include a leading article in each edition with a view to relating our Faith to the world

about using its social and international problems, and other aspects. A band of writers was appointed consisting of Archdeacon J. Harvey Brown, Canon G. C. Lovegrove, Rev. R. M. Southey, Rev. C. K. Hammond, Rev. K. L. McConchie, Rev. K. B. E. Raff.

● **Sydney Choir on Tour.**—"No such singing has ever before been heard in Gippsland," was the comment after a brief visit of St. Andrew's Cathedral choristers to Sale and Yallourn. Mr. Kenneth Long, Master of the Choristers and the Rev. Noel Pollard were in charge of the boys.

WANGARATTA

● **Bishop and Draft Constitution.**—We call the following from the Bishop's Charge to Synod:—

Some of you will have seen in the Church Press the draft of the Proposed Constitution of the Church of England in Australia. These Proposals, as well as the Schedule of Permissive Variations, are now available, but consideration of them will not come before us as a Synod until after the meeting of General Synod in 1955.

In the meantime, however, it will be of great benefit for Clergy and Laity alike if consideration is given to the Draft Proposals in all our Rural Deaneries. Every one of us is anxious for our Church in Australia to have her own Constitution, but we want a Constitution which will embody all that is best in our great Anglican Tradition as well as give scope for the Church in Australia to develop those characteristics which specially belong to her own history and local conditions. I have no doubt that as we study the Proposed Constitution clause by clause in our Rurideaconal Groups we shall measure the whole in the light of those principles which the Catholic Church through the ages has striven to preserve. No one, I hope, will lightly or in a critically destructive vein search the suggested Constitution to discover whatever may not just suit his own private predilections. The over-ruling question in our minds as we study the whole draft must be:—"Will these proposals encourage unity within our own Church as well as strengthen the ties which bind us to the rest of the Anglican Communion?"

If, conscientiously, we feel that we can answer this question in the affirmative, then we are bound to do all in our power to

strive that this proposed Constitution may gain the support necessary for its acceptance throughout the whole of our Church.

ADELAIDE

● **Synod.**—Synod met in the Memorial Hall of St. Peter's College, instead of in Holy Trinity Parish Hall as for years past.

A great deal of discussion concerning the projected resumption by this diocese of Eyre's Peninsula would have been avoided, had not some speakers rather taken it for granted that clergy and hospital staffs, now employed by the Bush Church Aid Society, and working on the Peninsula, would automatically be withdrawn when this area was resumed. The Bishop made it quite clear that such an eventuality had not occurred to him and refused to consider seriously such a suggestion.

Perhaps the wording of the motion concerning Leigh Trustees was in large part responsible for it, but it seemed most unfortunate that personalities had to be brought in to the debate. However, future vacancies are to be filled after members of Synod have had every opportunity to nominate their own choice of trustees.

WILLOCHRA

● **Far West Mission.**—The Rev. T. J. Hayman writes in the "Willochran":—

While with us, with episcopal permission, the Primate confirmed one of our adult members and two of those from Streaky Bay.

We are now looking forward to the visit of our bishop on the occasion of the dedication of our new church in Ceduna. The parishioners have worked well and together we were able to make all the cement bricks by voluntary labour. At this stage the walls are complete and we await our turn to have the aid of the busy carpenters to put our roof timbers in place. Nearly all our material is on hand and we should then be able to proceed steadily.

Rev. I. E. A. Booth reports that the very far west work along the railway line continues to be well received but is difficult with so many nationalities among the families. A recent derailment hindered the completion of the trip.

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Germany "DEDICATED" To Mary LUTHERANS' PROTEST

The Council of the Evangelical Church in Germany, which met in Hanover at the end of September under the chairmanship of Bishop Dibelius, received a report that while most of the Council's members were taking part in the Assembly of the World Council of Churches at Evanston (U.S.A.), the German Catholic Congress at Fulda had "dedicated the German people to the heart of Mary, the Mother of God."

