

In the deputation... this morning... encouraged... like the parishes... the minister... or luxury... because laity... that it member... adequate... embarrassment... these co-... bers of... financial... ceived l... of parishes... raised... worked... say. Fin... our prie... The major... clergy c... bishop c... The only... solved is... ducing y... for the s... by the la... the traini... pends aft... the men... ten curat... vicars sing... vork whic... capacity o... is one of... to-day. It... men men... the laity g

SOUTH AUSTRALIA

DIOCESE OF ADELAIDE

VICAR GENERAL

The Gen... Canon Max... this month... C.M.S. E... Labour Day... at St. Bart... or part tim... Great M... Hall, North... October; th... Orchestral... meeting con... seat!... Morning... 13th Octobe... Women's... Friday, 14th... Youth Ra... church at 7... 16th Octobe... 8 a.m., H... 11 a.m., Ho... Luke's Fell... Cathedral.

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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OCTOBER 20, 1949

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THE EFFECTS OF THE REFORMATION ON THE NATIONAL LIFE OF ENGLAND

The causes of the Reformation in England were many, complex, and deep-rooted, springing from the political, intellectual, social and religious aspects of the life of the nation.

A new age had dawned, marking the end of feudalism and the rise of the middle-class. Mediaeval practices and superstition were giving place to an eagerness to acquire enlightenment, and the progress of the Reformation advanced steadily from the time of Wycliffe in the mid-fourteenth century till the settlement in Queen Elizabeth's reign, following the Marian reaction.

The whole story, packed with incident covering two centuries of struggle, the record of a great nation awakening in its strength, and breaking free from the fetters of superstition and papal domination. Much was wrought by great men, and sometimes the political situation helped; but, after all, it was England as a whole which, under God, reformed her faith and her church, and applied the new-found freedom to the heart and life of the nation.

Great issues were involved which profoundly affected the national character and were largely instrumental in shaping the destinies of the British people for generations. Chief among them can be mentioned the following:

To the Reformation can be attributed in no small measure the inculcation of moral principles which became the greatest force of the nation, and one of the basic elements of British power. This change was wrought mainly by placing the Word of God in the hands of the people now able to read it. It could be said that Truth, enshrined in the Holy Scriptures, became the cardinal principle of the movement, rescuing England from the gross superstition and imposture of mediaevalism, which for centuries re-

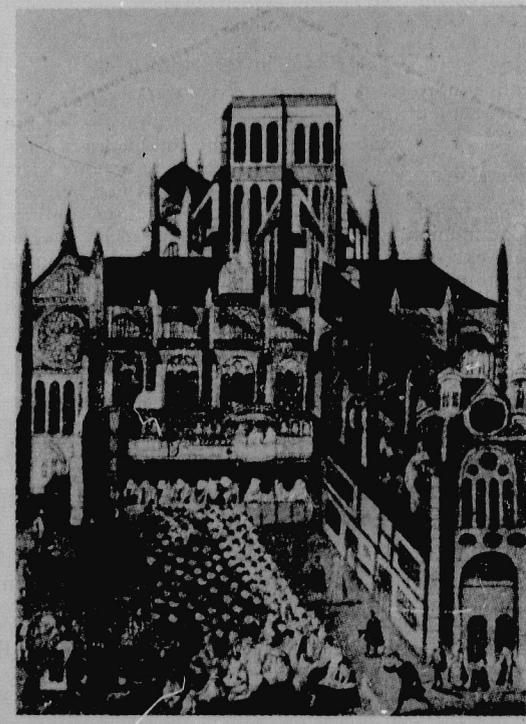
fused to submit old beliefs and customs to the light of advancing knowledge. An honest resolve to establish truth and justice between man and man lay at the root of that integrity for which British character and its consequent stability and influence has for centuries past been rightly praised.

It is written, "Ye shall know the Truth, and the Truth shall make you free." These words were forcefully vindicated as the Reformation Movement spread. England became the home of a freedom-loving people, as became increasingly evident in many ways, three only of which are mentioned here:—

(a) The Bible became the ultimate authority in matters of religion and morals. The sacredness of personality, and the rights of the individual, came steadily into prominence; eventually leading to deliverance from entanglements with Rome, its doctrines and its system, and at the same time impressing upon the people the obligation of a bond-service of love to God and one's fellow-man.

(b) The Right of Private Judgment was emphatically declared. Though the Romish authority was set aside, lawful authority in the nation was duly recognised and respected. At the same time the inalienable right of a man to follow the dictates of his conscience in religious matters came gradually into prominence.

This guiding principle is clearly asserted in No. 34 of the Articles of Re-



Archbishop Abbott preaching before King James at St. Paul's Cross. In the background is Old St. Paul's Cathedral, London, which was burnt down in 1666 and has been replaced by the famous Cathedral designed by Sir Christopher Wren.

Preaching was one of the marks of the Reformation in England.



ligion in our Book of Common Prayer, where these words occur, "Whosoever through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly." And again, "Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying."

(c) The Privilege of Direct Access to God through Christ. Here was a mighty change, for it had been taught that the certainty of pardon and assurance of reconciliation to God and of the soul's salvation was by way of auricular confession, with penance and priestly absolution.

Now it was revealed that the true way of forgiveness lay in self-examination under the searchlight of God's law, a thorough-going repentance, and a direct personal approach to God through the one Mediator, Christ Jesus. At the same time the value of help, counsel, and direction from the Church's ministry was recognised, as will be seen in the first exhortation in the Communion Service.

It has been well said by Bishop Drury: "Nothing has done more to develop true personal reliance on the Saviour, earnest devotion to God's work, and a strong, manly, vigorous character, than the abolition of the confessional, and the unqualified proclamation of the sinner's freedom of access to God."

The Need for Personal Conversion.

While maintaining the basic beliefs in the visible Church, the Communion of Saints, and the value of external unity, the Reformers taught the necessity for more than a formal adherence, insisting on the absolute need of a change of heart and mind, and a life in conformity therewith, the blessed ex-

perience of the work of the Holy Spirit in the soul of the believer. The burden of their message was that true religion is not a mere assent to the Church's teaching, nor did it lie in outward membership, but in a daily experience of peace with God through Christ, and a whole-hearted following of Christ in all things.

The Broadening of England's Influence.

All this naturally led to the purifying and elevating of the national character through the change in the lives of many who formed it, so the influence of the nation grew in moral weight and the ever-widening scope of her opportunities.

New worlds with a vast range of interests were opening up. Adventurers pushed out over land and sea. Our Colonial Empire was rapidly emerging. In countless ways avenues were explored where, despite some regrettable mistakes and failures, the flag of freedom was planted, and slowly but surely the open Bible and the message of the Cross accompanied the extension of British influence.

Raleigh, Eliott, Cromwell, and numbers like them carried on such noble efforts, and then towards the close of the 17th Century the S.P.C.K. and the S.P.G. were founded to sustain and foster the missionary work in the colonies and elsewhere. Herein is to be found the well-spring of the modern missionary enterprise.

The Effect in the Homeland.

The work of the Reformation was manifested in the spiritual life of the nation itself, for the conscience of England had been roused to action. The powerful principles which had been reaffirmed were given practical application in the domestic and social lives of the people, and when the mighty Movement, known as the Evangelical Revival of the 18th Century, took place, the spirit of the Reformation reached its true issue.

Conditions in many walks of life

were improved, beneficent legislation was enacted, glaring abuses such as the slave-trade and slavery were tackled and abolished, child labour, prison reform, and many other social and industrial improvements were attempted, involving radical changes for the welfare of the people, and bringing about results which are still being worked out at home and abroad.

Here then are some of the wholesome effects of the Reformation which made for Truth, Liberty, and Progress, whose gracious leavening influence is still at work and ever-extending. It was a human movement, though truly inspired of God. Notwithstanding inevitable weaknesses it has produced results which prove its inspiration, and for which we must be profoundly thankful.— C. M. Long.

