

THE AUSTRALIAN CHURCH RECORD

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RECORD ORDINANCES AT SYDNEY DIOCESAN SYNOD

Sydney Synod which concluded last week had a record number of ordinances. Some went through formally; others called out animated debate.

The longest debate was given to the more College assessment ordinance which was finally carried on the second reading without dissent.

The early stages of synod were rred by the circulation of an anonymous pamphlet which was introduced to the Chapter House contrary to rules of Synod and which attempted to discredit a great number of candidates for office on Synod committees.

When attention was drawn by a synodist to the fact that the pamphlet was put anonymously and under the name of a printing company whose existence had been denied by the Registrar General, the Archbishop read a letter from the secretary of the newly-formed Anglican Press Ltd., explaining that the name of the press on the pamphlet was a proposed subsidiary of the Anglican Press, which had not yet been entered.

The Archbishop said that an unknown person had placed the pamphlets in the Chapter House without authority, and he said, "As President of the Synod, I strongly deprecate the issue of pamphlets of this kind, which, under the cloak of anonymity, reflect on the character of members of the Church, and discredit the Church to which they belong." This statement was applauded in all parts of the house.

The Managing Director of the Anglican Press Ltd., Mr. Francis James, has publicly stated, according to the daily press, that his firm printed the document.)

PROMOTION ORDINANCE.

Early in the session the Synod passed an ordinance establishing the Department of Finance on a permanent diocesan basis. The second reading of this ordinance was passed without debate, and the only amendment passed in committee was that proposed by the Rev. D. W. B. Robinson and accepted by the mover of the ordinance, which de-

fined the object of the Department as "to foster a sense of responsibility in relation to the church's mission of service and stewardship." The ordinance was moved by the Rector of Rozelle, the Rev. R. S. R. Meyer.

MOORE COLLEGE.

Mr. Norman Jenkyn, Q.C., introduced the Moore College Assessment College Ordinance late on Tuesday evening, and the ordinance finally passed at nearly 11 o'clock on Wednesday evening. The purpose of the ordinance was to enable students' fees to be reduced, as well as to cover the increased expenses of the College.

It was seconded by Canon S. G. Stewart who had been organising secretary for the Moore College appeal for twenty years. The second reading was opposed by Mr. Barrington, a chartered accountant from Belmore, on the grounds that there were too many assessments and that in his opinion the financial details given about the College

SILVER JUBILEE OF CONSECRATION OF DR. FISHER

The Archbishop of Canterbury (Dr. Fisher) last month celebrated the silver jubilee of his consecration as a bishop.

Dr. Fisher became Bishop of Chester in September, 1932. Although he had been in Holy Orders for 20 years, he had never held a parochial charge, and was little known in the Church at large. He was at the time Headmaster of Repton.

In this position he had been the immediate successor to the late William Temple. Later he was to succeed Dr. Temple as Archbishop of Canterbury.

Dr. Fisher spent seven years at Chester, and in 1939 was appointed to succeed Dr. Winnington Ingram as Bishop of London. He was appointed to Canterbury in 1944.

were unsatisfactory. He was replied to by Mr. J. Foxton of Beecroft.

The Diocesan Missioner, the Rev. Bernard Gook, told of many men he had met in the diocese who were anxious to enter the College, but he warned the Synod that many were being deterred or deflected elsewhere beyond the diocese by the overcrowded conditions, high fees, overstrained tutorial facilities. After Mr. Ronald Pain had also supported the ordinance, the Rev. W. Siddens of North Sydney, in giving qualified support, hoped that if all parishes were to support the College, it would teach men how to conduct the Communion Service in all the ways legally permissible in the Church of England. The Rev. Eric Seatree strongly opposed the ordinance.

Canon Marcus Loane, the Principal of the College, then spoke. He answered many of the questions that had been asked, and in one of the finest speeches heard in synod for many years vindicated the Prayer Book churchmanship and teaching of the College, and affirmed that students were instructed fully on what was legal in the Church of England. He challenged any to show that the teaching and churchmanship was not biblical or not in conformity with the Prayer Book and 39 Articles. And if such training did not fit them for 100 per cent. of the parishes of the dioceses, he wanted to know the reason why. Canon Loane pointed out that the present churchmanship was no innovation introduced by himself, or by Archdeacon Hammond, either!

Canon Loane received a great ovation, and the second reading on being put was carried without dissent.

FINANCIAL REVOLUTION IN SYDNEY.

After four years of careful study and investigation of financial methods, Synod has adopted by ordinance a completely new method of financing development in the parishes and new housing areas.

The old method which ruled since last century was that finance could only be borrowed by the mortgaging of existing assets in the parishes where the money was to be spent. This meant that a rich parish could obtain ample bank credit, but in new areas where development was most needed could obtain only the slenderest resources. Under the new ordinance it is expected that banks and insurance companies will lend money as needed against the Archbishop's certificate that the whole church guarantees the loan. This will mean that large sums of money will become readily available in the developmental areas.

The ordinance also amalgamated under one board three old established lending funds of the diocese.

Off the Record

CONNECTIONS.

One of our readers has brought to light a number of interesting connections between the Archbishop-elect of Melbourne and Australia.

About 100 years ago the Victorian Government Railways called to Melbourne an engineer consultant to give special advice in the construction of the line from Melbourne to Albury. He was Edward Woods, President of the Institute of Civil Engineers, London, and great-grandfather of the new Archbishop.

Edward Woods' daughter, Mary, became the second Mrs. Barker, wife of the then Primate and Bishop of Sydney, the Rt. Rev. Frederic Barker. The Rev. Stanley Howard, of Bowral, whose father was chaplain to Bishop Barker, may claim that among the friends of his early youth were both Bishop Barker and Mr. Woods.

PARALLEL LINES.

It is perhaps a further coincidence that Edward Woods' great grandson will be enthroned as Archbishop of Melbourne within a few weeks of the commencement of work on the standard gauge line from Melbourne to Albury!

BUSIEST PARSON.

When we set out to find Australia's busiest-parson-on-a-Sunday we made no claims to infallibility and certainly did not figure on making the front page of the "Sydney Morning Herald"! But things have moved quickly, and there are not a few claimants for the honor.

It seems that so far seven regular Sunday services is at the top of the list. A reader has pointed out that according to the Newcastle Diocesan Churchman, the Rector of Wollombi frequently takes seven services in one day.

Any advance on SEVEN?

CONFIRMATION.

When the Archbishop of Sydney recently visited St. Alban's, Epping, for Confirmation, he found that, with 78 candidates, two services had to be held consecutively in order to accommodate confirmands and congregation. One was at 9.30 a.m. and the other 11 a.m.

ENTERTAINMENT.

It looks like a good afternoon's entertainment to all who respond to the invitation of students at the International Friendship Centre, Drummoyne, for Saturday, October 19.

The official programme has these brief comments to make: "Asian dress parade . . . Illuminating! Exhibition of Thai Boxing . . . Indispensable! Thai Dancing . . . Irresistible! Men's Mannequin Parade . . . Incredible! The Super Secret Show . . . Indescribable!"

We know no more than that, except that it begins at 2.30 p.m. and the address is 76 Wright's Road, Drummoyne.

EDITORIAL

Continuous Reformation

The last days of October are widely celebrated in commemoration of the Reformation, for it was on the eve of All Saints' Day, 1517, that "Master Martin Luther, theologian," posted his 95 theses on the door of the castle church at Wittenberg in which he undertook to refute the popular teaching on indulgences and in contrast to expound the scriptural doctrine of repentance. The opening theses make clear that Luther regarded holy scripture as the touch-stone for Christian doctrine and practice. And as, within the next few months, this principle of submission to the written word of God was extended by Luther and his fellow reformers to every aspect of the church's life, and not only to indulgence, there was brought about the great cleansing and invigorating movement we know as the Reformation.

