

own souls. They had a deep conviction, however, that no man could have real concern for the soul of his neighbour who had not been first awakened by the Holy Spirit to a sense of his own need. Experience, spread over centuries, has justified this conviction. The well known story of Augustine and the voice of a child bidding him "Take up and read" which impelled him to study the words, "Not in rioting and drunkenness, not in strife and envy, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof," or the burdened spirit of Luther finding expression in the agonised cry: "My sins! my sins!", or the testimony of Calvin: "Since I was devoted to the superstitions of popery too pertinaciously to admit of my being easily extricated from such an abyss of mire, my mind, which had become more callous than might be expected from one of my years (God) subdued to teachableness by a sudden conversion"; such instances could be multiplied; but enough has been said to lead to the conclusion that an outstanding feature in the early Evangelicals' experience was a consciousness of sin forgiven.

II.

Immediately the question thrusts itself upon us, as it thrust itself upon the preachers of the eighteenth century, What is the ground of this confidence? It is not too much to say, in seeking an answer to this question, that the Evangelicals recovered for the Church the great truth of the supremacy of God's Word. Sometimes we are led to believe that the difference between our age and the age which we are considering is that no one then doubted the sovereign authority of Sacred Scripture; but to assert such a difference is far from the truth. It may be that the particular temper of unbelief has changed somewhat, but unbelief was there and was supported by a large company who regarded themselves as Apostles of sound reason. It was the

age of Deism, which asserted the capacity of man to reach unaided the highest moral heights. Bishop Butler wrote in 1736: "Some persons, upon pretence of the sufficiency of the light of Nature, avowedly reject all Revelation, as in its very notion incredible, and what must be fictitious . . . There are other persons, not to be ranged with these, who seem to be getting into a way of neglecting, and, as it were, overlooking Revelation as of small importance, provided Natural Religion be kept to . . . This way of considering Revelation, though it is not the same with the former, yet borders nearly upon it, and very much at length runs up into it; and requires to be particularly considered, with regard to the persons who seem to be getting into this way."

Two years after this pronouncement was made, John Wesley felt his heart "strangely warmed" and began to preach "peace with God" through that very Revelation that had been altogether thrust aside by some and regarded as an adjunct and enforcement of Natural Religion by others. In season and out of season these new pioneers of the Evangel cried unceasingly to men, "God has spoken!" Dr. Findlay informs us that "A rationalistic Deism then largely prevailed amongst educated men — a system of thought which forced men off from mankind behind the laws of nature and bounded human knowledge by the limits of sense, perception and logical reason. The Deity was treated as an absentee from this world; and men consequently became godless in practice as in thought. The Revival swept down these artificial barriers. God was realised in living contact with his children . . . Hence the emphasis laid in the teaching of the Wesleys on 'the witness of the Spirit' (Romans 8). The doctrine of assurance—the personal certainty of the forgiveness of sins and of restored sonship toward God — was the outstanding feature of original Methodism. To most churchmen of

the time professions of this kind appeared a strange 'enthusiasm.' What is here characterised as an outstanding feature of Methodism is true of every type included under the Evangelical Revival. Thus Newton could write: "Approach my soul, the mercy seat . . . For none can perish there." Newton's hymn suitably combines the sense of personal assurance with the authority attaching to the Word of God. The sinner finds his title, not in any purely subjective condition of ecstasism, but in the sure promises of the recorded Word. Perhaps this close affinity between the promises of Scripture and the assurance of pardon is brought out most clearly in the words:

"Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee
And such, O Lord, am I."

This has been an outstanding element in the Evangelical tradition. It would not be correct to say that there are two ways of regarding Sacred Scripture and to separate them wholly — the way of criticism and historic appraisal, and the way of experiential appropriation. The two ways are not wholly diverse and cannot be kept in water-tight compartments. But it would be true to say that the Evangelicals busied themselves mainly in seeking to bring home to the hearts of men the essential teaching of Scripture as an authoritative voice of God. They realised most keenly that, in order to accomplish their great task, a power outside of themselves was requisite, the renewing power of the Holy Ghost; and hence the insistence on 'the witness of the Spirit' which became, as Wesley and others speedily saw, a source of peril to souls when divorced from the sobering influence of God's Word.

No human movement has ever yet emerged that has not been the subject of distortion. The Pietism of Spener and his followers is no exception to this rule. The Evangelicals were sensible of the dangers attendant on uncontrol-

led mysticism. Simeon, with his usual clarity, enunciates the proper corrective. He wrote to a friend, "I love the simplicity of the Scriptures; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired Volume. Were this the habit of all divines, there would be an end of most of the controversies that have agitated and divided the Church." The Evangelicals believed the Bible and endeavoured to make its meaning clear. That does not mean, as is sometimes suggested, that they were averse to intensive study of the circumstances which gave rise to the prophetic declarations and the Gospel narratives. They did not conceive that the Bible should be received, as the Koran is alleged to be received by devout Mohammedans; as a series of messages straight from heaven, without any intermediate blending of history and personal experiences. Horne's "Introduction to the Holy Scriptures," so warmly commended by Bishop Wilson of Calcutta, is in itself sufficient indication of that fact. Horne, in the second edition of this remarkable work, the product of twenty years' assiduous labour, writes: "He (the author) has only to express his ardent hope, that this part of his labours may, through the Divine blessing, enable his readers to be ready always to give an answer to every man that asketh them a reason of the hope that is in them; and he most earnestly requests that they will examine and combine, with candour and attention, all the various evidences here adduced for the genuineness, authenticity, credibility, and divine inspiration of the Holy Scriptures; and then solemnly and deliberately, as rational and accountable beings, deduce that inference from the whole, for which they must hereafter answer at the tribunal of God."

It would be unjust to the memory of men of zeal and ability in critical studies not to make this reservation. But the core of the Evangelical message is found elsewhere. The aim which these pioneers set before them was to interpret the message of the text and to bring it home to the consciences of the hearers. They knew that God had spoken to their souls through His living

Word, and they laboured to bring the divine truth, which had proved precious to them, under the notice of others in the clearest manner possible.

The two outstanding facts which were enforced with all the fervour of intense conviction were, first, man's helpless sinfulness, and, second, Christ's full satisfaction for sin, issuing in the blessing of complete justification of him who trusts in Jesus Christ.

((To be concluded))

[Reprinted from "The Churchman," London, September, 1950, omitting references of quotation.]

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STATE AID FOR DENOMINATIONAL SCHOOLS.

Statement by the Most Rev. F. W. Head, late Archbishop of Melbourne, 27th July, 1937.

The Roman Catholic Church decided in 1872 to stand outside this State System and to provide its own schools even though the grant was withdrawn. This they have done at great cost to themselves, and have honourably maintained these schools ever since, but they claim that, in so far as they pay taxes which are used for the provision of the State Schools, and provide their own schools, they are paying twice over, and that therefore a grant is their just due. But the following considerations seem to outweigh this demand.

1. If any group of people can withdraw from a national scheme, expend their own money, and thereby establish a claim to a grant-in-aid, a difficult precedent is created. The Communists might use the same argument, or any educational faddist.

2. If one religious body received a grant, similar grants must be given to others. That those who have honestly sought to make the best of the State scheme should receive less generous treatment than those who have repudiated it would hardly be just.

3. State money for education is limited in amount. While the University is starved and unable to provide for the real needs of the State, it does not seem right to divert money to self-constituted repudiators of the State's scheme.

4. Australia frankly does not desire to encourage separated schools, cutting themselves off from the life of the country as a whole.

5. So long as Roman Catholics deliberately hold themselves apart from all other religious bodies, refusing to worship with them, refusing to recognise marriages with Protestants, except upon their own terms, unwilling to co-operate with them even in social reforms, so long other Christians must hesitate to consent to the use of their money for the upkeep of schools where new generations will be taught this attitude.

6. Australia is not a Roman Catholic country. If it were, no public money would be allowed to be spent on Protestant schools. Is it more permissible for public money here and now to be given to the schools of a minority, in which teaching will be given from which the majority profoundly dissent? Our Reformation heritage is precious alike to us as Anglicans and to all Protestants, and we cannot lightly give encouragement to institutions which stand for a denial of that heritage.

The Organising Missioner of the Bush Church Aid Society, the Rev. T. Jones, is expected to arrive in Sydney by the "Strathaird" on the 31st May. His return has been considerably delayed owing to serious illness.