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NOTES AND COMMENTS

The Annual Celebration of the Reformation on the last Sunday in October rather gains than loses its significance. Although the late Canon Dyson Hague summed up the three periods of Eng-

lish Church history into Formation, Deformation and Reformation, we have to keep in clear remembrance that the same evil forces that obscured the preaching of the Gospel in the days of mediaeval darkness are still ever active in their endeavour to deform the Church and its witness to Christ, and thus hinder the preaching of that simple Gospel of the grace of God as manifested in the sacrifice of Christ for us men and our salvation. It is still as true as it ever was that the doctrine of justification by faith is the criterion of a standing or a falling church, and also that sacerdotalism is just as much a falsifying of that doctrine to-day as it ever was in the darker days of the Church. It requires to be said quite plainly that sacerdotalism is a falsely called Catholicism and only serves to make unsimple and nullify the Gospel simplicity that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith and not for our own works and deserving" (Art. xi). Evangelicals can make no compromise on this great and fundamental truth of the New Testament. It were a good thing if on Reformation Sunday our pulpits were used to urge upon our people the importance of that truth.

Some time ago we referred in these columns to a striking book in which the writer pointed out the unwisdom of the omission of the rehearsal of the Ten Commandments in the service of Holy Communion. The moral declension of the nation as a whole led him to see the great need of a constant reminder to each and all of us of those moral sanctions that are the very basis of a moral social life. It was always a matter of regret to find the easy way in which many of our clerical brethren made the omission and justified it by a reference to the hard negative injunctions as out of place in that service whose subject is very pre-eminently love in its manifestation and its natural response. Curious criticism has been hurled at the men of older days who were responsible for the ar-

rangement of our Liturgy, but evidently the pressure of increasing moral difficulties in our social life is leading to one of those wiser second thoughts which led to a sane appraisal of the wise understanding of those forefathers of ours to whom we owe a debt that can never be discharged. The following Editorial Note in our contemporary, "The Church Standard," will indicate the cause of our thankfulness that men are returning to a better mind in this regard, in spite of the wrong leading of the illegal P.B. of 1928. We cannot do better than quote the whole note in order to pass the benefit on to our readers.

THE TEN COMMANDMENTS.

It is curious and alarming to note the shortening of the Prayer Book Order for the Administration of The Lord's Supper or Holy Communion in so many of our Churches, and particularly the omission of the Ten Commandments. Revelation is twofold, from God to man and from man to God; and in a very real sense the Decalogue is not only a revelation of God's will for man, but a projection of man's true will towards God, an expression of man's innate moral sense. The Ten Commandments represent the basis of all civilised Law imposed not simply from without but demonstrably acceptable from within. It is the failure of this Code to impact on modern man, or, rather, his deliberate abandonment of the permanent racial standards, that lies at the base of modern unhappiness. We can take nothing for granted.

Churchpeople as well as non-Church need the constant presentation of the Law of God and Man if they are not to fall below the demands of their own spiritual natures, and it is not only wrong but dangerous to omit the preparation of the penitent approach to the God of Holiness at the beginning of the Communion Order.

Canon H. N. Baker's article on Pastoral Visitation, in our last issue, was a delight to read. The Canon has had a long ministry and his experienced judgment bears out the experience of parish priests all down the years. "The house-going parson makes a Church-going people." Even if the circumstances of a man or woman's life make Church-going difficult, the personal Touch of Christ, made in a pastoral visit, more often than we realise brings comfort and warning to many a traveller along life's way. In the privacy of such a visit how often a heart is opened to make known doubt and other difficulties and to receive a message of hope and inspiration. "God sent you to-day. I am in great need of counsel," or again,

"When he (the visiting pastor) left, my son said to me, it feels as if an angel has been in our home," are true experiences, more often perhaps felt than expressed so openly. It is well worthwhile for men to cultivate the "pastoral heart," and so to become truly "shepherds" to the Good Shepherd's sheep and lambs. For as the ordination service points out, the minister is to "seek out" the straying soul. There can be little doubt that the sure way to a man's real self is not by some stunt service, but by the harder road of a sympathetic and tactful pastoral visitation.

THE REFORMED LITURGY.

We were interested the other day in reading an account of the Anglo-Catholic Congress Reunion held in London in the early days of July. The Bishop of Malmesbury was in the chair, and made a very important contribution to the discussion. The principal feature of the meeting was a lantern lecture on the meaning of the Service of Holy Communion, illustrating the successive parts of the service. The chairman, in his closing remarks, said (we quote from the "C.E.N. and Record"):

"That the act of Communion lay at the very centre of Catholic life and worship, and for that reason he felt it very much on his conscience to say two things as clearly and definitely as he could. First, it was part of his work as a bishop to go round to many churches and he saw the Holy Communion celebrated in all sorts of ways—strictly according to 1662, again according to 1662 and 1928, and again according to the Sarum use as presented by Percy Dearmer. Had not the time come when they should have one uniform Catholic rite in the country? He was aware that that was easy to say and difficult to accomplish. The attempt already made had not achieved the full measure of agreement that had been hoped for. But he did not believe that the aim was impossible. When he had to celebrate Holy Communion in a church with which he was not familiar he had to ask, "What do you do here? What is your use?" There should be one use, and they would never make an impression on those who were on the borderline of religion until they had settled that very important question.

Secondly, if, as they believed, the Communion service was the highest expression of Christian worship, it demanded reverence. He could find no sort of reverence in saying as long a prayer as possible in one breath, and some priests did give the impression that they wanted to get the service over as quickly as possible. It did not impress the stranger. They must never forget the evangelistic position of the Holy Communion.

That brought him to the matter of audibility. He was entirely in agreement with the principle that a priest should depersonalise himself at the altar, but he could do it and still be audible. He was convinced that the laity had the right to hear every word of the

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service. (Applause.) Sometimes the laity were at fault. He was rather tired of people who were always throwing bricks at the clergy. An atmosphere of reverence could not be created by the priest alone.

The Bishop made three points.—

(1) That the use of the Church of England should be uniform. This was of course the aim of the Reformation fathers. Instead of the many uses found in the Church of their days, they decided that henceforth only one use should be permitted in the realm, a use that has come to us, here in Australia, in the 1662 Book of Common Prayer, which has quite recently been with judicial authority declared to be the only use legal in our Australian Church. That use, till days within the memory of some, was the only use permitted in the Church of England until lawlessness among some of the clergy brought in the variety of uses to which the Bishop of Malmesbury referred.

Sometimes scathing criticism is made of the present service at Archbishop Cranmer's expense. But only those who are ignorant of the Archbishop's learning and loyalty to truth can complain, righteously, of an order for the Administration of Holy Communion, which, breaking away from the superstitions of those days, changed the Mass into a Communion for the people, and so altered the former order of the service as to clearly manifest the true meaning of the rite.

(2) The Bishop stressed the need of Reverence. We might wonder why such a reminder could be needed. But the bishop was quite explicit. He referred to the hurried manner in which the service, or parts of it, are got through. The gabbling of the prayers for instance, and he might have added the haste in which the communication of the people is so often made. There seems to be no "recollectedness" as to the meaning of the words that are being uttered, nor of the sacredness of the remembrance of His Presence Who has given His word that where two or three are gathered together in His name there will He be in the midst. This is the Real Presence of the Lord Himself in very Person to bless and strengthen us with His own life-giving Being. Again we draw attention to the "reverence" enjoined in the Service. Those great men, understanding human need and God's requirements, have beautifully ordered the Service so as to help men to the realisation of sin and the assurance of God's forgiveness so that they with greater confidence may draw near to the remembrance of their Lord and His great sac-

rifice Who became man's propitiation and man's life. "Ye that do truly and earnestly repent you of your sins and are in love and charity with your neighbours and intend to lead a new life, following the Commandments of God and walking from henceforth in His holy ways, draw near with faith and take this Holy Sacrament to your comfort, and make your humble confession to Almighty God."