The movement quickly spread to England, where the ground was already prepared by the Bible-loving Lollards, Wycliffe's disciples who were still to be found in London and south-east England despite a century and a half of persecution. Largely as a result of the providential appointment by Henry VIII of Thomas Cranmer to be Archbishop of Canterbury, the Church of England as a whole followed the path of Reformation, without being called upon to face any rupture with the existing form of the church, such as loyalty to God's truth forced the Reformers of the Continent to face.

It is the glory of the Church of England that it is a Reformed church. But a Reformed church is not a church which merely commemorates the Reformation. It is a church which, in all its activities, follows the rule of the Reformation: continual submission to the word of God. The Reformers of the Church of England in the 16th century had no thought that their work (insofar as it was expressed in liturgy or canons) would never be altered. On the contrary, they envisaged further 'reformation' as time went on and as occasion should demand. "We think it convenient," wrote Archbishop Cranmer in the preface Of Ceremonies which now stands in the front of our Prayer Book, "that every country . . . should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

This principle of "continuous reformation" is vital and positive. It is another way of saying that we acknowledge the lordship of Jesus Christ over His church. A church which puts away the sins of lethargy and selfishness in order to obey Christ's command to preach the gospel to every creature, is to that extent a "reformed" church. A church which repents of its guile, envy, covetousness, backbiting and pride, in order to bear the burdens of others and so fulfil the law of Christ, is also showing itself loyal to the Reformation because loyal to the word of God.

The church on earth is always liable to error and corruption. History tells us how often earth's visible churches have failed to resist the spirit of the world.

It is clear from the New Testament that in addition to opposition from without the Church, God allows the enemy to sow tares within. There have always been the "hidden rocks," pastors who feed themselves, wolves who devour the fold (Acts 20:29, Jude 12). God allows the devil a certain scope within the church, and he goes to the end of his tether. But this very situation enables those who are genuine to be recognised (1 Cor. 11:19). And the test of recognition is fidelity to the word of God, or, to put it another way, resemblance to the character of Christ and his apostles, in the various circumstances which befall. For it is this that redounds to the glory of God.

The Australian church is no exception to the rule. A great door is open to it both at home and abroad, yet it, too, is beset by those who seek to sow dissension and would call it away from looking to Christ and from obedience to His word alone.

If we are to keep Reformed, and aligned to the word of God, it can only be through the gracious activity of God in response to our continual prayer. The collect for this season is especially appropriate: "Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord."

The Australian Church Record, October 10, 1957

Archbishop's Synod Charge:— BRITISH IMMIGRATION PLAN "CALLS FOR GREATEST PERSONAL RESPONSE"

Commending the "Bring out a Briton" campaign during his Synod Charge last week, the Archbishop of Sydney, Dr. Mowll, said: "The traditions and culture of our country are in danger of being drastically impaired in the future. This calls for the greatest personal response."

Dr. Mowll said:—

"Mr. Townley, the Minister in charge of Immigration, has frequently stated that, mindful of the fact that Australia is a member of the British Commonwealth with strong family ties, it is the Government policy to give first preference to the encouragement of British migrants from the United Kingdom.

"Despite this policy, it is probably true to say that the net gain of people from the British Isles is less than 40 per cent. of the total intake. That the Department is sincere in the implementation of their policy is indicated by such figures as those relating to assisted passages. In 1956, 54,957 came on assisted passages and of these 24,136 were drawn from the United Kingdom. Yet all this means (1) that the balance of people of British stock is becoming steadily less and (2) that the proportion of Continental Europeans is becoming steadily larger.

"We do not think disparagingly of these Continental people, nor do we lose sight of the vital contribution that Australia has already obtained from these migrants from Europe. We shall continue to need them, their brains and their strong arms, to help us, but we are concerned that both our British and Protestant heritage should be maintained and strengthened.

Limiting Factors.

"The chief limiting factors on the rate of British migrants are accommodation and employment. There is no other limit placed upon the intake, and top priority is given to attracting British people to this country.

"A new scheme has now been developed, and a campaign called 'Bring out a Briton' has been launched. It is an extension of the Personal Nomination plan.

"It approaches the problems of accommodation and employment collectively.

"The object is to get Australians to help obtain housing and jobs for British people. A full-time officer has been appointed to each State, and already more than one hundred local committees have been formed in New South Wales. Fifty British families have now been selected as the first to come to Australia under this scheme.

"Remembering that more than 50 per cent. of all British migrants are members of the Church of England, I urge all Clergy and Laity to support this new campaign.

"Let me illustrate this statement. Last week a ship arrived carrying 1500 British migrants—1100 gave their Church affiliation as 'Anglican.' We are therefore personally involved as a Church. I have therefore appointed for our Diocese an Immigration Officer whose task it will be to direct the work of a Central Committee and to handle all Migration matters.

"On the Parish level all Anglicans should give full support to the 'Bring out a Briton' Campaign in five ways:—

The Australian Church Record, October 10, 1957

ARCHBISHOP PROTESTS STRONGLY AGAINST EDITORIAL.

On the final night of last week's session of Synod, the Archbishop of Sydney, Dr. Mowll, made a strong protest against an editorial published that day in an Anglican newspaper.

In a statement read to Synod by Bishop W. G. Hilliard, the Archbishop said:—

"It is with very great regret that I must refer to a most misleading editorial which has been published in an Anglican newspaper in Sydney to-day.

"In fairness to the Church in this Diocese I must record the strongest possible protest. Such a statement can only merit an emphatic denial on my part."

The Archbishop did not mention the name of the paper. However, "The Anglican," which was published in Sydney on the day of the Archbishop's statement, contained an editorial in which it said that the Diocese of Sydney was in "a pitiable condition—divided by partisanship so intense that its synods have become the occasions for the regular circulation of several how-to-vote tickets and for all devices of political 'fixing' which discredit the seamier secular political parties."

ARCHDEACON BRADLEY.

Archdeacon Stephen Bradley, whose election by the Synod of the Church of England in South Africa to be assistant Bishop to Bishop Morris was reported recently, is a son of the late Mr. William ("Cairo") Bradley, who was one of the pioneer missionaries who founded the Egypt General Mission, and who was for many years associated with Archdeacon R. B. S. Hammond in his work at St. Barnabas, Broadway, and in connection with the weekly Intercessory Service in the Sydney Town Hall. Archdeacon Bradley himself was Curate for four years at St. Andrew's, Summer Hill, and while Minister-in-charge at St. Philip's, Church Hill, he arranged the first wedding commemoration service, which has since been adopted so successfully in so many churches.

[Our South African correspondent's statement that Mr. Bradley was "commissioned for service in South Africa by the Archbishop" is misleading. The position as we understand it was that Mr. Bradley received the invitation to go to South Africa and that the Archbishop released him from service in the Diocese of Sydney for this purpose. —Ed.]

ROMAN CATHOLIC BISHOPS DENY PERSECUTION.

Roman Catholic Church authorities in Colombia have declared that they "recognise the right of non-Catholic Christians" in that country "freely to practise their own religion" and pledged that the "Catholic authorities in Colombia . . . shall never order, encourage or approve any act of violence against our non-Catholic brethren."

The Secretariat for the Defence of the Faith, an agency of the Colombian R. C. bishops, conceded that "in various places, ways and occasions Protestants in Colombia have suffered violence inflicted by Colombia Catholics," but it denied charges of "Catholic persecution of Protestants in Colombia."

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NOTES AND COMMENTS

There is considerable pressure in the community at the present time to extend facilities for gambling. This pressure should be met by unflinching opposition from Christian people, for a spirit of gambling destroys both love of neighbour and fear of God. Gambling destroys both love of neighbour because its root principle is greed. It is based on the desire to obtain material advantages at other people's expense without any sense of obligation or rendering service in return. It is pure selfishness. Nor does it depend for its evil effects on the amount staked, which may be 5/- or £500, but on the spirit and desire of gain which the stake stimulates in the gambler's mind. It is this which has such an evil effect on the character of those who indulge in this vice.

Gambling destroys a fear of God because it is based on the false principles of luck and chance. The Scripture makes clear that God is in control of every event, and not even the drawing of a marble from a lottery barrel takes place apart from His control (Prov. 16.23); but if the gambler were to realise this, much of the taste for gambling would vanish. Engaging in gambling strengthens a completely false view of reality, and makes for godlessness and god-forgetfulness in a community.