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NOTES AND COMMENTS

The time is one of conflict. Our immediate conflict has been the Federal Elections which were held on Saturday last. We hope that the result is going to make for stable and wise government and that good temper and a strong moral sense will contribute to the well-being of our people and the due fulfilment of our worldwide duty to other nations and races. If only the party spirit could be overcome, and men be allowed to exercise their legislative ministry in full accordance with a good conscience and high moral purpose, what a happy and useful people we might be! Selfishness in whatever form it is manifested is sinful in the sight of God and sin is a reproach to any people. Righteousness alone exalteth a nation. And righteousness is square footed dealing between man and man. So long as the love of money is the predominant love, so long shall we have internally and externally wars and commotions and the absence of peace and joy. "God give us men," men worthy of that manhood which has been consecrated for ever by the Incarnation of our Lord Jesus Christ. His manhood is the only worthwhile norm of manhood.

We are really writing on Anzac Day, Australia's most sacred national day, the commemoration of her birth as a nation among the other great nations of the world. It ever commemorates the men of "Anzac." The Australian and New Zealand Army Corps, that, by their great spirit of service and courage, made Gallipoli a sacred memory of heroic lives, and placed their country in honour and worldwide regard for its manhood. The Anzac Spirit is the truly Christian spirit, placing service before material gain and counting it all joy to consecrate one's life to the defence and well being of the lives of others.

"A large number of the family gathered for the offering of the Sacrifice of the Mass on Mothering Sunday, the blessing of the simnel cakes . . ."

Not Roman but Romanistic. (Northern Churchman)

Now our 39 Articles—the authoritative body of Anglican doctrines—in Article 31 declares without any qualification, "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original

and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." Bishop Harold Browne in his great commentary on the 39 Articles sums up his discussion of the above statement thus: "We may therefore confidently adopt the strong language of our Article that the sacrifices of masses were blasphemous fables and dangerous deceits." It is difficult to understand how any clergyman professing loyalty to truth and to his Church can go on by the use of this term, indicating a doctrine condemned as a blasphemous fable and dangerous deceit. The term "Mass" as a title for our Holy Communion is rightly suspect and offensive. Why cannot Churchmen of a certain colour, if they are out for truth and peace, be content with the terms their Church in its formularies makes use of? Why not follow the wise advice of so great a churchman and historian as Mandel Creighton, sometime Bishop of London, who in this reference says: "It may be said that there is nothing in a name; but when a name is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicion that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word, partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions when there was no corresponding unity in the thing signified. The same desire has led to an antiquarian revival of many of the accompaniments of the Communion Service, which had been discarded as not directly appropriate to its true meaning." (P.B. Dict.) "Verb. sap."

MINISTRY OF WOMEN.

(A comment by the writer of the original note, 22/2/51.)

"Behold how great a matter a little fire kindleth"! Our short note dealing with a most important matter has brought about six columns of comment. We leave Mr. Lousada to the tender mercies of Deaconess Tress, she

has certainly given him a Roland for his Oliver.

We were interested in the reasoned argument against the preaching of women by Kanonikos, but are inclined to leave the responsibility mentioned in his last paragraph to where it rightly belongs—himself and these who agree with his contention. His very admission, "Prophecy was evidently a gift of many women and this was or could be exercised in Church," shews a measure of dubiety in his mind.

But the chief basis of his argument is 1 Cor. xiv 37. We could adduce Galatians iii 28, "In Christ there is no room for the distinction of male and female" as a deliberate statement of Christian truth and practice by the same apostle, feeling sure that there must be some reasonable way out of the seeming inconsistency.

First of all, let us clear the way of some smaller stumbling blocks to our argument indicated by "Kanonikos."

The form diakonissa is not found in Greek writers before the second century. The term diakonos is used as a common noun, the gender being indicated by the masculine or feminine of the article. In Liddell and Scott's Lexicon "Ho diakonos," meaning servant or minister, is in New Testament usage "a minister of the Church esp. a deacon and in the feminine (he diakonos) a deaconess."

In Romans xvi Phoebe is described as a servant (diakonos) of the Church of Cenchrea. Dr. Moule makes this comment: "We cannot perhaps be formally certain that she is here described as a female church official, a deaconess in a sense of that word familiar in later developments of Church Order—a woman set apart by the laying-on of hands. But there is at least a great likelihood that something like this was her position for she was not merely an active Christian, she was "a ministrant of the Church."

Now let us take the passage upon which men like Canon R. W. Howard and Canon Guy Rogers are summarily dismissed as unworthy of credit in this particular. The well-known Greek Testament scholar Meyer contends that the passage, 1 Cor. xiv 34-36 is quite parenthetical, and that the statement regarding our Lord's declaration refers back to the Apostles' previous utterance concerning prophesying. Kanonikos takes as his authority in translations an American translation, but our own English Revised Version seems to support Meyer's contention by making a special paragraph of the passage in question.

DEVOTIONAL

SUNDAY AFTER ASCENSION DAY 6th MAY, 1951.

The Sunday after Ascension Day was formerly called "Dominica Expectationis," or "Expectation Sunday," because it comes within the ten days after the Ascension, when the praying disciples were gathered together in expectation of the coming of the Holy Ghost. The Collect consists of an invocation addressed to God the Father, Who as King of Glory has exalted His Son to His Kingdom in heaven; followed by a prayer that He will not leave us comfortless (or as orphans), but that He will send us His Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before. The Epistle (1 Peter iv. 7-11), is obviously intended to direct our thoughts to the Pentecostal gifts. It reminds us that "the end of all things is at hand," and bids us use all gifts faithfully "as good stewards of the manifold grace of God." In the Gospel is our Lord's promise of the Paraclete: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of the truth, which proceedeth from the Father, He shall testify of Me."

We think of the disciples believing in Christ, knowing the truth they were to proclaim, but waiting for the power of the Holy Ghost. We are reminded that if we would do a successful work for God it can only be in the same way. "Ye shall receive power after the Holy Ghost is come upon you."

WHIT-SUNDAY.

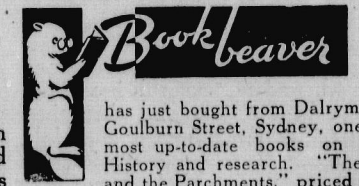
13th MAY, 1951.

Whit-Sunday is a festival equal in importance to Christmas, Easter, and Ascension Day, for it commemorates the outpouring of the Holy Spirit upon the Church of God; it is the Church's Birthday. In our Prayer Book special lessons and psalms are provided, as

well as a proper preface in the Communion Service. In our opinion the festival of Whit-Sunday is not observed as it ought to be in our Church. It is the day of the Holy Ghost, the Lord, and Giver of Life, without Whom no successful work can be done for God.

Various reasons are given for the name Whit-Sunday, but most probably it is derived from the white garments assumed by English candidates for Baptism on that day, which was therefore called White-Sunday. The festival corresponds to the Feast of Pentecost, which was a day of thanksgiving for harvest. So Whit-Sunday commemorates the gathering in of the first fruits into the Church of Christ.

In the Collect we pray to God Who did teach the hearts of His faithful people by sending to them the light of His Holy Spirit, that by the same Spirit we may have a right judgment in all things, and evermore rejoice in His holy comfort. The portion of Scripture appointed for the Epistle is taken from Acts ii, giving the account of the Day of Pentecost, "When the disciples were all filled with the Holy Ghost." The Gospel (St. John xiv 15-31) contains our Lord's promise of the Comforter. The Old Testament lessons tell of the institution of Pentecost, and prophesy the outpouring of the Spirit of God, while the second lesson set forth various aspects of the work of the Holy Ghost, setting us free from the law of sin and death, bringing forth the fruits of the Spirit, and blessing the preaching of the Gospel.



has just bought from Dalrymple's in Goulburn Street, Sydney, one of the most up-to-date books on Biblical History and research. "The Books and the Parchments," priced at 21/- is just off the press and written by one with a vast knowledge of this interesting subject. The author is none other than F. F. Bruce—Head of the Dept. of Biblical History and Literature in Sheffield University.

CHILDREN'S SPECIAL SERVICE MISSION.

AUSTRALASIAN CONFERENCE.

A further milestone was made by the C.S.S.M. and S.U. in its first Australasian Conference which was held in "Gilbulla," Menangle, N.S.W., from 6th to 10th April, 1951. For the first time representatives of the State Councils in N.S.W., Queensland, Victoria, South Australia and New Zealand met together to consider the whole of their work and to see in what ways it could best be carried forward in view of the great needs of the present generation.

In all there were thirty-one delegates present which included the New Zealand Dominion Secretary, Mr. C. K. Becroft, M.A., the chairman of the N.S.W. Victoria and Queensland Councils, viz., Archdeacon R. B. Robinson, Rev. R. Merritt, B.D.S., and Mr. F. Costello, F.R.I.B.A. as well as staff workers from each State. The World President of the C.S.S.M. and S.U. the Archbishop of Sydney, paid a visit to one of the conference sessions and made a very valuable contribution to the discussion.