(3) The bishop's next point was that of audibility. The bishop was gracious enough to attribute it to the celebrant's desire to "depersonalise himself," in the ministration, and consequently say that portion of the service with a subdued voice. We cannot help expressing the fear that this inaudibility, the laying aside, contrary to the Church's direction, of his academic hood and the envelopment of his person in a gorgeous chasuble are more apt to lead to a sense of personal importance, the opposite of humbleness of heart. It is harking back to the old idea of mystery to become less audible in any part of the service. Contrary to the mediaeval ways, there is no provision made for secret or inaudible prayers by the celebrant at Holy Communion. The Lord's Prayer at the beginning of the service is wrongly said unless in a clear and audible voice. A clean cut away from the dark pre-Reformation ways was made when the whole of the services were given back to the people in their common language, no provision was made for any mysterious or secret prayer on the part of the priest. As the Bishop of Malmesbury said, "The laity had the right to hear every word of the service." This cuts out all the "hocus pocus" of secret mystery and demands as well that the clergy generally should make a point of reading or singing the service as a whole in such a way as to reach the minds and consciences of the worshippers. Badly read prayers and badly read lessons indicate a lack of vision, or of aptitude, on the part of the ministrant.

Let us thank God for this great blessing of the glorious Reformation that we have a right to a service, the same the continent over, in which we all may take our part in prayer and praise.

SYDNEY SYNOD STANDING COMMITTEE.

LAND SOLD AT LUDDENHAM.

1. The "St. James' Luddenham Land Sale Ordinance, 1949" was passed.
2. The "Sydney Church of England Grammar School Council (Berry's Bay Boatshed) Sale Ordinance, 1949" was also passed.
3. The following elections were made:—
 - (a) Mr. Norman Jenkyn, K.C., was appointed the Advocate of the Diocese pursuant of the provisions of the Tribunal Ordinance, 1904.
 - (b) The Rev. J. Mason was elected as a member of the Council of the Church of England Grammar School for Girls in the place of the Ven. Archdeacon H. G. Begbie, resigned.
 - (c) Mr. K. E. Whitehead and the Rev. S. G. Stewart were elected to the Council of Barker College, Hornsby, in the place of Mr. W. C. Carter, deceased, and the Rev. M. K. Jones, resigned.
 - (d) Mr. W. A. Kerle was elected to the Standing Committee in the place of Mr. W. S. Gee, now ex officio.
 - (e) Mr. Norman Jenkyn, K.C., was elected as a member of the General Synod and of the Provincial Synod in the place of Mr. W. J. G. Mann, deceased.
 - (f) Mr. W. Eades was elected as a member of the Sydney Diocesan Board of Finance in the place of Mr. W. J. G. Mann, deceased.
 - (g) The Rev. J. R. Le Huray was elected as a member of the Council of Trinity Grammar School in the place of the Rev. L. N. Sutton, resigned.
 - (h) Mrs. W. H. Lack was elected as a member of the Council of Stratford in the place of Miss Alice Watkins, deceased.
 - (i) Mr. W. S. Shackleton and Mr. S. G. Bidwell were appointed as the Returning Officer and the Deputy Returning Officer pursuant to the Elections Ordinance 1934.
4. The Standing Committee will recommend to the Synod that a certain part of the Parish of Sans Souci be ceded to the Parish of Brighton-le-Sands. This matter has been mutually arranged by both parishes and investigated by the Permanent Investigation Committee.
5. The Standing Committee will also recommend that the Provisional District of St. Anne's, Merrylands, be advanced to the status of a Parochial District.
6. An extract of a letter from Mr. F. O. Salisbury to the Most Reverend the Archbishop reads as follows:—
 "I am so pleased the unveiling went off so well. Thank you for the kind and appreciated message in the resolution you so kindly sent from the Diocesan Synod. Would you kindly express my thanks and appreciation. I am so glad you have had glass put in the frame. Thank you for the cheque in payment for the frame."
 (This refers to Mr. Salisbury's portrait of the Archbishop.)

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**WILLIAM TYNDALE:
THE MARTYR TRANSLATOR**

THE MAN WHO GAVE THE BIBLE TO THE ENGLISH NATION.

William Tyndale was born some time between the years 1490 and 1495 little more than a century after the death of John Wycliffe. He entered Oxford about the year 1505, and took his Bachelor's degree in 1512, and, it seems, was ordained in 1514. He is silent as to his spiritual thought and experience in these crucial years, but it is certain that he grew and increased in his knowledge of the Scriptures as well as of Logic and Classics. In 1516 he transferred his studies from Oxford to Cambridge, where he was "further ripened in the knowledge of God's Word," and seems to have engaged in his first attempts at preaching. In 1521 he took a post as Schoolmaster to the children of Sir John Walsh in Gloucestershire. He became active as a preacher, mainly in the open air, and used to preach to large crowds on the a bold challenge to the priestly classes, who failed, however, in an endeavour to have him convicted as a heretic.

It was at this time that he fell into dispute with a certain man who boldly affirmed that we would be better without God's Laws than we would be without the Pope's. Tyndale replied, "I defy the Pope and all his laws! If God spare my life, ere many years pass, I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." Thus in July, 1523, he left Sir John Walsh and set out for London with a letter which was to introduce him to Bishop Tunstall. He hoped to find in him a willing patron who would foster his aims in translation. But the Bishop had no wish to risk his name and reputation in the hands of a young hot-head, and it soon became clear to Tyndale "not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." The only alternative was to go into voluntary exile on the Continent, where he could employ the free printing presses of the Reformed Countries. Thus in May, 1524, he sailed for Hamburg. He had none of the modern aids to translation; nothing more than the Greek version published by Erasmus in 1516 and reissued in 1519 and 1522. But his work was complete within a year, and in the spring of 1525 he went to Cologne where plans were made to print three thousand copies. The

type was set up half way through St. Matthew's Gospel when the secret leaked out. The City Senate issued orders to have the work stopped. Tyndale barely had time to snatch up the sheets and flee up the Rhine to the City of Worms, where the type was set up again without fear of interference. Six thousand copies were in print by the Spring of 1526 and smuggled into England. Tyndale's New Testament did not want for buyers who were willing to risk discovery, and Foxe informs us that "it cannot be spoken what a door of light they opened to the whole English nation."

His work cannot be too highly valued on literary grounds alone, for it marked an epoch in the development of English prose. English had not yet been used as a vehicle for any major literary undertaking, and the learned were apt to look down on it with disdain. He now showed that its capacity was without bounds; he proved that it was rich with infinite variety; he showed that it need yield to no language on earth. The New Testament as we now have it bears the stamp of Tyndale's personality in ineffaceable form; yet the reader is so far from conscious of this that he never gives it a thought. It was Tyndale's glory that he made the Bible speak for God to the hearts of the common people, while he remained anonymous.

Bishop Tunstall Burns Bible.

Tyndale remained in Worms for some twelve months, and the Battle of the Book was soon in full swing. In October, 1526, Bishop Tunstall, of London, ordered the surrender of all copies within thirty days on pain of excommunication, and a copy of the condemned book was publicly burned. But this could not prevent the flow of books for which there was such a ready market. Tyndale was traced as the author by the close of the year; "In burning the New Testament they did none other thing than that I looked for," he observed; "no more shall they do if they burn me also." He left Worms for Antwerp as his chief base and headquarters, where his leisure hours for many months were absorbed in a translation of the Old Testament to supplement his version of the New Testament. The first draft was ready by the end of 1528, but Antwerp had

become too hot for his safety. He sailed for Hamburg, but his ship was wrecked and his money and books lost. At last he reached his destination and, with Coverdale, set to again. He carried out the translation of the Five Books of Moses and then returned to Antwerp where it was immediately struck off from the press.