The doctrine of "Intention" was declared to be a doctrine of the Church of Rome by the Council of Trent in the year 1547. This doctrine declares that a sacrament is only properly performed if the officiating priest intends to carry out the purpose of the sacrament. The consequences of this doctrine are far reaching. Thus a man might be baptised, but if the officiating priest was an infidel at heart and did not intend to perform Christian baptism, or if he were careless and merely carried out the service as a matter of rote the man would not really be baptised at all. If later in life this man was consecrated as a Bishop, he would not be a bishop, because only the baptised can be raised to the episcopate. If later the sup-

posed bishop ordained a priest, the priest would not be ordained; and if he consecrated a bishop, the bishop would not be a bishop, and the line of "Apostolic Succession" would be broken. Other results of the doctrine might be suggested.

It is strange that so many in these days should lay such stress upon the necessity of "apostolical succession," thus relying on a rope of sand. How much more sure is the Anglican doctrine, which places the efficacy of a sacrament in the faith of the receiver. Perhaps we may add that a Pope in the 19th century officially reiterated the Roman attitude to Anglicanism when he declared, "Ordinations carried out according to the Anglican rite are absolutely null and void."

Good citizens, let alone Christians, have much cause to be troubled and alarmed at the ever increasing low moral standard that characterises some of the literature and certain sections of the press these days. It would seem that the magazine sections of some Saturday papers deliberately go out of their way to review "sexy" books. At the same time there is a constant plea that because a book is well written, it ought to be read no matter how degrading its subject matter.

Christians have a simple rule in these matters: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue and if there be any praise, think on these things." (Phil. 4:8.) Christians must shun the reading or the viewing of anything which falls outside this canon.

There was a time when the Christians could leave to the general good sense of society the task of sifting and suppressing the undesirable literature in the community. But this is no longer so. The reading public has moved away from Christian standards and there abounds literature, well printed and widely read, which the Christian cannot read without breaking St. Paul's injunction. Many best sellers to-day appear to belong to that category simply because they exploit within the wide tolerance now allow-

ed by public opinion, the natural desire of our unregenerate hearts to read and think about subjects which cannot be entertained by the mind without debasing it. Hence Christians must be watchful and self-disciplined in what they read, for they are to serve God with the mind as well as with every other faculty, and they should use their influence to see to it that the literature standards conform as soon as possible to St. Paul's advice quoted above.

It is now almost 400 years since the definitive edition of John Calvin's great book, "The Institutes of the Christian Religion" was published. Calvin's influence on the Reformation

was not so much that of an original thinker, as of a clear expositor of current reformation doctrines. His gift in this direction was remarkable, and is witnessed to by what is perhaps a unique testimony, at least amongst English-speaking Christians. It is a fact, perhaps not widely known, that Calvin has at the present moment in print in English more titles than any other theologian, ancient or modern, alive or dead, English or foreign. There are at the present time some 70 different books of Calvin's translated into English, purchasable at the bookshops. This is an index of his importance. Publishing houses (which trade for profit) do not publish books which they cannot sell, and so their lists are an indication of what they estimate the reading public want. This, as we have said, is a remarkable demonstration of the importance of John Calvin, that so many of his books are available in an English translation at the present time—almost 400 years after his death in Switzerland.

No one who wishes to understand protestant theology can neglect Calvin, and those who read, for example, his chapter on prayer, or on faith or on the Christian life, in the third book of his "Institutes," cannot fail to be impressed, not only by his loyalty to Scripture, which was his avowed aim, but also by the Christian spirit and experience which shines through his writings. These chapters make a good introduction for those wishing to be acquainted with Calvin's thought but the whole of the "Institutes" is well worth reading.

And the price is remarkably cheap; the two volumes of the Institutes, which when translated into English contain more than half a million words cost only 47/6 in Australia. Get your copy from the Church Record Book Shop!

The Australian Church Record, October 10, 1957

TOTAL ATTENDANCE AT NEW YORK CRUSADE MORE THAN TWO MILLION

When Dr. Billy Graham stepped out of the pulpit at the corner of Broadway and 42nd Street at Times Square on Sunday evening, September 1, to hear a local minister pronounce the benediction at the farewell meeting of the Crusade, he had preached in exactly 100 regularly scheduled Crusade meetings in 16 weeks, the longest Crusade in his experience.

Of those 100 meetings, 97 had been held in Madison Square Garden, where 1,687,600 persons had been in attendance—an all-time record both for Billy Graham Crusades and for Madison Square Garden.

The three other regular meetings had been held out of doors, one at Forest Hills Tennis Stadium, one at Yankee Stadium, and the final one at Times Square.

Their combined attendance of 239,500, plus the attendance at special Crusade rallies in Brooklyn, Central Park, Harlem and Wall Street, raised the total attendance for the Crusade to 2,019,100. In addition to this figure were 36,100 persons who stood in the street outside Madison Square Garden for special overflow services conducted by Mr. Graham.

Not alone in total attendance was evangelistic history written during the New York Crusade. The recorded decisions for Christ—those inquiries who responded to the invitation each evening, and who were counselled and entered into the follow-up work of the Crusade—totalled 56,767. (Not included are those who signified their decision at the Times Square meeting, and who will receive counselling help by mail.)

The original planned closing date was June 30, but the Crusade was extended three times. On Monday, June 3, the Executive Committee voted the first extension, through July 20, on the basis of the great interest which had been shown during the early weeks.

The second extension was decided on the day before the Yankee Stadium rally, and announced immediately to the Press. At that time, August 10, was set as the closing date. On Saturday night, August 3, the final extension was announced, and the meetings closed in Madison Square Garden on August 31, with a Farewell Rally in Times Square on Sunday evening, September 1.

Future Plans.

The future plans for the Billy Graham Team include at least two return visits to New York City in the Fall of this year. On September 24, Mr. Graham spoke at a breakfast for all area ministers, in an attempt to summarise the results to date of the Crusade, and to outline the follow-up program for the future.

Following that meeting, the Team will engage in a week of evangelistic rallies in communities on the outskirts of New York; in New Jersey, Long Island, Westchester and Connecticut.

During the week of October 20 to 27, the Team will be sharing in the Visitation Evangelism Programme of the New York Crusade, when thousands of visitors will go door-to-door throughout the Metropolitan area in a personal soul winning endeavour. The week will culminate with a mass rally in the Polo Grounds on the afternoon of October 27, Reformation Sunday.

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HINDU MOB BURNS DOWN PROTESTANT MISSION CENTRE.

Madhya Pradesh state officials have promised a probe of anti-missionary demonstrations during which a Hindu mob burned down an American Protestant mission centre valued at 200,000 dollars.

The three-storey modern building was operated by the Evangelical and Reformed Church, working through the United Church of Northern India. Before the fire started all equipment was destroyed, the chapel was desecrated, the Cross demolished and the 5,000-volume library ransacked.

Losses included a dozen typewriters, a large refrigerator, a safe containing 6,000 dollars and records and documents belonging to 65 different committees.

The trouble apparently developed over the use of an idol in a drama presented on the community centre's stage. The auditorium had been rented by a committee of Hindus for a programme commemorating the centenary of the first Indian uprising against British colonial rule. When an idol was set up on the stage for a dramatic number, the centre's rector, the Rev. Gurbachan Singh, objected. Witnesses said he was told by those in charge that "they would see to it." However, the drama went on as scheduled, including the worship scene with the image of Nataraja.

A few days later a Hindu daily paper published statements accusing Mr. Singh of "narrow-mindedness and rude behaviour."

The chairman of the Pradesh Congress Committee tried to calm the situation and Mr. Singh put out a handbill explaining his position. The Hindus in charge of the programme informed the local police that Mr. Singh had not been rude to them nor did he try to remove the idol from the stage.

But on August 26 more than 5000 demonstrators, armed with crowbars and other weapons, arrived at the centre. First all the windows were broken, then the mob broke in and set fire to the building.