The Schools' and camps' work of the Inter-School Christian Fellowship and Crusader Union in most states were discussed as well as long range plans made for overseas development. All delegates felt that this conference marked a very definite step forward in the expanding task which the C.S.S.M. and S.U. is seeking to fulfil throughout the world to-day.

A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations: The Rev. G. P. Birk, 5/-; St. Stephen's, Willoughby, 10/-; Mrs. R. S. White, 7/6; Mrs. D. T. Nicholson, £5.

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ASCENSION DAY

It has been said that no first class writer of fiction would attempt a double climax to his plot. If he wrought out his conception from stage to stage until the various threads are woven into one final scene, he would not dare to challenge the reader to follow him in a second and final climax; but what fiction may not attempt, the Gospel narratives have done. The Crucifixion and Resurrection form one magnificent climax, but the end is not yet. The story of the Ascension is still to follow.

In the Upper Room the Lord Jesus had declared "Me ye have not always" (Mt. 26:11). However, these words are matched by his statement after the Resurrection, "Lo, I am with you always" (Mt. 28:20). In one of course He referred to His presence in body while in the other He referred to His presence in spirit. His body could only be in one place at one time, but in spirit He is present wherever two or three assemble in His Name. The Ascension marks the dividing line between the teaching behind these two sayings. After forty days in which He appeared on various occasions and satisfied the Disciples with many infallible proofs, the last scene in the earthly life of the Lord Jesus was enacted. It is described twice by St. Luke, once in the closing verses of his Gospel and once in the opening verses of the Acts. He led the disciples out to the Mount of Olives not far from the village of Bethany. It was country rich in memory for Him. Fragments of the last memorable conversation have been preserved, and we can still hear Him as He told the Disciples that they would receive the power of the Holy Ghost in order to become witnesses in an ever-widening circle from Jerusalem to the ends of the earth. When at length the little band reaches the Mount of Olives He suddenly lifted His hands and blessed them. They would be made aware once more of the nail-scarred palms by means of which he had been fastened to the Cross and the words of that farewell benediction would be hallowed with more than ordinary tenderness as they saw those upraised hands.

It would appear that on other occasions throughout the forty days His coming and going had always been sudden and mysterious. They had not seen how He went. Now, however, it was otherwise. Perhaps it was to impress upon their minds that this was

the final withdrawal. There was no whirlwind or chariot of fire as in the case of Elijah, but He was "parted from them" (Luke 24:51) almost as though He were reluctant to leave His disciples. He was taken up (Acts 1:9) as if an unseen arm drew him slowly away. There was an air of deliberateness in that calm, slow ascent, before the wondering eyes of His disciples, which would stamp it as final when the cloud received him out of sight.

In the Old Testament that cloud had been a symbol of the Presence and Glory of God. Israel was taught to rule the life of the camp in relation to the cloud which overshadowed the tabernacle. Solomon's dedication of the Temple was marked by the Cloud which filled the House with the Glory of God. This imagery is preserved in the New Testament. On the Mount of Transfiguration a bright cloud overshadowed Him and in His prophecy of the last things He declared that the Son of Man will come again on the clouds of heaven. Hence we may believe that the Cloud which received Him out of human sight was the symbol of the Glory of God. No eye could follow once that Cloud enveloped Him, but the Psalms hint at the glory of His return to the bosom of His Father. There were angel hosts to act as His retinue and the golden gates would lift up their heads to welcome home the King of Glory.

But the Disciples knew nothing of this. All that they saw was "two men . . . in white apparel" like the two in shining garments who stood by the empty tomb (Luke 24:4) and all that they heard was the question: "Why stand ye gazing up into heaven?" like the question which the women heard: "Why seek ye the living among the dead" (Luke 24:5). It would remind them that though their hearts might be in heaven, their feet were still on earth; while they were to look for the return of this same Jesus from His Father's Glory, their immediate duty was to return to Jerusalem in expectation of the promise of the Father.

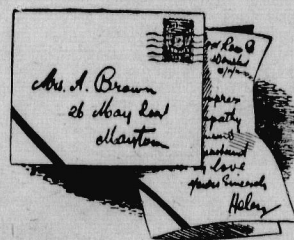
It has ever been a grand thought for the Christian Church to remember that "He was received up into heaven and sat on the right hand of God" (Mark 16:19). It gives us a sense of deep assurance as we join in the prayer appointed for Ascension Day, "that we may in heart and mind thither ascend where He is and with Him continually dwell."

OXFORD AND THE EVANGELICAL SUCCESSION.

Review by Archdeacon Hammond

(Continued from last issue.)

We are next introduced by Canon Loane to the story of Thomas Scott, the shepherd lad, who gave up in a bad temper his laborious service in sheep tending. Yet Scott had a conscience even then, for he remembered the large flock of ewes and returned to do what was needful for them. Scott was then a Socinian, but a Socinian with an inveterate thirst for knowledge. Scott took Orders. In his own words he "blasphemously declared . . . (himself) to be inwardly moved by the Holy Ghost . . . not knowing or believing that there was a Holy Ghost." He made himself thoroughly familiar with both Hebrew and Greek. Newton, Law's "Serious Call" and Hooker's "Discourse on Justification" had formative influences on Scott's spiritual experience. Venn's book on "The Prophecy of Zacharias" determined him to go all out for God at whatever cost. And so, by various stages Scott was brought to that point of definite decision and conversion which gave to the world his interesting narrative "The Force of Truth." Six years after his ordination Scott heard for the first time quite clearly the call of God. It took three years out of the six to lead him to



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the fullness of assurance. Scott is perhaps best known for his commentary, a remarkable effort which occupied his close attention for thirty-three years. His years of unregenerate pride were not wholly lost. God over-ruled his mere love of study and desire for promotion and tuned, by his grace, his well-informed mind to the task of opening the Sacred Scriptures. Many were led to seek his counsel in days of spiritual unrest and found peace through believing. John Henry Newman stated that "he owed his soul" to Thomas Scott.

Richard Cecil lived a quieter but a very fruitful life. Given over to unbelief in early days his mother's earnest warnings and Christian example came home to him with great force. He had rejected ideas of becoming an artist and had previously declined to enter business. His father, being a strong High Churchman, insisted that he should enter Oxford in order to qualify for the ministry of the Church of England. We run into the noisy turmoil of politics here. Sacheverell, the clamant preacher of Queen Anne's days, occasioned the building of the Chapel of St. John's, Bedford Road, as a protest against his extravagances. It was here, through the offices of Sir Eardley Wilmot, the patron, that Cecil found a field for his activities. Cecil had to face misunderstanding and suspicion. Trying to train an untaught congregation who were opposed to Evangelical ideas in the elementary principles of the Gospel, he exposed himself to the charge of compromising the Gospel he loved. It took courage to persevere for seven long years in a course that invited adverse criticism from those who had made it possible for him to accept the charge of the Chapel of St. John; those who had indemnified him against financial loss. It is little wonder that he wrote, "Some seem to think that in the choice of a wise way, there lurks always a trimming disposition." But Cecil won a name and a place for himself in the company that gathered together under the name of "The Eclectic Society." Feeble in health he was undaunted in spirit. The striking contrast between him and Whitefield in their ministrations illustrates very forcibly the fact that God had many workers and wills them to work in many ways.

It was Cecil who mediated between Daniel Wilson and his father when the latter was reluctant to give his sanction to Wilson devoting himself to the ministry, and Daniel Wilson forms the last subject in these interesting biographies. It is rather remarkable to find that most of the heroes in this volume passed

through a period of scepticism in their early days. Whitefield is an exception. But Newton, Scott, Cecil and Wilson were all affected with a shallow form of unbelief, though they had all been brought up with some knowledge of Christian truth. Perhaps it may be possible to trace in these re-actions as in Paul's persecuting zeal, a tendency to kick against the goads. Wilson poured out his sorrowful story of early sin and unbelief to Cecil only to find that this gentle faithful servant of God had gone through similar experiences. Daniel Wilson is perhaps the least known of the Evangelical worthies, yet he deserves much more recognition than he receives. As a tutor in Oxford and later as Vice-Principal of St. Edmund's Hall he made a deep impression on the students. He succeeded Cecil in the Chapel of St. John's, Bedford Road. In Islington Parish Church during his ministry he notes that there were two hundred and thirty-eight communicants at morning service. What a contrast to the dull days of the early eighteenth century in many quarters when forty communicants were registered at St. Paul's Cathedral on Easter Day. Under Simeon's influence Wilson accepted the bishopric of Calcutta and at the close of the year 1832 he entered on his new labours. He grappled courageously with the problem of caste; visited diligently the

remote parts of his diocese. It was through his efforts that the unwieldy See was divided into more suitable administrative areas. He had difficulties with the Church Missionary Society which were happily resolved. He was a great man and accomplished a great work.