The King Persecutes Tyndale.

Meanwhile the whole face of England had grown darker, and no one could mistake the signs of the times which were spelt out in blood-red letters of fire. Henry VIII instructed his ambassador at the Imperial Court to demand Tyndale's surrender from Charles V. But Charles refused, and the English Envoy was then ordered to seize Tyndale by force and ship him home for trial. But he was warned of the danger and the Envoy failed to run him to earth. Then in 1534 Tyndale found a lodging in the famous English House at Antwerp which had been set apart some sixty years before for the use of merchant adventurers. His host there was Thomas Poyntz, and he returned with all his energy to the task of revision and translation. In November, 1534, he brought out a second edition of the New Testament. "My part be not in Christ if mine heart be not to follow and live according as I teach," he wrote, "and also if mine heart weep not night and day for mine own sin and other men's indifferently, beseeching God to convert us all and to take His wrath from us."

The one word which rightly fits the life and work of Tyndale is the word heroic. No mere recluse would have toiled as he toiled, daring Churchmen and Statesmen, braving peril and exile, for the sake of God's own Word in England. His was the first voice raised in accents loud enough and clear enough to reach the ears and touch the hearts of the nation. His second edition of the New Testament has been recognised as the norm and standard for all subsequent translation. No less than nine-tenths of it have been carried over unaltered into the Authorised Version and three-quarters into the Revised Version. It was in 1535 that his third and final edition made its appearance, and this version has passed into the very fabric of every English Bible ever since.

His Martyr Death.

Tyndale had been kept through the years of battle until his work was done; now when the heat of battle was past, he fell as a victim to the relentless enemy, caught off his guard in a mesh

of guile and treachery. He was placed in the Castle of Vilvorde, the great State prison for the Low Countries, and left to languish for months on end. One Latin letter in his own hand has been preserved in the Archives of Brabant, and it tells a story which no other words could describe with such pathos: "I entreat your Lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession a warmer cap, for I suffer extremely from cold in the head . . . A warmer coat . . . also a piece of cloth to patch my leggings . . . I wish also his permission to have a candle in the evenings, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech Your Clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study."

Winter passed away, and early in August, 1536, he was condemned as a heretic, degraded from the priesthood, and delivered to the secular authorities for punishment. Two months later, on October 6, he was led out and bound to the stake. Foxe says that he lifted up his voice and cried with fervent zeal and a loud voice: "Lord! open the King of England's eyes!"

Then at the given signal, the rope round his neck was wrenched tight from behind, and the fagots were lit with a torch to blaze up round his strangled body. One faint echo from that far-off martyr pyre has come down to us in a letter written by an English agent two months later: "They speak much," so wrote John Hutton, "of the patient sufferance of Master Tyndale at the time of his execution."—M.L.L.

RESTRAINT AT ELECTION TIME

ARCHBISHOP'S ADVICE TO POLITICIANS.

"The political forces are beginning to array themselves for the General Election," writes the Archbishop of Canterbury; "and there will be an ever increasing spate of rival speeches, programmes and propaganda. It is not too early to express the hope that those who are responsible for these things will endeavour to maintain them at a level of sober truth and restraint worthy of the serious and exacting times in which we live. It is significant that leaders in all parties are recognising that our greatest need is for the moral and ethical power which can match us with the demands which circumstances lay upon us; not selfish advantage but ready devotion to duty and service of the common good is required of all. On that common ground there is plenty of room for honest dispute as to 'ways and means.' Into the dispute, as in all human discussion and decision, reason and emotion will both enter. It is the part of emotion to give point and purpose to the reasoning process; it is the part of reason to

keep emotion controlled by sufficient knowledge and sound judgment. The temptation at election times is to overstate or even misstate the case in terms of reason, and to give unfettered play to the emotion of political strife. Truth, as best men can see it, should govern the one, and charity, so far as men can achieve it, the other. And since in the heat of the contest it is easy to forget both, it is more important to resolve upon them beforehand. We need constantly to say a prayer 'for those who write what many read, and speak where many listen.' It is often the 'asides,' the casual remarks, the unpremeditated phrases into which the venom enters and which do the most damage to truth and charity. It is often just these phrases which get widely reported; and even when those who first hear them know from the manner in which they are said that they are not seriously meant, those who read them in print judge them from their literal meaning. Not long ago a politician was reported as saying that his opponents had the same mind and purpose as Dr. Goebbels of evil memory. He surely did not mean it literally; very likely he said it in such a way as to show that he didn't mean it seriously; but in cold print it looked ugly and venomous. Politicians have of necessity to be careful to get their facts right because they can be challenged; but they also have a moral duty to discharge in the way in which they select and present their facts, so that they shall not in effect misrepresent facts. Still more have they a moral duty to do as they would be done by in pronouncing upon the principles and motives of their opponents and to judge them as charitably as they judge their own. If the times call for severe restraint, honest realism and charity from every citizen, they require that the same qualities should be shown by the politicians even under the strain and stress of a General Election.

"One may also express the earnest hope that they will all refrain from quoting in political speeches the words of the New Testament and especially the words of Our Lord. There have been not a few instances of this in the recent past. It can be taken as almost certain that in such a context the words will be misapplied and their spiritual meaning more or less gravely distorted; and in any case there is the suggestion of trying to turn scripture to party uses. For both reasons such quotations are out of place and cause discomfort and distress. That is, of course, not to say that the linking of political thought to Christian principles is out of place; on the contrary. It is indeed a sign of the times that more and more political and social thinking is being driven to first principles and therefore to the postulates of Christian citizenship; and in the same way the choices before citizens are increasingly seen to involve moral spiritual decisions. At that level there is full scope for anxious debate and discussion, but only in the spirit of mutual respect, and sincere thought."

—GEOFFREY CANTUAR.

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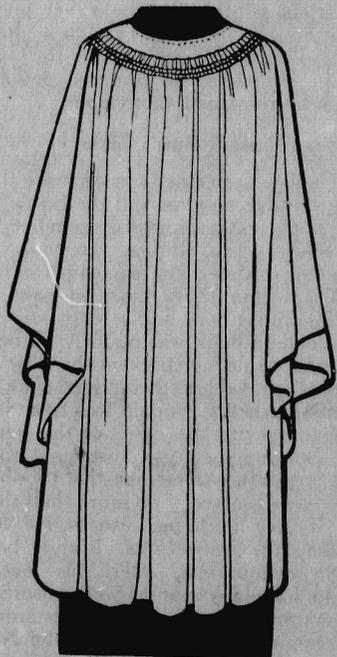
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LUTHER AND THE MUSIC OF THE PROTESTANT CHURCH

Much has been written about Luther and his great work in connection with the Reformation but the influences which he exercised over the music, the hymns, and the services of the Church has never been rightly estimated. The Protestantism of the sixteenth century has been so generally regarded as a revolt against form and an attempt to get outside of art of all kinds, that very few think of identifying the founder of Lutheranism with those musical reforms which led to that noble heritage of Church song which we now commonly possess.

Yet Luther was somewhat more than a reformer of religious doctrines. He was also a musician and a poet. The voice which made Rome tremble could take an artistic part in the rendering of the sweetest compositions. The hand that flung the inkstand against the wall could draw sounds from more than one musical instrument. The brain that conceived commentaries and ecclesiastical treatises could conceive also those grand hymns, with their accompanying chorales, which stirred Germany to its very soul, and did almost as much for the Reformation as the writings and speeches of their author.