SOUTH AMERICA "WIDE OPEN" SAYS BISHOP.

The Rt. Rev. F. Donald Coggan, Bishop of Bradford, has just completed a tour of Latin American countries, following his appointment as president of the United Bible Societies at the Council meeting in Brazil in July. Back in England he declared himself impressed with the size and vitality of the Protestant churches in South America and the opportunities which lie before the Bible Societies. "The door is wide open," he said.

PAKISTAN'S CHRISTIANS NEED EDUCATION.

There is a very great need for education amongst the members of the Christian Church in Pakistan, said the Rev. Geoffrey Bingham in a recent report.

Mr. Bingham, an Australian C.M.S. missionary in Pakistan, asked for prayer for this particular need.

"The great need is for folk who are within the Christian Church, whether nominal or not, to be raised up into a spiritual vitality," he said.

"This is the same problem as at home, except that the Pakistani has to face the fact that economic security is not as easily obtained. Education is not compulsory as yet, and many of our folk, coming from the poorer classes, are illiterate.

"There is a great need for Christian teaching for all ages, and a great need for Church. We need prayer for the raising up of folk to come and share this work."

RESTORATION OF BATH ABBEY.

Restoration work on the west front of Bath Abbey will begin next year, it was announced on Sunday by the Ven. E. A. Cook, Archdeacon of Bath and Rector of the Abbey. This will be the final stage in the Abbey's restoration.

More than £15,000 is still needed to make up the £100,000 for which the Abbey has appealed.

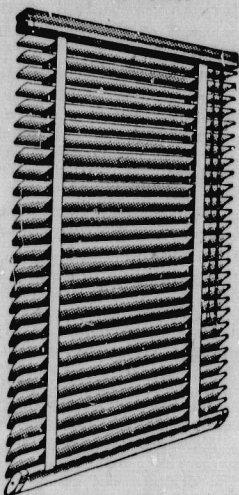
New Buildings at Blue Mountains School

The Archbishop of Sydney, Dr. Mowll, last Saturday dedicated and opened the new school building at the Blue Mountains Grammar School, Wentworth Falls.

The new building was presented to the school by the Bank of New South Wales, which was represented at the opening by Mr. Vincent Fairfax.

The Mayor of the Blue Mountains offered a civic welcome to the visitors. Headmaster of the school is the Rev. A. T. Pitt-Owen.

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ORDAINED DIACONATE TO MEET PRESBYTERIAN CLERGY SHORTAGE ?

An ordained diaconate to help meet the serious shortage of Presbyterian ministers has been suggested by the Rev. Malcolm Mackay, of Scots Church, Sydney.

Dr. Mackay, writing in the N.S.W. Presbyterian, said that the present Presbyterian system is no longer adequate to cope with the problem. Lay eldership, he added, no longer functions for the most part.

Dr. Mackay said:

"There are forty vacant charges in New South Wales alone. Forty areas with a hopeless, vicious circle destroying the chances of settlement and the development of the spiritual life of the people, homes and families.

"Churches and properties getting progressively weaker, with most people looking elsewhere, to other Churches or even the strange sects, for the ministry they need. That is one angle on the crisis we are in. It is not the only one.

"We have already lowered our standards of training for the Ministry so that we are in danger of sending our men out to tackle their life's work without basic equipment, either in terms of theory or of practical experience. There is now a suggestion that the standard be lowered even further. What is the answer?

"I believe that God has His hand on many men, some of them no longer young, and quite unable to contemplate an arduous six-year course of training for the regular Ministry of the Word and Sacraments. Such men could do a course of training while acting as Assistant in certain larger parishes, and then be ordained to the Diaconate.

"They would not disturb the present constitution of the Church in its Courts, nor would they supplant the ordained clergy, but would be specialists in pastoral, youth, organising and other essential parish work.

"They would bring a rich lay experience into the life of the Church, and so stimulate the men's activities in a similar way to that in which a Deaconess does for the women.

Parish Teamwork.

"As our Church expands, we may find that stewardship and other pro-

grammes will make it possible for most parishes to afford one or more of these Deacons and Deaconesses, and the Minister would then be the leader of a team (the Reformed conception of the Bishop or "overseer" of the individual parish).

"It will be this view of the parish Minister, and not the imposition of Anglican-style prelates, which will hold the real key for our growth."

(A number of Anglican parishes in Australia have made the experiment suggested by Dr. Mackay during the past ten years.)

ACCOMMODATION FOR ASIAN STUDENTS.

The attention of the Australian Council for the World Council of Churches has been drawn to the fact that over 500 Asian students have already applied to come to Sydney for study in various courses during 1958. Before the end of the year that number is likely to be increased considerably.

Accommodation has to be found for these students. Naturally the ideal accommodation is in Christian homes where they can belong to the families and receive the best introduction to Australian life and to the life of a Christian living.

Asian students coming with Government assistance are able to pay £5 per week for full board.

Anyone desiring to accommodate an Asian student during 1958 may write to the office of the Australian Council at 472 Kent Street, or 'phone MA 5224.

SYDNEY CLERICAL PRAYER UNION.

11.30 a.m., Friday, October 18
at CENE Quiet Room
All clergy asked to attend

THE REFORMERS PREACHED

By the Rev. Lance Shilton, B.A., B.D., Rector of Holy Trinity, Adelaide.

Constantly we are reminded of the stand made by the Reformers for sound scriptural doctrine. But it is too easy to forget that this truth was conveyed to the people generally by the persuasiveness of preaching.

During the Middle Ages a mistaken idea developed that men might be effectually taught by means of the sensuous and symbolic. This relegated to the background the divine ordinance of the preaching of the Word. The use of legend, jesting and buffonery obtained for Mendicants a hearing, but its connection with the Word of God was purely superficial. The text from the Scripture was not the theme for the exposition of scriptural truth, but merely the peg on which hung an academic exercise. The text became a pretext quite detached from the context. In these scholastic discourses there was more to impress the people than to edify them. The intellectual gymnastics of the preacher were displayed rather than the ministry of the Word given.

John Wycliffe of the 14th century, called the Morning Star of the Reformation, never tired of rebutting these popular preachers who "techen opynly fablys, cronyklis, and lasyngis, and lenen Cristis gospel and the maundementis of God, and yit don thei this princypaly for wordly wynnyng frendschipe, or veyn name." He advocated the method of expounding a portion or Chapter of the Bible. He wanted to bring home to the great body of people the words of Eternal Life. Consequently, he sent up and down the countryside of England itinerant evangelists called "Poor Priests" who preached everywhere. "Go," he said, "and preach; it is the sublimest work, but don't imitate the example of the priests who, after their sermons, sit in pot-houses, around gambling tables or waste time hunting." His justification for doing this was the neglect by so many of the parochial clergy to fulfil their duty as preachers of the Word.

Stimulus and Solidarity.

As the Reformation became established on the Continent, preaching there also provided the stimulus and gave it solidarity. It is an unforgettable experience to stand in St. Peter's Cathedral, Geneva, and there remember that on July, 1536, the Frenchman, John Calvin, then 27 years old, came to that place and found a church which had already adopted the Reformation. However, it lacked until then a preacher capable of teaching to a multitude very ignorant of the Word of God the truths it had recovered.

For 30 years Calvin preached in St. Peters and during that time Geneva was so deeply transformed that one historian has written, "This city, merry and satirical and changeable as the lake it stands on, in which so many fine minds foundered among medieval superstition, and so many hearts were lost in the defilements of dissipation, became an amazing town where all was fire and prayer, study, labour and austerity, the great school of faith and of the martyrs."

Hugh Latimer, Bishop of Worcester, made a very definite appeal through his preaching. Medieval homiletics



The Rev. L. L. SHILTON.

provided the background for his approach, and his style included racy anecdotes, popular proverbs and a homeliness of speech. Here is part of one Sermon: "I had rather ye shoulde come of a naughtye mynde, to heare the words of God, than to be awaye. I had rather ye should come as the tale is by the Gentelwoman of London, one of her neighbours mette her in the streete and sayed, Mestres whether goe ye, Marry, sayed she, I am goyng to S. Thomas of Acres to the sermon, I coule not slepe al thys laste nyght and I am goyng now thether, I never fayled of a good nap there."