Canon Loane sets out alike the merits and the defects of his heroes. He paints a picture accurate in detail and comprehensive in reach. If the few snippets we have culled from this admirable book tempt the readers of this review to possess themselves of a copy and read it, our aim has been accomplished.

[Oxford and the Evangelical Succession, by Canon M. L. Loane, M.A., 25/3 (Aust.) obtainable all booksellers. Also Church Record Office.]

N.S.W. C.S.S.M. EASTER CONFERENCE.

The Annual Easter Conference was held again at "The Grange," Mount Victoria, and a very profitable time was spent by all present. Included in the programme were valuable talks given by Miss A. Hogg and Mr. W. Anderson both on the staff of Sydney Teachers' College who spoke on the "Sanity of Faith," two addresses on practical subjects by Mr. N. Blake, the children's missionary, and a series of Bible Studies on 2 Timothy given by the General Secretary, Rev. B. H. Williams. Over sixty were present at this conference which was characterised by a very happy spirit and unity of purpose.

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ORTHODOX AND CATHOLIC IN THE ECUMENICAL MOVEMENT

(Canon M. L. Loane)
ARTICLE III.

The great majority of the members of the World Council of Churches consists of the various Protestant bodies which have come into existence since the Reformation. Among these, the Church of England occupies a unique position. Archbishop Soederblom declared that the Church of England has "an Evangelical spirit in a Catholic body." The Archbishop of York says that the Church of England has a special calling from God to lead the way in Christian reunion, because "it is composed of both Catholic and Protestant elements." More than fifty years ago, the Roman Catholic Joseph de Maistre wrote: "If Christians ever unite, as everything calls them to do, it seems that the impulse should come from the Church of England." With the Church of England, then, as the main point of contact with Orthodox and Catholic, how do these Churches react to the Ecumenical Movement?

I.

The Eastern Orthodox Churches form a family of fifteen autonomous bodies, each of which is established in its own area as a more or less national entity. The faith of the Orthodox Church is defined by seven Ecumenical Councils, and one of its Articles is that the Church is infallible. In 1920, the Ecumenical Patriarch of Constantinople issued an encyclical in which he claimed that a closer union between the several Christian Churches would not be prevented by existing doctrinal differences. Thus at first the Ecumenical Movement seems to have been acceptable to all the Orthodox Churches except that of Russia. But the Russian Church has now been followed by her sister Churches in other countries behind the Iron Curtain, and at Amsterdam the only Orthodox Churches represented were those of Constantinople and Athens, Paris and North America. Even in these four Churches there is a considerable element of discontent with the ecumenical movement, and this is now being rallied to the support of Moscow. This has placed the orthodox adherents of the World Council of Churches in a difficult position. But the World Council for its part has done its utmost to receive Orthodox Delegates in a brotherly fashion, for their presence is thought to be the chief means by which the Council can become a "more-than-Protestant" Move-

ment, and so enter into its full Catholic heritage.

But some of the Orthodox delegates have not been lacking in their own independent criticism. Professor Zander, one of their leading spokesmen, as long ago as 1938 said of the Conferences in Oxford and Edinburgh, "I discerned a certain naive Socratic approach; a hope that in studying the difficulties one could arrive at the conciliation of principles which are, in fact, mutually exclusive." In 1949 he declared in the Ecumenical Review that the voice of Orthodoxy is rather feeble in Ecumenical gatherings. Everything is said and done in Protestant style. The general character of the meetings creates in the Orthodox delegates an inferiority complex. Yet he thinks it necessary for the Orthodox Churches to take part in the World Council lest they find themselves shut up behind their old national frontiers.

However, Professor Zander also thinks that Orthodox delegates have a special mission in the World Council of Churches. "Orthodoxy," he says, "never regards itself as one of the Christian Churches. It is always conscious of itself as The Church, possessing the fullness of the Divinely revealed truth." The fact is that the Orthodox delegates quietly make use of the Ecumenical sessions to preach their own doctrines. In June, 1949, Archbishop Germanos, a Joint President of the Council, wrote in Ecclesia, the official organ of the Greek Church, as follows: "Being Orthodox, it is our duty to set forth Orthodox teaching, and to endeavour to convince others of the validity of our faith. Our Churches have sacrificed nothing of the teaching of the Orthodox Church. On the contrary, they have courageously protested whenever the Conferences wished to adopt dogmatic expressions contrary to the spirit of Orthodoxy."

II.

The Amsterdam report asks this question: "What would be the sense of an Ecumenical enterprise which would not have at least the intention of including the largest of the Christian communities? Such a Movement would immediately cease to be Ecumenical." This was in reference to the Roman Catholic communion with its 330,000,000 members. In 1919 the

Pope told the organisers of the Lausanne Conference that he was praying "that the participants at the Conference might, by the grace of God, reunite with the visible Head of the Church, by whom they will be received with open arms." This attitude has never been modified. In an encyclical letter in 1926, Pius XI formally forbade all Catholics from taking part in Ecumenical gatherings, and severely condemned what he called Pan-Christianity. He said that the presence of Catholic Delegates "would give authority to a false Christianity entirely different from the Church of Christ." This did not prevent many individual Roman Catholics from following the Ecumenical Movement at Lausanne, Oxford and Edinburgh with interest and sympathy as observers. But in a further encyclical in 1943, the Pope made his official position clear when he identified himself with the Father in the Parable of the Prodigal Son. Like that Father, he waits with open arms for the return of the erring.

The organisers of the Amsterdam Conference gave up the idea of a fresh invitation to the Roman Curia, and simply informed it of the Assembly. The Vatican would not even agree to the attendance of Observers, but Father Boyer "happened" to appear at Amsterdam, ostensibly to attend a Congress of Philosophy. He did not take part in the Assembly, but was given ample opportunity to study the official documents and to meet outstanding delegates. During the Conference itself, the five Catholic Bishops of Holland arranged a Celebration of a Solemn Mass ad tollendum schisma, "that the assembly might not be content with some form of apparent unity, but might take the road leading to the one dwelling place of Christ." On De-

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ember 23, 1949, Pius XII broadcast a Christmas message to the world with the Holy Year in view. He expressed the hope that the Holy Year might be the year of the great Return—the return of sinners to Jesus Christ, the return of the world to the plan of God, and the return of all dissidents to the one true Church.

The last statement from Rome on this question was in a Vatican publication of March 1, 1950. This statement allows greater latitude for the conduct of doctrinal discussions between Catholics and Protestants, but insists on stricter oversight as to the details. The Ecumenical Review says that this document refers to the World Council of Churches as having "no other raison d'être than the return to Rome." Dr. Visser't Hooft's comment on this is that "the fact that such a document was even published is a clear indication that the Ecumenical Movement has begun to have an influence among the clergy and laity of the Roman Catholic Church. We can but rejoice." Father Congar does not conceal the joy with which he hails such a re-orientation: "Our Protestant brethren," he says, "are making large discoveries . . . What are they? Nothing less than the Church, a certain tradition, the role of the sacraments, the value of religious life, even a certain consideration for the Virgin Mary. I cannot prove these assertions . . . but those who know, realise that these things are true. Personally, without ignoring the immense difficulties which still obstruct the road to unity, I am resolutely optimistic. Some work has been done. Things which would have been unthinkable only thirty years ago are realities to-day." This will help to explain a statement by one of the American delegates: "In a popular sense, the first meeting of the Church Council could be spoken of as a reversal of the trend which began at the Reformation."

Dr. Walton Horton, Chairman of the American Ecumenical Committee, said at Amsterdam that the spirit of non-co-operation at the time of the Reformation was really a heresy, and led to a schism which the World Council of Churches hopes one day to heal. "The effective welding of the Christian Churches of the world into a single unit characterised by Catholic continuity and Protestant freedom in Christ," he said, "this is the burden of our hopes." But this is a capitulation on the part of Protestants which has gratified the Church of Rome beyond words. The Catholic Journal of London, Tablet, published an article in August, 1948,

under the title of "Nostalgia for Unity," which proceeds to say: "It is the predicament of the Ecumenical leaders that they are the present day heirs to bodies which would not come into existence now if those who rule them and live in them to-day had not inherited them as historical legacies. They would not create them. But if they would not create them, how can the mere passage of time change the fundamental mistakes of their founders? If it was a mistake to do what was done in the Reformation period, the attitudes taken up then are still the wrong ones, incompatible with unity as truth, and are not possible starting-points from which to set out to find the true order ordained for the Church."