These musical and poetic capabilities of the great Reformer were undoubtedly a subordinate feature of his energetic life. Yet it is not desirable that they should be entirely lost sight of in the contemplation of the larger work which called forth their exercise. Music and poetry have ever been prime factors in influencing the popular mind. Although it might be an exaggeration to assert that Luther would never have accomplished the great work he did (under God) had he not been a musician and poet as well as an ecclesiastic and theologian, he was unquestionably aided to a pronounced extent by the possession of those musical and poetic qualities which distinguished him.

Before we proceed to consider the reforms accomplished by Luther in connection with the Church song of his time, it may be well to note the exact musical capabilities of the Reformer so far as these are known to us. As a boy Luther showed undoubted musical talent; and having a good soprano voice he was admitted without difficulty to the school choir. As a member of this he would be taught at least the elementary principles of music.

HIS MUSICAL TRAINING.

"School choirs, known as Currende, were instituted some years previous to the Reformation, and were attached to most churches in Germany. The Currende consisted of a number of boys who, led by a cantor or pre-

centor, joined in the congregational hymn, and often assisted the regular choir at certain Church services, morning, and evening prayer, baptisms, marriages and interments. As a general rule the Currende boys were of the poorest class, and gained a scanty pittance by street singing in all weathers."

According to Luther himself, the boys of the choir, at the time that the festival of Christ's birth was celebrated, went from house to house, and village to village, singing popular Christmas carols in four-part harmony.

It appears, however, that Luther's musical studies would have received the greatest impetus during the years he spent in the cloister. In the monastic institutions of the period the most intricate branches of musical theory were studied as a daily exercise. There is every reason to believe that it was at Erfurt that Luther gained that knowledge of music which in after years proved of such value to him in overhauling the Church service.

In the monastery it was customary for him to while away some of the weary hours by playing on the lute. It is related that he handled this instrument so well as to attract the attention of passers-by as he journeyed to Worms. The lute also he played with considerable skill, and that instrument was his companion on not a few occasions of sore trouble and anxiety.

As a singer Luther was gifted with a clear, deep, powerful voice, and this he retained till nearly the close of his life. We are told that after supper he used to sing motets and hymns with his children and friends. In a work bearing the curious title, "The Prosuration and Restoration of Dr Luther by Music," we read, "It was the custom of Luther, when the evening meal was done, to bring from his study his 'Partes,' and, with those who were inclined, to hold a musicam. He especially delighted in compositions of the old masters with responses. A Gregorian melody or a chorale was also greatly appreciated by him. If he found an inaccurate or faulty part he corrected it on the spot."

To his theoretical knowledge of music, and his skill in the handling of his favourite musical instruments, Luther added an intense and passionate love of the art itself. What were his opinions on this head we may know tolerably well from the celebrated table-talk. Barring theology, there is no art which can be placed on a par with music, he says on one occasion; on another, "As for those who despise music, the dreamers and mystics, I despise them." Again he observes,

"Singing is the best exercise there is; we have nothing else at all comparable with it. I am glad that God has denied to those obstinate rebels of peasants a gift so valuable, so full of consolation; they do not care for music, and they reject the word of God."

Music he considered an absolutely indispensable branch of education. In a treatise dedicated to "all lovers of the art," he says, "I have loved music at all times. Whoever has mastered this art will be capable of anything else. Music is a necessity in schools."

It was part of Luther's faith that there were devils about continually besetting men; and it is interesting to note that music is nearly always given as the prescription for getting rid of these evil spirits. "The Devil," says the Reformer, "is a saturnine spirit, and music is hateful to him, and drives him far away from it."

Quotations of this nature could be multiplied to almost any extent, but enough has already been said to prove that Luther was endowed with musical gifts of a very high order—such gifts, indeed, as might almost entitle him to be classed among the professional musicians of his time. He was certainly more than a mere dilettante. Had he not been an ecclesiastic, he might have accomplished such work as would fully have justified his claim to a niche among the acknowledged masters of musical art in the fifteenth and sixteenth centuries.

CONGREGATIONAL SINGING.

As a musical, as well as a religious reformer, Luther may with truth be said to have come "in the fulness of time." Never was the music of the Church more in need of reform than in the early years of the sixteenth century. As far back as the year 363 the Council of Laodicea had ordained that the laity should not sing in church at all, except in simple chants. This rule had continued to be rigidly observed, but the prohibition had long become unnecessary, as the Latin language in which the ritual of the Church was conducted was now unknown to the great body of the common people. Even if it had been otherwise—if the words of the service had been in the native tongue, and if the congregations had been allowed to take an active part in the music worship—the result would have been much the same.

The music at this period employed in the services was of so difficult and intricate a nature that only trained singers could possibly participate. The majority of the Church composers of the era left altogether out of account the harmonious expression and the poetical meaning of their vocal music, and, instead, indulged in every sort of device calculated to show their learning and ingenuity.

Here is an excerpt from an Italian author as late as 1549 regarding the singing of the



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Papal choristers: "Their sole happiness and merit consist in this that, at the same moment of time, when one is saying "sanctus," another is singing "saboath," and the third, "gloria tua"; and this confusion of words is accompanied by some screaming, roaring and growling, which is more like the caterwauling of cats in January than the sweet-scented flowers of the month of May." The fact that the Council of Trent found it necessary to attempt restraining the abuses of the period renders further evidence on this point unnecessary.

It may only be added, as showing how slight was the consideration shown for the people, that the whole of the liturgy of the Church was set to music, even the common prayers being delivered in a kind of musical recitative, which was as unnatural as it was devoid of spiritual edification. Thus the congregations, instead of being participators in the services, were little more than mere auditors—auditors, too, of what they could not understand, and by which, in consequence, they could not expect to profit.

To draw the Church music away from this one-sided tendency, to simplify the medium of praise so as to bring it within the reach of the meaneast capacity, to substitute for the singing of priests and choristers a united burst of song from the voice of the people, this was one of the aims which Luther had in view when he began to think out those projects for the reformation of the Church, which led in the end to such great and lasting results. He had come to see that before the spiritual independence of the individual worshipper could be secured, the ban which the Council of Laodicea had placed upon Church music must be removed. The old Latin liturgy must give way to something which the people could understand, something in which they would be allowed to

join, and which would form a medium for bringing them more into communion with the spirit of the service than the musical parts of the Mass had ever done. This something was at once found in the German congregational hymn.

There is not wanting evidence to show that hymns in the mother tongue were sung during the service before Luther's time; but it would appear that these hymns were considered *ex liturgica*, and were sung only at processions and at high festivals. The desire of the Reformer was, however, that the congregational song, instead of being almost entirely subordinate, should form the chief element of the musical part of the service. "I wish," says he, "after the example of the prophets and ancient Fathers of the Church, to make German psalms for the people, i.e., sacred hymns, so that the Word of God may dwell among the people by means of song also."

And here we may note the difference of opinion which existed between Luther and Calvin as to what should form the leading ingredient of congregational praise. The former placed the psalms in a subordinate position, giving the chief place in the service of praise to hymns; the latter reversed this order of precedence, assigning to the Psalms the first place, and supplementing them only by a very limited hymnology. — Recast from "The Theological Monthly."

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October 23. 19th Sunday after Trinity.

M.: Jer xxxi 23-37; Luke xii 35 or 1 Pet. ii 11-iii-7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12. Psalms 120, 121, 122, 123.

October 30. 20th Sunday after Trinity.

M.: Ezek ii; Luke xiii or 1 Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or 1 John iii. Psalms 124, 125, 126, 127.

November 6. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or 1 Pet. iv 7 - v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or xxxiii 1-20; John xvi or 1 John iv. Psalms 128, 129, 130, 131.

HOLIDAY DUTY. — Wanted January or February. Coast, sea parish preferred. Sunday and urgent duty in return for use of Rectory. Replies to Rev. C. R. Evans, St. Augustine's, Wee Waa, N.S.W.