Popular Style.

Certainly, Latimer had a popular style, but often the subjects on which he preached in those turbulent times

aroused severe opposition. He boldly impeached London for its sins and spoke fearlessly against the great and powerful. His censure of the teachings and practices of the unreformed Church eventually brought about his martyrdom in 1555. Bishop Latimer excelled in his simple exposition of Holy Scripture which came to his hearers with a new freshness and appeal. He lamented the fact that so many dignitaries neglected the responsibility of preaching the Word. In his sermon on "Our Daily Bread" he urged prayer for the office of preaching: "We desire that God will feed not only our bodies, but also our souls; and so we pray for the office of preaching. For like as the body must be fed with meat, so the soul requireth her meat, which is the Word of God. Therefore we pray here for all the clergy, that they may do their duties, and feed us with the Word of God according to their calling."

These words preached four hundred years ago are far from being irrelevant to-day. The need for the preaching of the Word is obvious all around us. The Reformers were anxious to present this as a priority when they included these words to the newly ordained priest in the Ordering of Priests: "Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto."

To-day the desire for the sincere milk of the Word in our Church congregations and outside them is obvious by the number who are crowding to hear the world figure who is emphasising in his preaching "the Bible says." This was the emphasis of the Reformers, too, who realised the implication of St. Paul's question, "How shall they hear without a preacher?"

AMERICAN CALL TO LEAVE CHURCH.

Anglo-Catholics in the American Episcopal Church were recently invited by "The Witness," a national periodical in the Episcopal Church, to leave the Church if they would not accept proposed resolutions for limited intercommunion between Episcopalians and the Church of South India.

In a recent issue of the "ACU News," the official magazine of the American Church Union, the Rev. J. V. Langmead Casserley, Professor of Dogmatic Theology at the General Theological Seminary in New York, has given a public answer to the "Witness" editorial.

Dr. Casserley claims to speak not only for the American Church Union, but for traditional Churchmen throughout the United States. In an analysis of the so-called "liberal" movement in the Episcopal Church, he points to the growing cleavage between those who adhere to this point of view and those generally called Anglo-Catholics but actually comprising a great number of conservative central Churchmen.

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The Australian Church Record, October 10, 1957

The Australian Church Record, October 10, 1957

LET'S BE PRACTICAL

By Dr. Leon Morris.

Our visiting preacher was apparently following the method of the old negro, "First I tells 'em what I'm gonna tell 'em. Then I tells 'em. Then I tells 'em what I've told 'em." So he told us what he was going to tell us. "First I will give you an outline of the Bible teaching on our subject. Then I will give you something practical, something that touches you more nearly."

So the Bible is not practical! I wonder who told them that. For that matter I wonder who gave that impression to so many of our contemporaries. For them the Bible is a solemn book, which comes down from a venerable antiquity. It is a holy book, highly regarded by parsons, and religious cranks generally. It is a book which ought to be in every home. But it is so impractical that in every home its chief function must be to gather dust. Occasional reading is all right, or even regular reading, so long as it is regarded strictly as a devotional exercise, a way of filling in time piously and discharging one's religious obligations, but without real bearing on the practical problems of life. I wonder where the idea came from.

A Liberating Force. That's the way it was at the Reformation. For centuries the Bible had been known only to an exclusive coterie of ecclesiastics and scholars. But the Reformers made it their business to bring the Bible to the people. They translated it into their own languages, and spread it abroad.

The result was an upsurge of spiritual power. Men broke free from the shackles of medieval Roman Catholicism. They found themselves face to face with God in His Word, and they swept away those things that had been hiding Him from them in the church that they knew. Their lives were enriched. Their horizons were enlarged. The Bible informed their understanding, and the truth of God became the determining factor in all that they did.

Sheer Dynamite.

Certainly people didn't get it from history. Over and over it has been proved that the Bible is the most practical of books. Often it has been withheld from people, as in the centuries before the Reformation. Then it was believed by those in authority that it was a difficult book and a dangerous book. So they kept it from the people. They thought that it was so difficult that ordinary men might not understand it. They thought that if ordinary men got hold of it they might get ideas which were not those of the hierarchy. How right they were!

It is a difficult book. The Bible does not, on the whole, make easy reading. There are beautiful stories in the Gospels and elsewhere, which anyone will find easy to read. But there are many passages where the argument demands close and sustained attention. The person whose reading habits are shaped by the practice of skimming the headlines will not penetrate to the meaning of such passages. I do not mean that they are beyond ordinary men. They are not. But they are not obvious. They do not appeal to the shallow. They demand serious and reverent attention.

It is a dangerous book. It does not fit in with the preconceived ideas of our age, or of any age. It is God's timeless revelation, supplying the need of men of all times, and in all places. It does not simply bolster up ecclesias-

to improve on it. He saw its power in the lives of members of his congregation.

Practical?

I still don't know what our preacher meant when he said that he was going to give us something more practical than the Bible. What can be more practical than that Book? The difficulty is not that it is not practical, but that men will not heed it when it speaks to their need. In the pulpit to-day we need nothing so much as men who will speak out of a deep love for and knowledge of the Bible, men who will faithfully expound its message and set forth its truth. In the new there is nothing so desirable as a return to the old habits of Bible-reading, of coming to know and understand what God has given to ordinary men in the rich and precious jewel of His Word.

CORRESPONDENCE

MISSION AT OXFORD.

Dear Sir,

From the 10th to 17th of November, this year, the Rev. John Stott, Rector of All Souls' Langham Place, London, will be leading a Mission in the University of Oxford, England, and the members of the Oxford Inter-Collegiate Christian Union, which is planning the mission, appeal for the support of your prayers in this work.

Life in Oxford University is lived at two levels. At the University level, which embraces all the students, are organised lectures and examinations, and most of the political, cultural, religious, and other societies function on this comprehensive basis. The other level is that of the Colleges, which are independent foundations for tuition and residence, and of which there are about 30, with an average of 250 students each. The proportion of men to women students is about five to one. Life within college relationships is much more personal and intimate, and it is in the colleges that most friendships are formed and people won for Christ.

Each evening of the mission week, the Rev. John Stott will preach an evangelistic sermon in one of the big city churches, while in each college there will be an assistant missionary, who will speak at meetings within the College, and work personally among its members.

Your prayers are asked, above all, for a real working of the Holy Spirit in the hearts of the members of the University, which are often dominated by self-reliance and scepticism, and pitifully separated from God; and that the Rev. John Stott, the Assistant Missioners, and members of the Christian Union, each in the specific part of the work that he is called to do, either in preaching, or praying for and talking to people individually, or in organising the mission, or in giving towards its expenses, may be fully the channels through whom the Lord may speak His Message of salvation to many hearts.

Yours, etc.,
PETER LEFROY-OWEN,
Mission Secretary.

The Queens' College,
Oxford.

The Australian Church Record, October 10, 1957

THE REFORMED CHURCHES OF ENGLAND AND SCOTLAND

By the Rev. R. Swanton, M.A., B.D.

In the sixteenth century the English and Scottish Churches were drawn near to one another in that both alike received inspiration and guidance from Continental sources, especially from Geneva.

To both Rome was a common foe and politically the fortunes of the Scottish Reformation were largely bound up with Elizabethan support against the French connections of the Scottish monarchy.

John Knox in particular had very close associations with the Edwardian Reformation, having served in the English Church, first at Berwick, and then at Newcastle. His appointment as one of the six royal chaplains largely increased his influence for he is to be identified with that "run-a-gate Scot," referred to by Weston (afterwards Dean of Westminster), who was responsible for the insertion of what sacramentalists call "the Black Rubric" in the Second Prayer Book of Edward VI which asserts that in the receptive posture of kneeling no adoration is intended either "of the sacramental bread or wine" or "of Christ's natural flesh and blood."