Many who ponder these features of the Ecumenical Movement will be ready to say Amen to the words of Dr. Karl Barth, even although they were deemed a scandal when he uttered them on the floor of the Assembly of Amsterdam— " . . . The least pos-

sible place should be given . . . to regrets or to the indignation which we have felt over the double refusal which we have sustained from Rome and from Moscow. Why not recognise in this refusal the intervention of the powerful Hand of God in our enterprise? Perhaps, by this, God would show us that He purposes to cut to the root our fanciful hope of building here a tower whose top will reach to Heaven. . . . We cannot be associated with the Roman Church . . . Thus I propose that we dry the useless tears which certain have been tempted to shed because of the absence of Rome from our midst. In that place where one says not 'Only Jesus,' but 'Jesus and Mary,' where an earthly authority is given the character of infallibility, we can only say a resolute 'No!'"

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THE HOLY SPIRIT, GOD WITHIN

(By the Rev. R. F. Dillon.)

A Church Warden of many years standing and of whose conversion there was little doubt surprisingly said to his Minister, "God the Father I understand, Jesus Christ I know, but who is the Holy Ghost?" It was not academic knowledge that this devout Churchman needed for he was familiar with the Creeds, Articles and the historical records of the Scriptures. He knew about the Holy Spirit, and yet never really knew Him personally, in the same way as one may know about the present King of England and yet have never spoken to him. This Church Warden's plight is more general than we care to admit. No one should disparage academic teaching on the Holy Spirit for it is essential, but we all should know a living, loving, indwelling Spirit.

HE IS A PERSON.

Admittedly there are a few places in the New Testament where the Holy Spirit is spoken of as an influence, but the remainder can leave no doubt that He is a Person. Because He is a Person we should speak less of it and more of Him. He is a Person we should realise that He is capable of loving, guiding and keeping us, and that He possesses equally with God the Father and God the Son all those personal attributes that we ascribe to the Godhead. And because He is a person He is capable of being loved, depended upon, and prayed to by us. For such union and fellowship with the Holy Spirit we must always turn inwards. This point is vital. When we pray to God as Father we turn our eyes to heaven, when we pray to God as Saviour we turn to calvary and when we pray to the Holy Spirit and commune with Him we must turn inwards. Unless we realise that He personally dwells within us we shall never know Him as we ought to do. Furthermore, unless He does indwell us we shall never be a real Christian.

HE IS A WHOLE PERSON.

Once the Holy Spirit has opened our spiritual understanding to know that He is a person, and that He dwells within us, and that we must turn inwards for union and communion with Him, He reveals many secrets. One of these is the great truth that not a part but the whole of the Godhead Nature dwells within us. We give up the idea that God has a kind of purity and ten pounds of love and so on.

For the Holy Spirit is power, is purity and is love. If we have Him we have all. Without Him we can do nothing, know nothing and are nothing.

Another of these blessed truths is the secret of victorious living. The Holy Spirit is the key to the victorious life. Without Him the redemptive work of Christ would be nigh on useless or at best of very limited value. The Holy Spirit completes the work that the death of the second Person of the Trinity made legally possible by making us holy. Just as He filled and lived that perfect life of Jesus so He reproduces the same perfect life in us. The Holy Spirit desires our passive co-operation as He mortifies the self-nature and reproduces a brand new nature, the very nature of God. We give up the practice of praying for more of the Holy Spirit and begin praying that He may have all of us. He is indivisible. We cannot have more of Him for we have the whole Person in quality or none at all.

Now comes the secret of effective service revealed. By our active co-operation and living union with the Holy Spirit He moves through our lives to do the perfect will of God. He is the "Rivers of Living Water" flowing from Himself within us and moving out in blessing to others. We are privileged to be the co-operating channels only. We give up the idea of asking God to bless our plans and service for Him and begin to ask Him to keep us in the stream of His will, to bless His own work through us and to keep us fellow labourers with Him.

RECEIVE THE HOLY SPIRIT.

Did we receive the Holy Ghost when we believed? We may be certain of this fact that we did receive Him if we trusted Christ as our personal Saviour from our sins. For whatever else we may have or know, if we have not received the Holy Spirit, we are pseudo-Christians. But do we know that we are indwelt by the Spirit of the Living God, and do we really know Him intimately, and are we aware of the tremendous consequences of such a fact? Once this truth is apprehended we can never be the same people again.

At this point there is need to stress a word of caution. This experience of realising that we are indwelt by God is so dramatic for some, and leads to such considerable changes in spiritual life and work, that many expressions are used to explain the same fact. It is sometimes called the Baptism of the Holy Spirit, the Second Blessing, the Filling of the Holy Spirit, Full Surrender and Receiving the Holy Spirit. The experiences may be different but in fact they all mean the same thing.

There are not a few who are like the above mentioned Church Warden who do believe in the Lord Jesus and have been born again, but do not realise that they have the Holy Spirit dwelling within them. They have no experimental knowledge of this fact. Such good folk need not to be exhorted to receive the Holy Spirit Whom they already possess, but to believe and act upon the truth of it. In this sense only can Christians be said to have really "received" the Holy Ghost. There is such tremendous potential in this truth of "God within" that it ought to be made the urgent message of this coming Whitsuntide.

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CORRESPONDENCE

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

FEAR.

(The Editor, "Australian Church Record.")

Dear Sir,

As an old Pilgrim now, may one submit these simple notes on this present most appalling "Scourge of God"?

1. Sarah Chakko, of Lucknow, India, Secretary of the World Council of Churches' Commission on the Life and Work of Women in the World-wide Church, tells us (on page 146 of the current Ecumenical Quarterly Review) that the factor which strikes newcomers to Europe and America to-day is "Fear"—of totalitarian ideologies, of economic collapse, of the unknown future; adding that a clear recognition of danger is wholesome, but that hysteria and panic may be more dangerous than the object of fear itself.

2. Sts. Matthew, Mark and Luke all quote our Saviour's final warning re "The End of the Age." But the Beloved Physician alone relates, "Men's hearts failing them for Fear"—where Ronald Knox's translation has (Luke 21:26) "dried up with fear"; R.V. "fainting for fear" and R.V.m "expiring."

3. C. S. McLeod-Jones, General Secretary of Christian Radio Missionary Fellowship, in his current letter, quotes from our Parliamentary Cte. on Broadcasting—"Christian teaching both in its spiritual and moral aspects, is of the greatest importance to national morals and national development" (Sec. 413); adding "We ask, do not the World's Broadcasters and Journalists generally, tend to aggravate this universal Fear-Complex—perhaps quite unwittingly? I mean, through exploiting "Sensationalism" and ignoring "Divine Providence" in their "News."

4. Last Tuesday, my private Cycle had this Prayer by an eminent 19th Century Scholar—"Most loving Lord, give me a childlike love of Thee, which may cast out all fear—Amen." This evening, Mrs. Howard chose for our nightly "Tune-time" from C.S.S.M. "Golden Bells" No. 340, L. Bacon's Children's Hymn on Ephesians 5:1—"The World is full of trouble and trials too, they say: but I will follow Jesus all the way." And again, "He'll comfort me in trouble. He'll wipe my tears away; with joy I'll follow Jesus all the way." That, sir, I venture to suggest, may be real "News" in its way; and the very best perhaps, for the National and Universal development of a sound Fear-Resistant.

That seems to me the true line of anti-dote for this "latter-day" Fear-plague: "I will not fail thee nor forsake thee" (Joshua 1:5; Hebrews 13:5, and a score of other places). As the Olney Hymn has it, "Sure the Lord thus far has brought me, by His watchful tender care . . . After so much mercy past, He won't give me up at last"; or with old Tate and Brady—"Fear Him, true-hearts, and you will then have nothing else to fear. Make you His service (for others) your delight, your needs (personal, national, world-wide) are now His care."

Yours sincerely,

S. A. HOWARD.

Bowral, N.S.W.

Nature is the mirror of the Almighty.
—Madame Guyon.

LEADING QUESTIONS!

(The Editor, "Australian Church Record.")

Dear Sir,

I am writing to express my very hearty appreciation of your issue of the 19th inst. and especially wish to congratulate you on the inclusion of four articles whose significance and relevance to modern trends in Church life to-day, I trust, will be widely pondered.

The first is the Synod Charge of the Bishop of Gippsland. It strikes the right note, a spiritual note at the outset with its challenge to the whole church, clergy and laity alike, to go ahead with the Church's primary task, evangelism.

The second is the Rev. Stephen Bradley's illuminating article on "The Church of England in South Africa"—an article which raises the whole question of the treatment of minorities within the Anglican Communion. This particular instance surely demands the same consideration which one other portion of the Church of England at least has received in recent days, viz., in South India.