THE 21st ANNUAL REFORMATION RALLY

The Chapter House, Tuesday, November 1st, 1949

Chairman: DR. G. N. M. AITKENS

The VEN. ARCHDEACON T. C. HAMMOND will speak on

"THE PRAYER BOOK—ITS WITNESS AND RESULTS"

7 p.m., the Rev. Canon R. B. Robinson will show a series of slides on How We Got Our Prayer Book

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TEA, 6 p.m. in Lower Chapter House. ADMISSION by Ticket, 2/-, obtainable at C.R. Office.

PERSONAL

We regret to learn of the sudden death of the Rev. Vernon Leaning, of the Diocese of Nelson. Mr. Leaning came from Auckland to be trained in Moore College, and was the first man to be ordained by Bishop Stephenson, of Nelson. We express our sincere sympathy with his parents and his wife.

We learn that three new Canons have been appointed to the Cathedral in the Diocese of Nelson; the Revs. W. A. Beaumont, S. Corney and H. E. Rowe.

Messrs. J. E. Rowles and E. G. Nicholls, Diocesan Lay Readers of Sydney, have been elected members of the Australian branch of the John Mason Neale Society, Camb., Eng.

The Rev. O. B. McCarthy, Rector of Brighton le Sands, Sydney, has accepted appointment as British Chaplain in Java. We understand he is the first Australian to receive the appointment. His headquarters will be at Batavia, but his "parish" will be the whole of Java, and he will minister to all Protestant British, American and Australian subjects. Mr. McCarthy will take up his new work early in the New Year and we pray that God will bless his ministry.

Deaconess Nora Tress, who has been working in Holy Trinity Parish, Hobart, for several years, is returning to Sydney to join the staff of the Pallister Girls' Home, which is one of the activities of the Deaconess Institution.

The Rev. G. P. Birk, Rector of St. Peter's, Burwood East, Sydney, has resigned from the active ministry and will reside at Epping. Mr. Birk received his training for the ministry at Moore College, and was ordained in 1914. He served curacies at Bexley and Dulwich Hill, and during his ministry has been in charge of Pitt Town and Wilberforce, Dapto, Penhurst, St. Thomas', Auburn, Windsor, and Burwood East. Twice he has been Rural Dean in the Diocese of Sydney, on two occasions he was elected chairman of the Church of England Boys' Society, has been a member of the Home Mission Council for a number of years, and for a long period has been Secretary in Australia for the Diocese of Szechewan, West China. Mrs. Birk acted as Matron of the N.E.S. at Burwood Centre High School. Indifferent health has caused Mr. and Mrs. Birk to take leave of the regular ministry. Very much sympathy was felt for them in the loss of two of their sons in the last war. We wish for Mr. and Mrs. Birk a time of happiness and rest in their retirement.

ARCHDEACON S. M. JOHNSTONE MEMORIAL FUND.

The Hon. Treasurers of the above Fund are anxious to receive further donations as soon as possible from those desirous of contributing to the above Fund and would be glad if such could be forwarded without delay to Mr. L. S. Webb, c/o The Bank of New South Wales, Bathurst and George Streets, Sydney.

The Rev. H. K. Gordon, of Sydney, has been elected Hon. Secretary of the N.S.W. Hospitaliers Club in the Order of St. John of Jerusalem. Major General Fewtrell is the chairman.

A gathering representative of the women of the Sydney Diocese met in the CENEFA Auditorium on Thursday last to meet and congratulate the Archbishop and Mrs. Mowll who will celebrate the 25th Anniversary of their wedding on the 23rd of October. As the Archbishop will be in Melbourne on that date it was arranged for the gathering to be held before he left. Mrs. Barton Babbage presided and in a happy speech offered congratulations to the Archbishop and Mrs. Mowll on the glad occasion. Mrs. Potter, Secretary of the Mothers' Union presented the Archbishop and Mrs. Mowll with a sterling silver, hall-marked teapot, sugar bowl and milk jug. Miss Newmarch, Secretary of the G.F.S., presented Mrs. Mowll with a bouquet of flowers. Mrs. Richards of the W.S.D.C.A. read a number of apologies. The Archbishop and Mrs. Mowll suitably responded and in happy words gave personal reminiscences of their days in China at the time of their engagement and marriage.

THE LATE CANON W. T. L. A. PEARCE.

(Contributed.)

We are sorry to note the death of Canon W. T. L. A. Pearce, Rector of St. Jude's, Bowral, N.S.W. Canon Pearce had been ill in hospital for some weeks, but his death came as a shock to his many friends. Ordained in 1907 he served all his ministry in the Diocese of Sydney and was well beloved by large numbers of parishioners in the various places where he ministered as curate and rector. He had been rector of Bowral since 1937 and was Rural Dean of Berrima.

He was also a valuable member of the King's School Council. It was only recently he was appointed an honorary Canon of St. Andrew's Cathedral. The Archbishop of Sydney attended the funeral service at Bowral and the Northern Suburbs Crematorium. A large number of clergy and friends were also present at this service.

We would like further to add that the congregation at the funeral service in St. Jude's, Bowral, more than filled the church and was a fine tribute to the Canon's ministry of twelve years in the town.

The Archbishop in his address expressed his warm appreciation of the Canon's ministry of forty-two years in the Sydney Diocese. His diligent and faithful pastoral work had left a lasting impression for good on every parish in which he had served. In this and other work he had been wonderfully helped by Mrs. Pearce.

He had also been able to render conspicuous service as a church builder both at Naremburn and Neutral Bay. And we would like to say that we ourselves regard these buildings as worthy monuments to a worthy ministry.

We unite with the wide circle of church people and other Christian friends who mourn the Church's loss.

IN MEMORIAM.

REV. RONALD JOHN CAMERON.

To the many people that knew him, the news of his "Passing" will have come with a sense of shock. For some years past, certainly since he passed the three score years and ten, our friend has been far from well. But right manfully he has stuck to his post of ministry and completed a 38 years service at St. James', Turramurra, before coming to a decision, hard for him to make and distressing to his many friends, to resign his Care of Souls and quietly spend the remainder of his life free from the pressure of parochial duties. Ronald Cameron was ordained in 1897 after a Moore College course under the tutelage of the Rev. Bernard Schleicher, M.A. (Oxon.) a man of brilliant scholarship and winning personality whose all too short principalship was terminated by his death in 1897.

The call to the ministry came after a short business career, and after ministries as rector of Lithgow and Shoalhaven Mr. Cameron was placed in charge of the Conventional District of St. James', Turramurra, in 1911. After three years' ministry there the district was raised to the full status of a parish and our friend held the incumbency until his recent retirement. His record at Sydney Grammar School and afterwards placed him in the front rank of players in Rugby football.

After settling down to family life he was well known by his friends as an ardent fisherman. He was pre-eminently a man's man and really as a retiring clergyman received such a remarkable tribute of regard and affection as was tendered to him on the occasion of his retirement, and he well deserved it.

He was in all his contacts with men, a Christian gentleman, full of earnest desire for his people and with a fine sympathy for every experience of life through which they might be passing. His life was based upon a simple faith in a sincere love for his Master and Saviour, with a rare humility of soul that beautified his life and made him "A man greatly beloved."

And now after a long service for others he has "fallen on sleep" and passed to the higher service of heaven.

We thank God for his friendship and ministry and commend to God's care and comfort the loved ones of his family who are left for a while bereaved of his bodily presence.

The Rev. Warron Brown arrived in Sydney from South Africa on the 10th October. Mr. Brown has been appointed Rector of Pitt Town, N.S.W.

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TO AUSTRALIAN CHURCHMEN.