Then again later, during the Marian reaction, Knox as minister of the English congregation at Geneva numbered among his congregation such eminent exiles as Miles Coverdale, the translator of the Bible, William Whittingham, the main composer of the famous Geneva Bible (which exercised such a profound influence on British Christianity prior to the issuing of the Authorised Version in 1611), John Bodley, the founder of the Bodleian library, and many others. Finally, it is of interest to note, in connection with Knox's association with the English Reformation, that the Reformer's son, Eleazer, after an academic career of considerable distinction at Cambridge, became Vicar of Clacton Magna, in the archdeaconry of Colchester, in 1587, and died four years later.

Calvinistic Creeds.

Both churches subscribed to Calvinistic creeds, the terse and pungent Scots Confession of 1560 (hurriedly drawn up by Knox with five others named John in a few days) somewhat contrasting in form, though little in matter, with the more stately and rounded phrasing of the Thirty-nine Articles of 1563. Further, for over a century after the Reformation the worship of

both churches, apart from liturgical forms and sacramental usages, possessed many similarities. In both England and Scotland metrical Psalms formed the regular medium of praise, the Scottish Psalter of 1564 being largely indebted to the English version of Sternhold and Hopkins of 1549 which in its final version of 1563 was the metrical version of the Psalter which the Church of England adopted, of which more than 307 versions came from the press before 1700 when it began to give place to the more recent version of the two Irishmen, Tate and Brady.

Moreover, throughout this period there was an emphasis in the English Church, as in the North, on the primacy of the preaching of the Word as indicated by the prominence given to the pulpit in the furnishings of the sanctuary and the widespread use by the preacher of the distinctive gown and bands. The main difference between the two Churches lay in the ordering of the ministry and polity but even here the differences were not so marked as in more recent times, for as Dr. Norman Sykes has indicated in his recent volume, "Old Priest and New Presbyterian," the validity of the order of the Scottish Presbyterian ministry was accepted by the English Church in the period 1560-1660, apparently on the ground that its northern neighbour was regarded as being not in the category of a dissenting sect but a foreign Reformed Church.

Westminster Assembly.

It was thus with Churches already possessing a wide area of common agreement, that the Westminster Assembly was convened in 1643 with the express object of unifying the Churches of the British Isles. All the members of the Assembly were in episcopal orders although the Assembly had the assistance of a small number of Scottish Commissioners of great ability who exercised a powerful influence in its deliberations. Richard Baxter, who was perhaps as competent as any of their contemporaries to give an impartial judgment, does not hesitate to affirm that "the divines there congregated were men of eminent learning and godliness, marked ability and

It is customary for the Reformation Issue of the "Church Record" to include a contribution from a member of one of the other communions which has benefited from the influence of the Reformation. Mr. Swanton is the Minister of Hawthorn Presbyterian Church, Victoria.

fidelity... The Christian world since the days of the Apostles had never a synod of more excellent divines."

In its doctrinal approach the Assembly kept on the track of the English Articles, which the Assembly was at first directed to revise and with which it was essentially agreed. It wished to carry on that line of development which was begun by the framers of the Lambeth Articles (1595) and which was continued by Archbishop Ussher in the Irish Articles (1615) which provided a framework for the Confession of Faith which emerged from the labours of the Assembly. The Westminster Confession is in the words of P. Schaff, "a Calvinistic completion and sharper logical statement of the doctrinal system of the Thirty-nine Articles." However, whilst this culminating statement of Reformed doctrine which so largely grew out of the English Church, was readily accepted in Scotland superseding the Confession of 1560, by a strange coincidence it failed to obtain a permanent place in the Anglicanism which had been so largely responsible for its birth.

Both Karl Barth and Emil Brunner (a weighty combination is contemporary Reformed thought) have asserted that the Confession of the Church is concerned with right doctrine in the sense of giving the Church its direction. Now a line of direction requires two points — a starting point from which it proceeds and a point through which it continues. Applying this simple but suggestive scheme to the Westminster Confession of Faith, the basic starting point is the authority of the Holy Scriptures (Dean Stanley placed Chapter I of the Confession with the Tridentine chapters on Justification as the ablest of all credal statements) and the point through which the line of direction continues, is, to quote Henrik Scholten of Leiden, "God's sovereignty in the natural and moral worlds, and especially the absolute sovereignty of His free grace as the only ground of human salvation." This clear line gives the right direction for all who adhere to the emphasis of the Genevan Reformation.

The Beatitudes, No. 4

The Comfort That Follows Repentance

"Blessed are they that mourn, for they shall be comforted."

(St. Matthew 5.4)

The mourners, the sorrow-laden, the suffering Jesus calls blessed! That is wonderful, and quite contrary to our natural feeling. We shrink from nothing more than we do from suffering. Man was originally made for happiness, and so he finds suffering unnatural. And yet—blessed are they that mourn! Here we again discover one of the mysteries of the Kingdom of Heaven. While mourning and pain is in the heart, we do not as a rule look for happiness. A man goes through darkness, through waves of sorrow, so that he feels that the waters have gone over his head. And yet—blessed are they through the ensuing comfort!

The sermon on the Mount is not preached to the world, but to the disciples. The Lord did not mean that all and every pain and sorrow gave a man the right to be called "blessed." The Lord is only speaking of the sadness and the pain of those who are followers of Jesus.

The first and fundamental suffering is the pain of repentance. Only where there is repentance can comfort follow, according to God's Word. The Greek word for repentance means "change of mind." And this change of mind is ever accompanied by a feeling of pain, known as remorse. Repentance without remorse is unthinkable. Through repentance the eye is to some extent opened to see man's self. Repentance reveals to us the abyss of corruption within our hearts. All people do not experience repentance in one moment. Often it is by stages that it reveals the depths. The Lord does not permit us to realise the greatness of our corruption in one flash. One veil after another is removed, until a man is capable at last of recognising the depth of his corruption. The clearer is the eye of self-knowledge, the greater is the pain, and so the remorse. Of all pains which can be experienced in this world the bitterest and the greatest is the pain of remorse. And yet it is the most wholesome. We must receive this bitter draft from the hand of God with thanksgiving. We must not push it away or try to sweeten it with excuses, explanations or human comfort. We must drink the bitter myrrh to the last drop if we desire healing. Only so shall we become new men. We shall hate what formerly we loved; we shall detest what formerly we admired; we shall let go what until now we have held fast.

The man who has experienced repentance and remorse will be comforted. His spiritual eyes will be opened

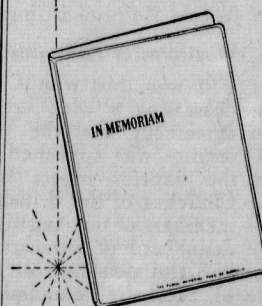
One of a series of studies on the beatitudes by Mother Eva of Friedenshort. They are translated for the "Church Record" by Bishop C. V. Pilcher.

reach and encompass his pain in all its vastness. "They shall be comforted." It may be that the first repentance in our lives must be repeated if it has not been experienced with sufficient thoroughness. There may have been renewed backslidings into sin. Or the spirit of the world may make a new repentance necessary. All conscious sins, every lapse, every unfaithfulness must be followed by a corresponding remorse, a corresponding repentance, as well as by a fresh appropriation of the divine comfort of forgiveness.

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The REFORMERS and The SACRAMENTS

By the Rev. Bruce L. Smith, Tutor at Moore Theological College.

It is beyond all question that the reformers, and particularly the framers of the Prayer Book, cherished a theology of the sacraments which had been carefully measured against the rule of holy scripture and tried in the fires of controversy. It is a mistake to think that they failed to reach the same maturity in their sacramental theology as they did in other departments of their thought.

It needs to be borne in mind, however, that the reforming bishops and other divines spoke of the sacraments in language which has been frequently misunderstood by later generations and has been construed to convey meanings which were quite foreign to the reformers themselves. For this reason many evangelicals have found themselves in the unhappy position of feeling embarrassed at the Prayer Book estimate of the sacraments and at some of the phrases which the framers thought fit to use. The truth of the matter is, of course, that the reformers were theologians of the first rank whose minds were saturated in the doctrines and very phraseology of the scriptures whereas we so often follow lamely behind them in both these respects.