The third is Archdeacon Hulme-Moir's lucid statement on Immigration. The far-reaching consequence of the present government's policy on Italian immigration into this country have not been fully realised by those who value the Evangelical Faith and the British way of life and the Archdeacon's article serves as both a warning and a challenge to Church and nation.

Last, but by no means least, comes the well documented and informative article on "The Doctrinal Formula of the Ecumenical Movement," from Canon Loane. This for me, and I feel sure for many others, has thrown a floodlight upon the very heart of the Ecumenical Movement, and it leaves one profoundly disturbed. It provokes these quotations, "Other foundation can no man lay but that which is laid, which is Christ Jesus" and, "Except the Lord build the house they labour in vain that build it."

May I suggest that the four subjects raised by these articles could with profit engage the serious deliberation of all members of the next Synod of the Diocese of Sydney?

Yours sincerely,

BASIL H. WILLIAMS.

Mosman, N.S.W.
29th April, 1951.

We learn from a Sydney Parish Paper that the communicants on Easter Day were more than twelve hundred. A Gippsland local paper tells us that the congregation in one of the churches on that day "crowded the steps to the pulpit and the sanctuary, sat in the porch and vestry and stood at the doors and windows."

The sky is not the less blue because the blind man does not see it.

Danish Proverb.

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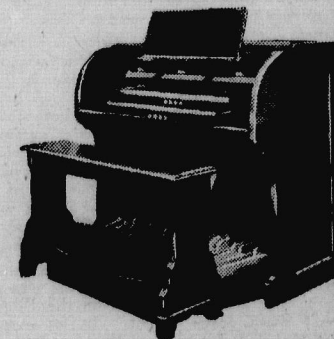
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by
The Rev. T. H. L. Parker, M.A. B.D.

Last October I was standing in the bomb-shattered city of Wuppertal-Barmen in Western Germany, looking at the ruined Marktkirche. There, on May 29th-31st, 1934, had been held the famous Synod of Barmen, when the German Confessional Church pledged its allegiance to Jesus Christ and to Him alone. A declaration was drawn up, which included these words: "Jesus Christ, as witnessed to by the scriptures, is the one Word of God Whom we hear and obey and in Whom we trust in life and in death."

The chief architect of this declaration was Dr. Karl Barth, who has since pointed out that in its utter refusal of all natural theology this is a unique confession in the history of the Church. As I looked at the broken walls and rubble that had been the Marktkirche I reflected that only the building of bricks and stone had been destroyed. This other building, founded on the Stone refused by the builders of the Third Reich, stood firm yet.

Three years after the Synod of Barmen, Dr. Barth was invited to give the Gifford Lectures at Aberdeen. Taking as his starting point the Scottish Confession of 1560 he set out to present a purely Biblical faith, independent of natural theology and standing fairly and squarely on Jesus Christ as He is witnessed to by the Scriptures. The lectures were published in 1938, and are now republished — **The Knowledge of God and the Service of God**, translated by J. L. M. Haire and Ian Henderson. (Hodder & Stoughton, 16/- pp. xxix, 255.)

I do not intend to consider the book in detail in this review, and it will be sufficient to say of it that it is one of Barth's great books, but not one of his greatest. It is not, of course, on the same level as the Dogmatics or the Romans, but stands with Credo and The Word of God and the Word of Man as one of his more substantial and brilliant expositions of the Christian Faith. It is well translated, and the format is excellent indeed, I like the binding of this new edition better than that of the old.

What I want to do, however, is to say something about this problem of natural theology, against which our present book is such a determined opponent. Athanasius stands as the upholder of the complete and eternal Godhead of Jesus Christ against the Arians; Augustine as the upholder of the necessity of Jesus Christ against Pelagius; Luther as the upholder of the sufficiency of Jesus Christ against the Romanists; Barth will no doubt stand as the upholder of the uniqueness of Jesus Christ against all natural theology.

Natural theology implies that we can learn something about God, and in some way get to know God a little, apart from the Bible and apart from Jesus Christ. In its extreme form, when it dispenses with the written Word and the Incarnate Word altogether, we call it heathenism. But usually natural theology regards itself as a genuine Christian theology which believes that something can be learned about God, even though this knowledge is not unto salvation. It feels free to go to the Bible and also, say, to Greek philosophy. It feels dependent on Jesus Christ and also on, say, the spirit of man. At its best — which

perhaps may be its worst! — it begins outside the Bible and Christ and then comes to them afterwards. You may find this method employed by Griffith Thomas in *The Principles of Theology* and by A. Leclerc in his *Introduction to Reformed Dogmatics* and by E. Brunner in his *Dogmatics*. Even Calvin makes use of it — though very guarded use — in the first five chapters of the *Institution*. It has a very long and venerable history in the Church.

Why, then, does Karl Barth attack natural theology? Why did he turn so roughly on his former partner, Emil Brunner, for advocating a certain "Christian" natural theology? The answer lies in Barth's attitude to the Bible and to Jesus Christ. These are not two separate attitudes, but one two-fold attitude. Each is dependent on the other, in that it is for its unique witness to Jesus Christ that the Bible is uniquely honoured, and it is on the basis of the Bible's witness to Jesus Christ that He is uniquely believed.

The Bible is the source and canon of all our knowledge of God our Creator, Reconciler and Redeemer. But to say this, is not to make a human exaltation of the Bible into a position of uniqueness. It is a human acknowledgement of the unique position which the Bible already occupies. Hence this is a statement of faith. We take the Bible at its word and believe that here and here alone we learn to know God. Barth's aim has therefore been to build on the Bible and to correct his theology by the Bible.

But the contents of the Bible must also be considered. The Scriptures tell us of God's

activity towards men. First in the call of the patriarchs, then in the Exodus, then in the history of his chosen people, God is at work. This work is continued on in the New Testament in the Word made flesh. But in the Old and New Testaments alike witness is borne to Christ. It says of Him that He is the one and only Way to God; that there is none other Name whereby we must be saved; that no man can come to the Father but by Him. All this, says Barth, is to be taken quite literally. We only know God in Christ. Apart from Christ we are utterly ignorant of Him. What place is there then for natural theology, which puts forward some other source of knowledge of God, even though the greater place be given to Christ?

It is against this background that we must read *The Knowledge of God and the Service of God*, even though in it Barth says nothing about natural theology after the first chapter, but contents himself with presenting revealed theology. To read it is to come to the conclusion, not merely that Barth is a great theologian, but that in his theology we have a genuine resurgence of the faith of the apostles.

Postscript: It may interest readers to know that the whole of Karl Barth's *Dogmatics* is being translated into English by a panel of translators. This is an enormous undertaking. These are in German seven half-volumes so far, of an average length of about 700 pages or 350,000 words. Four or five half-volumes are yet to come. The publishers will be T. & T. Clark.

[This is good news indeed.—Ed.]

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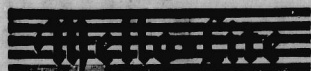
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PERSONAL

The Regional Secretary for Aborigines for C.M.S., the Rev. J. B. Montgomerie, left on Thursday, April 26, to visit the three C.M.S. Stations in North Australia, Oenpelli, Groote Eylandt and Roper River. He will also visit the Umba Cumba Settlement where Mr. Fred Gray is in charge. Mr. Montgomerie will be away approximately six weeks and will take coloured films of the work being done in the North. The Rev. Guy Harmer, the Home Secretary of the Victorian Branch of C.M.S. is accompanying Mr. Montgomerie.

The Skipper of the C.M.S. Launch, the "Curtis" has resigned and Mr. J. Murfin of the Diocese of Nelson, has been appointed in his place. He will take charge on about April 24.

The Rev. and Mrs. Stephen Taylor have returned to Sydney after a motor tour to Victoria and South Australia. In Victoria they visited their son-in-law and daughter, the Rev. and Mrs. T. Gee, at the Rectory, Warragul, in the Diocese of Gippsland. In Adelaide they were able to make a call on the Rev. E. D. J. Shaxtead at St. Luke's Rectory, Whitmore Square.

The Archbishop of Sydney and Primate of Australia (Dr. Mowll) will visit Canberra early in May in connection with the Commonwealth Jubilee Celebrations. He will remain for some days in the Capital to attend various State celebrations as Primate of Australia.

The Rev. R. A. Pollard, the rector of St. Matthew's, Bondi, Sydney, has resigned his parish and will live in retirement in Eastwood.

The Rev. W. H. Rainey, formerly the Commonwealth Secretary of the British and Foreign Society, has taken up residence in Melbourne. On Sunday, April 22nd, Mr. Rainey preached at St. Stephen's, Wolloughby, in which parish he had resided since his coming to Sydney. Mr. Rainey had served with the Bible Society for 43 years.