THE REFORMATION AND THE PRAYER BOOK

We can hardly estimate how much we owe to the Prayer Book in furthering the cause of the Reformation. Two great pieces of literature have influenced English character more powerfully than any others. The Bible first of all. The majestic language of the Authorised Version had penetrated into the common speech of the people. At one time, the Bible was everyman's Book and although we sometimes have to deplore the ignorance of Scripture which prevails at present the long-continued influence of the great phrases that were familiar to our forefathers and are still to some degree, familiar to the great mass of the community, influence thought and direct morals, and create an ideal of conduct that has made the English people great.

The Influence of Language.

But side by side with the Bible there remains the Book of Common Prayer. People attend their Church services on Sundays. It is a mistake, we venture to think, to give too much credence to the exaggerated statements concerning the lack of attendance at Divine Service in the Church of England. It is perfectly true that there is not the attendance that we would desire, but it is equally false to assert that the great body of the people were wholly outside the influence of religious services. And so, the phrases of the Book of Common Prayer remain also imprinted on the minds of the people. "In the midst of life, we are in death." "Of Whom may we seek for succour, but of Thee, O Lord," occurs to the mind and heart of the individual in times of depression and anxiety. "God is One Whose property is always to have mercy," encourages the penitent when he feels the burden of his transgression. "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel," is a beacon light pointing to a haven of hope, when the wanderer has missed his way. These things are rooted deep in the sentiment of the people for which we need to be profoundly thankful.

It is not generally realised how emphatic is the Book of Common Prayer on the matters that were prominently before the minds of the learned in the days of the Reformation. That is an aspect of its testimony that is too fre-

quently overlooked. There is a popular misconception that the First Prayer Book of 1549 breathed an entirely different atmosphere from the Second Prayer Book of 1552, and in view of this strange misapprehension as to the real progress of historic thought, it may be advisable for us to refer, most pointedly, to the emphatic declarations that were contained in this First Prayer Book.

Priest and People One.

The supremacy of Holy Scripture is very definitely asserted in the opening Preface. Notice these words, "those being taken away which were most abused, and did burden men's consciences without any cause, so that the others that remain are retained for a discipline and order which may be altered and changed and therefore not to be esteemed equal with God's law." Here the final principle of the Reformation is unequivocally asserted in the Preface. Ceremonies can be altered and changed, because although they serve for a Godly order and discipline, they are devised by the judgment of man. But the supreme authority of Scripture must be retained at all costs, and wherever it speaks it is only our duty to obey. This is so different from the attitude of mind which was in existence at this time amongst the leaders of the Church, that it is worthy of greater notice than is usually given to it. Dumb and dark ceremonies are also rejected. That is to say, the idea of public edification was present to the minds of the framers of the First Prayer Book. This introduced an entirely new conception. In the Mediaeval Church there was no union between the Priest and Congregation. The Priest did his part, the congregation did theirs, and the parts were different though they were undertaken at the very same time. In a recent book on "the Architectural setting of Anglican Worship" we are told "the typical mediaeval plan was largely intended to meet the devotional needs of the Clergy, and to provide sufficient room for a number of Chantry altars. The breaking up of much of the available space in the body of the Church by numerous screens made it difficult for a really large number of people to worship together. Even in the largest Churches the aisles were partly filled

with small screened-off spaces, each with its altar. The middle ages preferred to meet the needs of the laity in a large town by a multitude of small Churches rather than a few large ones." We have become so accustomed to united Congregational worship, and the Church of Rome has so largely followed the practice of the Reformation in this particular that this actual feature of change is not now noticed, but it is something for which we have to be profoundly thankful, and which would never have come into existence were it not for the new ideal, "We, being many, are one loaf" which was characteristic of the Reformation period. The union of Priest and Congregations was further emphasised in 1549 by the Injunctions repeated more than once, that the Prayers and the Creed were to be said in a loud voice. This has the characteristic that has imprinted deeply on the minds of the English people the foundation truths of our Holy faith. Those who were accustomed to the ancient Litanies, and even to the Litany of 1544, would have noticed a very significant change in the new Litany as it appeared in the Book of Common Prayer. All reference to the Intercession of Saints has now been deliberately excluded. This is a feature that requires careful consideration, as it was a most important break in mediaeval practice and mediaeval doctrine alike. Those who worship in former times had long lists of Saints, and repeated dutifully the words, "Ora pro nobis." Now prayer is directed entirely to God the Father, God the Son and God the Holy Spirit, and this change has become such a commonplace that its significance is often lost.

True to Scripture.

The two points that occupied the attention of the Reformers particularly were the question of justification by faith and the doctrine of the mass. In both these theories the Prayer Book of 1549 speaks as unqualifiedly as any other Prayer Book of the Church of England. On the matter of justification of faith, we have the Exhortation which is still sometimes read. Perhaps this insistence on justification may be seen by a remarkable alteration in the Prayer for the Visitation of the Sick. After the Absolution in the Sarum Office the Priest prayed, "And seeing he has no reliance except in Thy mercy, admit him to the Sacrament of Reconciliation." In the 1549 Book this prayer has been adopted, but modified in the following manner: "And for as much as he putteth his full trust only

in Thy mercy, impute not unto him his former sins, but take him to Thy favour through the merits of Thy most dearly beloved Son, Jesus Christ." The alteration indicates at once, the change of thought that the Reformation produces. Instead of turning the attention of the man to a Sacrament of Reconciliation in which the Priest had a good part, his thoughts are directed to full trust and confidence in the mercy of God. It may be, though we cannot say for certain, that this was a re-action to the previous decision of the Council of Trent, which protested in 1547 against the impious vain confidence of the heretic. It is certain, however, that it removes the thought of the penitent from the Sacrament of Penance to an immediate and direct approach to God on Whom he relies for the pardon of his sins through Jesus Christ our Lord. With reference to the Sacrifice of the Mass, not only is there the introduction in the Consecration Prayer, which we still retain, which declares that our Lord Jesus Christ suffered death upon the Cross for our redemption and made there by His one oblation, once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. But in addition, immediately after the Lord's Prayer which concludes in the 1549 Book the Prayer of Consecration, we have the words, "Christ our Paschal Lamb is offered up for us, once for all, when He bare our sins on His Body upon the Cross, for He is the very Lamb of God that taketh away the sins of the world. Wherefore let us keep a joyful and holy feast with the Lord."

There could be little doubt that the early hearers of these words had their attention directed away from the significance of the immediate consecration to the great Sacrifice of Calvary, where once for all, our Lord offered Himself, without spot, to God the Father. The early Roman Catholic authorities so interpreted the language of the Book of Common Prayer. Thus Tunstal objected to the First Prayer Book saying, "The adoration is left out of the Book because there is nothing in the Sacrament, but bread and wine." At the same Parliamentary debate in 1548, objections were raised to the omission of the adoration, the elevation and the oblation of the Host. It is against the Roman doctrine of the Mass, and at no part of that particular document is there any evidence that any of the compilers favoured for a moment this particular doctrine.

It is well for us to bear this in mind, as occasionally the suggestion is made that the 1549 Book is not truly Protestant, and that the 1552 Book is Protestant and therefore to be rejected because it represents a later influence exercised by Continental Reformers rather than the wiser, more mature judgment of such men as Cranmer. It is necessary for us, if we are to retain a true historical perspective, to reject suggestions of this kind, in the light of history.

1549 Book Protestant.

The Prayer Book of 1549 had certain defects. One of them may be traced to a common error amongst scholars. They feel that a statement which can be interpreted correctly is, in itself, admissible, and they forget what the plain man is deeply sensible of, that a statement may be interpreted in two ways, and where there is any possible ambiguity, ancient custom and usage and early training will determine the interpretation. Cranmer and his colleagues recognised this fact when the First Prayer Book was assailed by Gardiner, and did not hesitate to remove from it certain ambiguities of expression which had given colour to the older views, which, as Cranmer very justly says, "Are not indeed the old, but the new views that were introduced into the Church in a period of decline long after the days of the Apostles."

Christ's Presence in the Heart.