A "High" Doctrine of the Sacraments

The reformers maintained a "high" doctrine of the sacraments. Thus, on the sacrament of Baptism, Cranmer says, "In baptism we must think, that as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to His hand inwardly, and washeth the infant with His Holy Spirit; and, moreover, that Christ Himself cometh down upon the child, and apparelleth him with His own self." Ridley says, "In baptism the body is washed with the visible water, and the soul is cleansed from all filth by the invisible Holy Ghost." Latimer also says, "Now this sacrament of baptism is a thing of great weight; for it ascertaineth and assureth us, that like as the water washeth the body and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth it from all filth and uncleanness of sins."

When such comments as these (and countless others besides) are viewed alongside the fact that we rarely find the reformers engaged in controversy with the Roman Church on this sacrament it is very easy, and has been done far too often, to hasten to the conclusion that the reformers were really at one with Rome on the sacrament of Baptism no matter how much they might have differed on the sacrament of the Lord's Supper. Such a conclusion is quite fallacious.

Mainly Opposed to the Mass.

Although it is true to say that the reforming divines of England mainly confined their attacks on the sacramental theology of Rome to the sacrament of the Lord's Supper the reason for this is perhaps not hard to find. It was necessary for the Romanists to draw a very wide distinction between the sacraments of Baptism and the Lord's Supper. For in the case of Baptism—often anciently administered in flowing rivers—it was clearly impossible to maintain a conversion of the element into the thing which it signified. It was of necessity that they should acknowledge that in the case of the sacrament of regeneration, the sacramental presence and the sacramental efficacy were only in the use and ministration. It concerned them, therefore, to exalt very far above this sacrament that other mystery, in which according to their teaching, there was a Real Presence under the form of the elements, permanent—and not confined to the ministration—of the very flesh and blood, soul and divinity, of the Son of God. Thus they maintained a distinction between the Spirit of Christ in Baptism and the whole Christ really present to be worshipped and sacrificed on the altar in the sacrament of the Lord's Supper.

The reformers were persistent in their endeavours to show that there was no such theological distinction between the two sacraments and frequently accused the Romans of minimising the importance and efficacy of Baptism. But it was to the more glaring enormities of the Mass that they mainly turned their attention.

Reception and Faith.

Cranmer and his colleagues were insistent that there could be no partaking of the 'res sacramenti'—that which was signified in the sacrament—unless faith was present. Whether it was the sacrament of Baptism or the sacrament of the Lord's Supper they would not allow room for any 'ex opere operato' view of the blessings conveyed through the partaking of the sacraments. This does not mean, as many have taken it to

mean, that faith creates the relationship between the sacrament and the thing signified. The sacraments are means of grace because they are effectual signs of God's donation to us. They are always effectual signs of this donation whether faith is present in us or not. But the reception of the donation signified is entirely dependent on faith, for without faith it cannot be received. "Man's faith does not make the sacrament to be the seal of God's grace. It is the office of faith, in the right use of the sacraments, not to make, but to receive by believing—by believing the gift conveyed by the seal, by believing that which is in itself truly objective and independent of faith." (N. Dimock.)

The Sacraments and the Word.

Archbishop Cranmer explicitly states that Christ's presence in the sacraments is no different from His presence in the word. He says, "for I say (according to God's word and the doctrine of the old writers) that Christ is present in His sacraments, as they teach also that He is present in His word, when He worketh mightily by the same in the hearts of the hearers." This being the case it is not surprising to find the reformers made frequent reference to the relationship between the ministration of the sacraments and the ministry of God's word. Becon, for instance, says plainly, "Whensoever they, with the congregation, come together to celebrate the Lord's Supper, there should be some sermon or exhortation made unto the people."

And again he says, "None of the Lord's sacraments ought publically to be ministered without preaching of the word." The reformers referred sacramental efficacy to the power of the word. Sacraments, in their view, were annexes to doctrine. The doctrine would be incomplete without them, but without the doctrine their efficacy would be gone. As Dimock has so aptly expressed it, "The Gospel, in their view, is blessed, not because it tells of a power in the sacraments, but because it is itself the power of God unto salvation. The sacraments, in their view, are means of grace, because of their relationship to the Gospel and its mighty power."

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Asian Dress Parade: What our Asian neighbours wear at home ... Illuminating!
Exhibition of Thai Boxing: Something quite different from Australian boxing ... Indispensable!
Thai Dancing ... Irresistible!
Men's Hat-Trimming Competition and Mannequin Parade ... Incredible!
The Super-Special Secret Show: Not to be missed ... Indescribable!

Stalls:

Cakes, Sweets, Fancy Goods, Garden, Provisions, Novelties.
Books and Stamps, Drinks and Ice Cream, Afternoon Tea,
Hamburgers, Games, Competitions, Hoop-La.

THE WORLD OF BOOKS

James B. McCullagh, by Phyllis Matthewman. Oliphants, 1957, pp. 96, Aust. price 7/6.

This book is written for the children, aged 9 to 13 years. It tells of the work of the missionary, James McCullagh, from 1883 onwards among the Red Indians of British Columbia. The havoc that the drink habit caused among the Indians is well described, and the "winning through by faith" of McCullagh after several disasters in the form of fire and flood hit the small mission station at Aiyansh is set out in a style well suited to the young. This book will appeal particularly to the boys, and is eminently suitable for prizegiving, it has an attractive cover and large print. James McCullagh was a man of many accomplishments, e.g., poetry, languages, mechanics, building, printing, etc. He could have risen to the top in a number of trades, but chose to spend 38 years for Christ among the Indians.

—David H. Chambers.

Missionary Commitments of the Anglican Communion. S.P.C.K. 1957. Pp. 39. Eng. price 3/6.

This booklet is based on a memorandum prepared by Canon M. A. C. Warren, D.D., General Secretary of the Church Missionary Society, London, which was considered by the Advisory Council on Missionary Strategy in 1956. As the Archbishop of Canterbury explains in the Foreword, that Council made some criticisms and suggestions and requested Canon Warren to revise his essay in the light of those comments. This publication, which is the result, is a preparatory document for the Lambeth Conference 1958.

The reader whose Christian interests are limited to the Church in Australia will find little of interest in this booklet. On the other hand, the Christian who is concerned in the Church universal will find a broad picture, as indicated by the title, which brings into focus the part being taken in missionary expansion by the Protestant Episcopal Church of America, of which we in Australia know little, and all the other provinces of the Anglican Communion.

—H. S. Kidner

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The ANNUAL MEETING of the above Societies will be held on TUESDAY, OCT. 22, 1957, in Crypt, St. James' Church, Sydney, at 3 p.m. Business: Receive and pass annual accounts. Declare dividends and rebates, election of directors.

R. Harley-Jones, Hon. Sec.

The Ladies Home Mission Union

The Annual Communion Service will be held in St. Andrew's Cathedral on Friday, 25th October, at 11 a.m. Address in the Cathedral by the Rt. Rev. R. C. Kerle. Basket Luncheon in the Lower Chapter House 12.30 p.m. following the Service.

The Archbishop will preside

Speakers at the Luncheon:

Mr. R. B. Menzies—Children's Court Chaplaincy
Deaconess Sister Symons—Chesalon Parish Nursing Service

You are invited to a Special Afternoon in the Chapter House following the Luncheon. A Demonstration of Home Appliances will be given by a well-known personality from Nock and Kirby's.

The charge for the afternoon will be 3/- and there will be afternoon tea.



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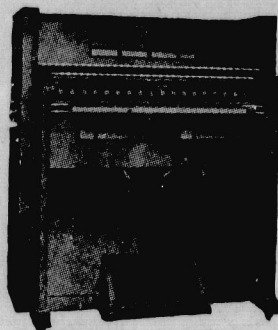
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writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—
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In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

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The Australian Church Record, October 10, 1957

PERSONAL

We regret to record the death last week of the Rev. F. S. Rogers, who was Rector of St. Matthew's, Ashbury, N.S.W., from 1936 to 1946. More recently Mr. Rogers had been acting as Chaplain to the Royal North Shore Hospital. Mr. Rogers was for many years a C.M.S. missionary in Uganda.