The Bishop of Gibraltar, the Right Rev. C. D. Horsley, sailed from Gibraltar to New York on April 11. He will sail for England on May 29, and intends to fly out to Greece from England on June 21 to attend the commemoration of the nineteen hundredth anniversary of the arrival of St. Paul in Athens, and to return to England by June 30. The Gibraltar annual festival is announced for July 11. The Archbishop of Canterbury will preside at the annual meeting in the afternoon in Caxton Hall.

Injured in a motor collision on Sunday, April 8, the Rev. Ernest Hankinson died shortly afterwards in the Alfred Hospital, Melbourne, aged 75 years. Ordained in 1909, by the Bishop of Wangaratta, he served at Tallangatta, Nathalia, Numurkah; was curate at the Pro Cathedral, Bendigo, 1919-22; Mission District of St. James and St. John, 1922-24; L.T. of St. Mary's, North Melbourne, 1924-5; Minister of Spotswood, 1925-26; All Saints', East Malvern, 1926-34; Incumbent of St. Mary's, North Melbourne, 1934-47, when he retired to live at North Balwyn. His wife pre-deceased him several years previously. At the service at All Saints', East Malvern, the Rev. F. G. Hughes officiated and the Archbishop gave the occasional address.

St. Mark's, Darling Point, Sydney, has lost an earnest worker in the death of Mr. Harry Cropper. For twenty years Mr. Cropper had been closely and actively associated with the Church. He had been Secretary, Churchwarden, Synod Representative, and Parochial nominator. We extend our sincere sympathy to Mrs. Cropper and to their son Colin.

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THE NEGLECTED FESTIVAL.

(Archdeacon G. T. Denham.)

The Ascension of our Lord is linked inseparably with the Resurrection, which in like manner is linked with the Crucifixion, and so with the Incarnation. It is indeed the Crown and Consummation of our Lord's earthly ministry and gives meaning and completion to all the rest. It is one of the Church's major festivals, and, as such, has prominence given to it in the Prayer Book. Ascension Day has its own Proper Lessons, a Proper Preface in the Communion Service, and, of course, its own Collect, Epistle, and Gospel. Yet it is strangely neglected, perhaps because it always comes on a week-day, but more probably because its significance is neither generally taught nor properly understood. Holy Scripture is full of its practical application to the lives of believers. See especially the Epistle to the Hebrews which refers directly to the Resurrection once only but has a great deal to say about the Ascension.

The Historical Fact is recorded briefly in St. Mark's Gospel and at fuller length by St. Luke, both in his Gospel and in the Acts of the Apostles. It is not proposed in the limits of this short article to refer in detail to the Historical Fact, except to remark that at first sight it seems strange that after the Lord was parted from them the disciples should have returned to Jerusalem with great joy. Would it not have been more natural for them to return with subdued grief and a sense of loss? Why the great joy? In the first place, undoubtedly, because the Ascension was the crowning proof of the Lordship and Messiahship of Jesus. No longer could they doubt His power and glory. Now were the words fulfilled, "If ye loved Me, ye would rejoice because I said, I go to the Father," and their joy was fulfilled also.

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What was the Ascension? It was an exaltation (Acts 2:33, "by the right hand of God exalted"); a going to God (John 7:33, "I go unto Him that sent Me," John 16:28, "I leave the world and go unto the Father"); a taking up into Heaven (Acts 1:2, 11, 22). It meant that no longer would the Lord Jesus be with His people on earth as Companion, Friend and Teacher, but that He was going to a far wider ministry as King and High Priest. They would not lose Him but gain Him in a more intimate and spiritual way. Professor Theodor Zahn in "The Articles of the Apostles Creed" interprets John 3:14; 8:28; 12:32, 34, as referring to the Ascension, but admits that "it is well known that these articles are interpreted differently." But in each case the context seems to show that Christ was speaking of His approaching death, and it does not seem that a reference to the Ascension can naturally be read in these texts.

The Rev. W. H. Griffith Thomas has an excellent article on the Ascension in his "Principles of Theology." He says that it gave the disciples a deeper peace (Rom. 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."); a stronger faith (Heb. 4:14, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."), a clearer hope (John 14:2, 3, "I go to prepare a place for you"), a greater power (Mark 16:20), and a larger work ("into all the world"). All these things the Ascension means to the Lord's people. To the Lord it was His enthronement in glory at the right hand of God, His instalment as Great High Priest, His receiving of the Father the promise of the Holy Ghost, whom He dispenses, together with all gifts and graces, to His Church.

The Prophet Daniel had a wonderful vision which seems to speak of the Ascension. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." When Daniel's words are compared with the august claim made by our Lord at the time He was taken up into Heaven, "All power is given unto Me in heaven

and in earth" there can be little doubt that to the prophet was granted a vision of the Ascension.

David also foresaw the Ascension when he said, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of Glory." (Psalm 24.)

What is Heaven? Our Lord "ascended into Heaven." Is it a condition, a state? Even so there must be a location where heavenly conditions obtain. There is admittedly much mystery, and it is impossible for finite and temporal minds to comprehend things infinite and eternal.

We still walk by faith—but what a firm foundation we have for our faith! Those who do not believe in the Bodily Ascent of our Lord into Heaven are driven to the desperate shift of imagining something like the following: Our Lord led His disciples up the Mount of Olives and then, after having blessed them, "walked up the hill into the morning mist which shrouded Him from their sight . . ." The dots indicate, we must suppose, our knowledge of what happened after that!

The teaching of the Ascension deals a shrewd blow at the doctrine of the "Real Presence" as commonly interpreted by those who believe in transubstantiation. "The natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one." It might be said that the Ascension teaches the Real Absence of the Saviour in bodily form in or under the element in the Sacrament of Holy Communion, and therefore there is no change in the Bread and Wine. Certainly there is a Real Presence of

Christ after a spiritual sort. "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner." (Art. 28.)

Let us then thank God for the Ascension. Do we thank God that Christ humbled Himself, and became obedient unto death, even the death of the Cross? Let us also give praise that God hath highly exalted Him, and given Him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

No attempt has been made to deal here with the Session at the Father's right hand, or with the Intercession which our great High Priest is ever making on behalf of his people. That can be left to a future occasion. But no article on the Ascension would be complete without a reference to St. Paul's great passage in Colossians 3:1-4 where the practical bearing of the truth under consideration is brought home with much force to the hearts and consciences of all believers—risen with Christ—set your affections on things above—"don't grovel on the earth" (Way's translation). This is a necessary word. Too many Christians grovel on the earth. It would be well if all would make more use of the Collect for Ascension Day—Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

—T. Kelly.

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Diocesan News

SYDNEY

● C.M.S. League of Youth (N.S.W.)

All young people who are interested are invited to attend the C.M.S. League of Youth Central Meetings held on the third Monday of every month at C.M.S. House, 93 Bathurst St., Sydney. The speaker at the meeting on Monday, 21st May, will be the Rev. Graham Delbridge, Director for Youth. Basket tea at 6 p.m. Meeting at 7 p.m.

Preliminary notice is given of the League House Party to be held on King's Birthday Week-end, June 8th, to 11th, at "Chaldercot," Port Hacking, when the houseparents will be the Rev. R. C. and Mrs. Kerle. Application forms are obtainable from the Hon. Sec., c/o C.M.S., 93 Bathurst St.

● Unveiling and Dedication of Wall.

A ceremony took place at St. Mark's, Darling Point, Sydney, on the evening of Anzac Day, for which long preparation had been made. A large gathering of returned soldiers, parishioners and friends assembled to witness the unveiling and dedication of a wall carrying the Honour Roll of the two World Wars, and a stone pillar surmounted by a lamp of perpetual flame in memory of Canon Howard Lea, a former rector. The memorial was unveiled by the Lt. Governor and dedicated by the Primate. Mrs. Howard Lea lit the Lamp of Perpetual Flame.

The memorial pillar rests on a stone base sent from the shattered ruins of St. Mark's, Kennington, London, in gratitude for a gift of £1000 sent from St. Mark's, Darling Pt., to help in the rebuilding of that church.

The proceedings on Anzac Day were conducted by the Rector, the Rev. Clive Goodwin.

MELBOURNE

● Golden Wedding.