The Council expressed its regret that this Catholic act of dedication in Fulda had seriously upset the peace between Catholics and Protestants which the Council was sincerely concerned to preserve.

The declaration made by Bishop Meiser, the presiding Bishop of the United Evangelical-Lutheran Church of Germany, reads as follows: "Before the 76th German Catholic Congress opened, announcements appeared in Catholic papers that during the Catholic Congress the German nation would be dedicated to the immaculate heart of Mary."

Proper Psalms and Lessons

31st October. Trinity 20.

M.: Ezekiel 2; Luke 13 or 1 Peter 3:8-4:6. Psalms 114, 115.

E.: Wisdom 3:1-9; Hebrews 11:32-12:2. Psalms 124, 125, 126, 127.

7th November. Trinity 21.

M.: Ezekiel 14; Luke 14:1-24 or 1 Peter 4:7-5:11. Psalms 116, 117.

E.: Ezekiel 18:1-4 and 19 to end or 33:1-20; John 16 or 1 John 4. Psalms 128, 129, 130, 131.

TRINITY XX

The paramount duty and joyful privilege of Christian worship is the unifying thought in today's passages. The parable of the Marriage Supper surely represents, in ultimate meaning, our worship in Heaven; the Prayer Book clearly understands it, in its earthly application, as meaning the Holy Communion, since it quotes the Lucan version of the parable in the second Exhortation in that Service. The collect therefore prays that we, unlike those unwilling guests, "being ready in body and soul, may cheerfully accomplish what Thou wouldest have done." And the Epistle, concluding a long comparison of Christian and heathen ways, here contrasts ideas of worship. Deliberate intoxication was a frequent feature of heathen rites—an abuse giving Christians a striking opportunity to demonstrate the infinitely higher nature of their own Eucharist. "Giving thanks always for all things" must surely have suggested the complementary liturgical phrase, "At all times and in all places give thanks."

"As Presiding Bishop of the United Evangelical-Lutheran Church of Germany, I telegraphed to Cardinal Frings. I drew attention to the deep misgivings caused by this news in broad circles of our Protestant churches."

Protestants Included.

"This telegram was described by Archbishop Jaeger of Paderborn, at the Catholic Conference, as "a spontaneous reaction made without reflection." Subsequent events have shown how wellfounded my protest was. The dedication of the German people to the immaculate heart of Mary was actually carried out, with the words, "We dedicate our people to thee, O Virgin, and place them under thy mighty protection." Dr. Storch, President of the Catholic Congress and a Minister in the Federal Parliament, said: "Yesterday, in a solemn ceremony, we dedicated ourselves and the whole German nation to the Mother of God." There is no further doubt that all the Protestant Christians in Germany were thereby included in this act of dedication to the immaculate heart of Mary."

"As Protestant Christians, who acknowledge allegiance solely to the Word of God, we are forced to make a definite, public protest against our inclusion in this dedication. Dedication to the immaculate heart of Mary is incompatible with the Word of God."

"If a Cardinal dedicates the whole of Germany to the immaculate heart of Mary, this can only be interpreted in one way: that Roman Curia is disposing of us Protestant Christians without our knowledge or consent, in a way which is radically opposed to our beliefs and convictions."

TRINITY XXI

The connection between this Epistle and Gospel lies in the words "above all taking the shield of faith." The nobleman stands as an example of true faith, as against that attitude of mind, half curious, half sceptical, rebuked in the words, "Except ye see signs and wonders, ye will not believe." Note that "ye" is plural—there was an audience as well as the petitioner. The latter, putting his trust in Jesus' words, or rather, in Jesus' character, doubtless retraced the 25 miles from Cana to Capernaum with that "quiet mind" which the collect mentions. The final note, "Himself believed," uses the same Greek word, but with an implied emphasis. He was confirmed in his faith by the outcome—perhaps he now believed in the Christian sense, recognising "God in Christ." Note how this Collect expresses the entire Gospel process in five key words: Faith, Pardon, Cleansing, Service, Serenity.

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