Deepest sympathy is extended to the Bishop of North Queensland, the Rt. Rev. Ian Shevill, on the death of his mother. Mrs. Shevill was a very active church worker in the parish of Bondi, N.S.W.

Mr. and Mrs. S. Hummerston, of St. Michael's, Wollongong, have been accepted for service with the Bush Church Aid Society and will take charge of the B.C.A. Hostel for Girls at Port Lincoln, S.A., on January 1, 1958.

The Rev. R. O. Dykes, of Pagewood, has been appointed Rector of Kembla, N.S.W.

The Rt. Rev. J. W. C. Wand, formerly Bishop of London, is at present engaged in a two months' visit to the United States and Canada. He is to give a number of lectures and addresses.

The Rev. F. S. Ingoldsby, Rector of Wentworth Falls, has accepted nomination to the parish of St. John's, Woolwich, N.S.W. Mr. Ingoldsby will also be Chaplain to the Gladesville Mental Hospital.

After 32 years as Rector of Mount Victoria, the Rev. W. P. F. Dorph has announced his retirement.

The Rev. C. A. Goodwin has been appointed Rural Dean of East Sydney, and The Rev. R. A. Johnson, Rural Dean of Randwick.

The Rev. and Mrs. Harlin Butterley, formerly of C.M.S., Tasmania, last week arrived in Hong Kong, where Mr. Butterley will be Chaplain at St. Stephen's College, Stanley.

The Archdeacon of Singapore, the Ven. Robin Woods, has been appointed Archdeacon of Sheffield, England. Archdeacon Woods is a younger brother of the Archbishop-elect of Melbourne, the Rt. Rev. Frank Woods.

We extend sympathy to Miss Bingle, of the Home Mission Society Office, on the death of her mother, Mrs. Bode, of Strathfield.

The Rev. E. Harding, of Takaka, N.Z., is at present on leave in Sydney.

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TRANSFER OF CANADIAN MISSION PROPERTY.

The United Church of Canada will this year transfer to the Trust Association of the United Church at Northern India more than 200 buildings (churches, schools, colleges, hospitals and residences) which have been built up over 80 years of missionary service in India.

The properties, located in various areas of the central part of India, are estimated to be worth more than 2,000,000 dollars. In announcing this action, the Rev. Dr. D. H. Gallagher, secretary of the United Church's Board of Overseas Mission, said that the transfer of the properties to the Indian Church is the culmination of a long-range policy of the Canadian Board to give more authority to the indigenous church.

"It has been our constant policy to train local church leaders with the hope that some day they would take over the mission work," Dr. Gallagher said. He pointed out that the assistance of some Canadian missionaries will still be needed in India in further training of local church leaders and in assisting them in the missionary work as partners.

The Council of Claremont Church of England Girls' School, Randwick,

invites APPLICATIONS

for the position of
HEADMISTRESS,

to commence duties in January, 1958.
Prospective applicants should apply in writing for details to the Chairman,
St. Jude's Church, Avoca Street,
Randwick, by 31st October.

Applications close November 15,
1957.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. J. Bromley 2/6; The Rev. W. Hewlett 5/-; Mr. A. Austin 5/-; Miss A. Woodford 5/-; St. Stephen's, Wollongong 13/17/3; The Rev. H. J. H. Lofts 5/-; Mr. H. A. Shaw 15/-; Mr. S. A. Horton 15/5/-; Mrs. M. T. Williams 10/-; Miss Dillon 5/-; Mr. G. Ransford 11/5/-.

The Church of England in South Africa requires a number of additional clergy to carry forward its programme of expansion and advance. This is a challenge to men who are earnest soul-winners, convinced of the entire trustworthiness of Holy Scripture and loyal to Reformation truths. Applications will be welcome also from ordinands and retired clergy, or those considering retirement, and should be sent with full details to the Registrar, C.E.S.A., P.O. Box 1530, Cape Town, South Africa.

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APPLICATIONS are invited from Christian young women desirous of doing Midwifery training. Applicants must be over the age of 19 years and in possession of either Nurses Entrance or Intermediate Certificates. Applications are also invited from Missionary candidates desiring to gain experience in Midwifery nursing.

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GREAT DIOCESAN SERVICE IN SYDNEY CATHEDRAL

The Archbishop of Sydney will preach the sermon in St. Andrew's Cathedral at a special "Diocesan Sunday" Service on the 13th October, when representatives from Parishes and Organisations in the Diocese will be present.

His Grace has personally invited over two thousand members of the Church of England to the service and to afternoon tea in the Chapter House. Approximately 100,000 leaflets have been distributed throughout the Diocese containing the following letter from the Archbishop:

"I am particularly anxious for every member of the Church of England in this diocese to centre his or her thoughts on the wider life of the church on October 13th.

"We all need to look beyond the borders of our parishes to appreciate what the Parishes and Organisations are doing to make up the whole witness of the Church. I have invited representatives from your Parish to a special Service in the Cathedral at 3 o'clock on the afternoon of October 13th, but we urge you all to attend your Parish Church on that day to pray for this wider witness."

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Training:—Clergy—Moore Theological College; Deaconesses — Dea-

coness Institution; Lay workers — Board of Diocesan Missions; Sydney Preliminary Theological Course; C. of E. Training Course; Board of Religious Education; Teachers' Training Fund; CENEY Youth Leaders' Training Course.

Planning:—"Gilbulla" Conference Centre at Menangle; Church Veterans' Village; Television.

Evangelising:—Board of Diocesan Missions; Home Mission Society; Missions to Seamen; Bush Church Aid Society; CENEY Youth Centre.

Nursing:—St. Lukes, St. Ives, Home of Peace at Petersham, Home of Peace at Wahroonga, Braeside Maternity Hospital, Chesalon Nursing Homes, Parish Nurses, Hospital Chaplaincies.

Caring:—Homes for Young and Aged; CENEY Youth Centre; Pallister Home for Delinquent Girls; Charlton Memorial Home for Boys; Children's Court Work; Social Service Department; Church of England Boys' Society; Girls' Friendly Society; Church of England Men's Society.

Education:—Church of England Schools; Church of England Hostels; Diocesan Board of Religious Education.

MORAVIANS ADOPT NEW STATEMENT OF FAITH.

Attempts by the former Nazi regime in Germany to eliminate the Old Testament as part of the authoritative Scriptures of the Christian Church have resulted in a change in the Moravian Church's statement of faith. Delegates to the church's international General Synod adopted a new statement specifying that both the Old and New Testaments are the sole source of its doctrine. Previously, the denomination's statement to the delegates, and said the new wording had been inserted because of Nazi efforts to eliminate the Old Testament.

The new statement also emphasises the Moravian Church's desire for Christian unity and underscores its opposition to racial discrimination. It asserts: "It is the Lord's will that Christendom should give evidence of and seek unity in Him with zeal and love... We confess our share in guilt which is manifest in the severed and divided state of Christendom. By means of such divisions we ourselves hinder the message and power of the Gospel."

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Diocesan Church House,
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REVISED LECTIONARY. 1922.

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M.: Jeremiah 17: 5-14; Luke 11:
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E.: Jeremiah 18:1-17; or Jeremiah
22:1-19; John 8:31, or Ephesians 6:
10-end.

October 18. — Saint Luke the
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M.: Isaiah 61:1-6; Acts 16:6-18.
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7-end.

October 20. — 18th Sunday after
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Jude, Apostles.

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At its annual meeting on August 27-28, the Federal Missionary Council of the Dutch Reformed Churches discussed the creation of more opportunities for white and negro Christians to worship together on occasion, and considered measures that would bring about closer contact between the races on church matters. The matter was referred to the executive committee for more definite guidance.

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The Australian Church Record, October 10, 1957

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