Leading citizens and hosts of friends, including outstanding churchpeople, went to the Hawthorn Town Hall on April 10 to congratulate Mr. and Mrs. Edward C. Rigby on the occasion of their Golden Wedding. Mr. Rigby is Senior Lay Canon of the Cathedral, Advocate of the Diocese, and one of the Diocesan Trustees. The Archbishop and Mrs. Booth were present, and many leading churchmen. It was good to see there Mrs. Rowed (a sister of Mrs. Rigby) for it reminded us of that devoted servant of the Diocese, Canon Rowed. The Chief Justice of the High Court and Mrs. Latham were present, also the Acting Chief Justice of the State and Lady Lowe, the President of the Legislative Council and Lady Eager, the Lord Mayor and Lady Disney, and many representatives of the Bench, the Bar, and Parliament—500 in all. Mr. Rigby's career as a lawyer has been outstanding, and in certain fields he is unexcelled, such as municipal and ec-

clesiastical law. He has been a member of the Hawthorn City Council for thirty-six years. Mrs. Rigby has led many good causes particularly of the hospitals and Red Cross. Sir John Latham, in a witty speech, proposed their health, and paid a fine tribute, to which Mr. Rigby, spry as ever, happily responded. The debt of the Church to him is incalculable. Few men have given so much of their time and continued doing it for so long. Age has not wearied him nor the years impaired.—From "The Messenger."

Mr. Rigby is a member of the General Synod and took a leading part in the recent Synod held in Sydney.

ADELAIDE

● Church Missionary Society News.

C.M.S. Annual Tea and Demonstration will be held on Tuesday, 5th June, at Holy Trinity Hall, North Terrace. Evensong 7 p.m., special preacher Rev. L. A. Pullen, from India. Public meeting 7.45 p.m., Pictures and address by Rev. and Mrs. Pullen.

Mrs. Dorothy Cooper writes from Tanganyika: "On Tuesday I am talking to a large gathering of Mothers' Union. It is our big annual day and members are coming in from the outstations. I shall give the first three minutes of my address in Cigogo and the rest in Swahili. In the morning we are having a Communion Service admitting probationers and members, and renewal of vows. In the afternoon there is a meeting followed by high tea for all, then they go home—from four to thirty miles away, and I expect they will all do it on foot!"

Rev. and Mrs. L. A. Pullen, from India, will be in Adelaide from 26th May to 11th June, and will be guests at St. Luke's Rectory. The C.M.S. Secretary is now booking them for meetings, and we advise you to contact the office early if you would like these missionaries for any service or meeting.

Financial needs are £2200 for the S.A. Branch of C.M.S. by the end of June. We do give thanks to God for the money which has come in, and ask you to join with us in helping to meet the rest of our commitments.

Communion linen is an urgent need for the village churches in Africa. Do we at home realise how very little in the way of furnishings many of them possess? Many have no white cloth, no clean white veil, no purificators. It is our aim to supply this need if all friends will help—nothing elaborate is required; just plain white cloths, embroidered with a simple cross. Do please help to make the services in the little village churches dignified and worthy.

TASMANIA

The Bishop writes:—

"After 27 years' service in this diocese, the Rev. A. S. Drewett has resigned through ill-health. He and Mrs. Drewett are to settle in Victoria. We wish them both Godspeed and him complete recovery to enable him to assist with Sunday services in the place where they find a home. I had hoped this might have been in Tasmania, but the doctors say the climate here is too cold. We shall miss the Rev. C. C. Cowling and his wife in this diocese. Mr. Cowling has accepted the position of Warden of St. Cuthbert's Boys' Home at Colac (Victoria) in the Diocese of Ballarat. Many hope with me that after wider experience for some years

he will return to us. The Rev. G. J. Baxter has decided to retire from parochial work. He will be available to help when needed on Sundays. Mr. and Mrs. Baxter came to Tasmania 17 years ago. His place as rector of St. Michael's and All Angels, Hobart, is to be taken by the Rev. W. L. B. Verrall. These changes and the move to the Royal Military College, Duntroon, by the Rev. John May and family at the end of June: will leave five vacant parishes, i.e., Campbell Town, Queens-town, Penguin, Scottsdale and King Island."

BATHURST

The 8th Young Anglican Camp for the Diocese of Bathurst will be held from 4th to 6th May, at Dubbo. The Y.A.s will be housed at the Anglican Boys' and Girls' Hostels in the parish. Between 100 and 150 will attend this Instructional Camp which is being arranged in connection with Jubilee Youth Week and Empire Youth Sunday. Ten Diocesan clergy, including the Bishop of Bathurst, will attend the camp which is being organised by the Anglican Youth Dept. of the Diocese.

GRAFTON

● The Late Rev. Eric H. Parsons. MEMORIAL SERVICE AT LISMORE.

A congregation of over 1000 crowded into St. Andrew's, Lismore, for the Memorial Service of the Rev. Eric Henry Parsons, Rector of the Parish. The Diocesan Clergy were present in large numbers and all sections of the community were represented.

The service was conducted by the Archdeacon of the Richmond-Tweed (the Ven. W. Burville), assisted by the Rector of Nimbin (the Rev. J. R. Payne), the Rev. R. Lovitt and the Rev. T. Baker.

An address was delivered by the Lord Bishop of Grafton in which tribute was paid to the sterling qualities of Eric Parsons and to his great work at Lismore.

FUNERAL SERVICE AT CATHEDRAL.

The Cathedral Church of St. Andrew, Sydney, was crowded for the funeral service. This was conducted by the Precentor (the Rev. M. Newth) assisted by the Dean of Grafton (the Very Rev. A. E. Warr). The Bishop Coadjutor of Sydney (Dr. C. V. Pilcher) represented the Archbishop of Sydney, and the Bishop of Grafton (Dr. C. E. Storrs) was present with the Rev. J. R. Payne as his Chaplain. Bishop W. G. Hilliard was also in attendance.

The preacher was the Rev. C. A. Lucas, of St. John's, Darlinghurst, and the service was led by the Cathedral Choir.

Sixty Diocesan Clergy were present, including a former Rector of Lismore (the Rev. Norman Fox).

Parishioners from Lismore, Epping, Darlinghurst, Strathfield and Summer Hill were included in the congregation. The Rev. Eric Parsons had served in all of their parishes.

SERVICE AT CREMATORIUM.

At the Northern Suburbs Crematorium the service was conducted by the Bishop of Grafton and the Rev. C. A. Lucas. A guard of honour was formed by the Sydney Diocesan Clergy.

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May 6. 1st Sunday after The Ascension

M.: Deut. xxvi or Isa lxiv; John xiv 1-14; Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isaiah lxxv-17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 13. Whit-Sunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

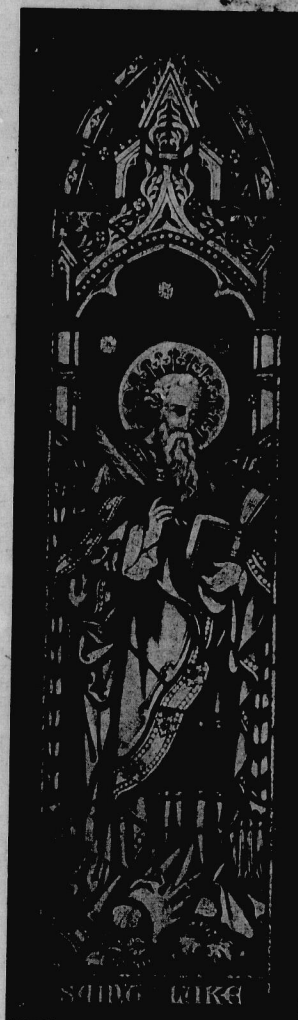
E.: Isa xi 1-9; Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

May 20. Trinity Sunday.

M.: Isaiah vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isaiah xl 12; Matt. xxviii 16 or Ephes. iii. Psalms 93, 99, 115.

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E.: Deut. xxx or xxxiv or Isaiah lxxv-17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 13. Whit-Sunday.

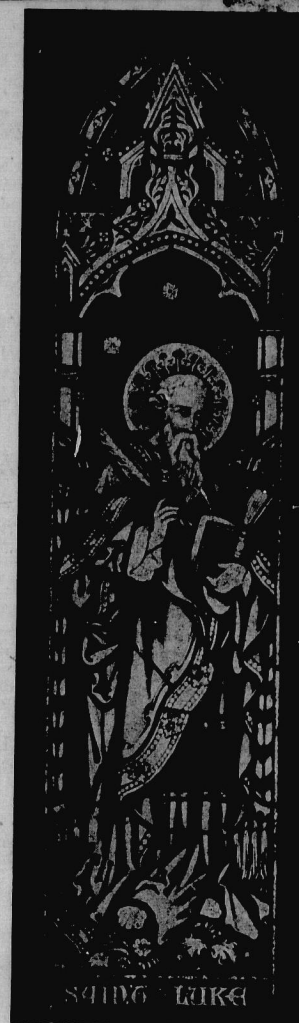
M.: Joel ii 28; Romans viii 1-17. Psalm 68.

E.: Isa xi 1-9; Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

May 20. Trinity Sunday.

M.: Isaiah vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isaiah xl 12; Matt. xxviii 16 or Ephes. iii. Psalms 93, 99, 115.



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