If we bear this in mind, it will enable us to re-interpret the language of the 1549 Book by reference to the Communion Service of the 1662 Book, which is identical in all main features with that of 1552. The latter Revision was not an alteration of doctrine, but an interpretation of fact that had been misconstrued by those who were anxious to maintain the older views concerning the Sacrament of our Lord. Therefore, we have to thank God that from 1549, with the sad exception of the Marian relapse, the Church of England was grounded upon a sound Catholic doctrine of the presence of our Lord to the hearts of the faithful receivers, of blessing and grace communicated in sign and seal, but made true in the experience of the individual by the inward power of God the Holy Spirit. To hold such a view, is to retain the treasure that has been discovered for us afresh at the period of the Reformation, and to advance the people of this country in the knowledge of God, and in the fear of His Holy Name.

SCRIPTURE OUR STANDARD.

(By the Rev. L. L. Nash.)

Dr. Wand, Bishop of London, has said in a recent course of lectures: "If we accept the Bible, we shall certainly want to read it. Quite apart from any question of duty or ecclesiastical obligation, we shall wish to know what God has said to His people. A man is known by his friends. To put ourselves regularly into the company of God, His prophets and evangelists, is bound in due course to affect our whole attitude towards life. We shall not only be influenced by the climate of opinion in which we spend so much of our time, but we shall also be encouraged by the precept and example of those whom we meet in the pages of the Bible to maintain the struggle on behalf of the best and noblest ideals."

That was the work of the Reformation for the English Church, and that is why we rightly honour the movement 400 years ago which gave us the open Bible. Because we have received



Reading the Bible set up in every English Church in 1538. Note the chain to prevent it being stolen!

so many privileges and advantages from that revival of true religious understanding, we honour the memory of those whose devotion and zeal made it all possible.

People ask, why go back to the 16th century? It certainly was not the beginning of the Church of England, for that commenced with Jesus Christ and His life and work in Palestine when Pontius Pilate was Roman governor in that land. And then the message of the Gospel was brought to the shores of distant Britain first of all by Roman

traders, some early legends say by Joseph of Arimathea, and then some five hundred years later by Augustine and his missionary band. It is dating from Augustine's time that the present occupant of the bishopric, Dr. Fisher, is called the 99th Archbishop of Canterbury. From that time by continuous succession of leadership, the Gospel has been preached with varying success among the people of England. Even the word Gospel itself is Anglo-Saxon. During the past 150 years there has been a remarkable expansion of the Anglican Communion from the land of Britain across the seas to many parts of the world. In all this fascinating story of progress, the churchmen of Tudor England have a most important place because it was they who freed the Gospel from papal interference and allowed the religion of Jesus Christ, pure and undefiled, to have free scope in the land of our fathers.

For the purity of the Gospel message had not been always maintained. The mediaeval period witnessed developments in the faith and practice of the Church which departed far from the mind of Christ. The doctrine of the Lord's Supper was developed along materialistic lines. The elements of the Holy Communion were taken after consecration to be the actual Body and Blood of the Lord. If that be so, then quite properly the Bread and Wine had to be worshipped. So debased became the superstition that some who came to Holy Communion, instead of eating the bread in thankful remembrance of Christ's death, would secretly save a bit of it in order to wrap it up in a part of their clothes in the hope that disease and accident would thereby be warded off.

The practice of the Church, also, went sadly astray from the teachings of Christ. The compulsory celibacy of those who entered the ministry, both male and female, caused a most lamentable declension from the true ideals of virtue. Although the monasteries had a limited charitable value in the community, the monks on the whole grossly mismanaged their estates, as Professor Trevelyan claims, and the vast resources of the Church could be much better used for the welfare of the country through private enterprise. Relic-worship, image-worship, pardon-mongering, and the grosser forms of popular superstition and pious fraud, so scathingly attacked by Colet and Erasmus, were soon demonstrated for what they really were when the miracle-working images were taken down and their crude machinery exhibited to the credulous people.

No wonder then, the Reformation of religion was hailed with such delight by the progressive and learned, soon followed by the simple and unlearned.

The Reformation was a discovery of the main values and emphasis of the New Testament. When men realised that the papal claims and doctrines had no foundation whatever in the original documents of their religion, then there was a great sigh of relief; for tyranny and bondage had given way to freedom. Yet it had to be fought for, and martyrs had to shed their blood for their principles. One of them, Thomas Cranmer, Archbishop of Canterbury, wrote: "The wicked Church of Rome, not only in speech, but in all other practices, hath long gone about to oppress, confound and divide the true and lively faith of Christ, showing herself not to be the true mother, but a most cruel step-mother, dividing, confounding and counterfeiting all things at her pleasure, not contrary to nature only, but chiefly against the plain words of Scripture."

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THE CHURCH IN CANADA.

CHANGE OF NAME PROPOSED.

At the recent meeting of General Synod of the Church of England in Canada, a proposal was carried in the House of Clergy and laity, that the name of the Church should be changed from "the Church of England in Canada" to "the Anglican Church in Canada." The House of Bishops, however, preferred that the matter should be referred to a joint committee of the two houses to report to the next meeting of General Synod in three years time.

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CALVIN'S PLACE IN THE REFORMATION.

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

Lecturing at Newcastle in 1867, J. A. Froude, the historian, said: "Two generations ago, the leading Reformers were looked upon as little less than saints; now a party has risen up who intend, as they frankly tell us, to un-Protestantise the Church of England, who detest Protestantism as a kind of infidelity, who desire simply to reverse everything which the Reformers did."

This exactly states the situation as it is to-day both in our own Church and beyond it. No Reformer is so calumniated, and by advocates such as Froude mentions, as John Calvin (1509-1564). Seen in correct perspective, Calvin ranks with Martin Luther as pre-eminent among the great leaders of the modern Christian Church and he stands alone as the greatest Frenchman of all time. It would be foolish to suggest that he was faultless. Like the saints of God of every age, Calvin made mistakes and confessed to having many failings. These only serve to bring into full relief his many magnificent achievements. He was a frail vessel, but filled with the Holy Spirit and mightily used of God above most men who have lived on this earth.

MIGHTY INTELLECT.

Luther was the man of indomitable courage and iron will who first set the Reformation on its course. Calvin was the man of vast intellect, broad vision and deep spiritual insight who planned that course, fixed its bounds and limits and marked its shoals, so that all who have since passed along it thank God for him. His "Institutes of the Christian Religion," written when Calvin was but twenty-six years of age, is the most complete and scholarly system of Biblical theology of any age. The confessions of faith of most of the Reformed Churches, including our own, draw heavily upon it. His commentaries upon the whole Bible have no peer for spiritual depth and expository power. Yet another edition in English is becoming available in Australian bookshops now. Hooker, eminent among our own theologians, has testified of Calvin in these two respects: "Two things of principal moment there are which have deservedly procured him honour throughout the world; the one his exceeding pains in composing the Institutions of Christian Religion; the other his no less industrious travails for exposition of holy scripture according unto the same institutions."

CALVIN AND AUGUSTINE.

Richard Hooker (1553-1600) is a theologian sometimes quoted in support of a middle position in Anglican theology. He certainly had no middle view of Calvin as a prince among theologians. He does not hesitate to say that the early fathers, Chrysostom, Jerome, Ambrose and Augustine were "as great men as Calvin."

Calvin's theology was largely a re-discovery and the perfecting into a system of St. Augustine, the greatest theologian in the earliest ages of the Church. This is a most important fact which Evangelicals should keep uppermost in their minds. Our theology, our scriptural faith, is the Catholic Faith. It is the faith of the Bible, the Apostles and the ancient fathers in the earliest and purest ages of the Church. Calvin simply tore away the husks of medievalism and gave the real

Catholic faith expression again. Roman Catholicism and Anglo-Catholicism are essentially medieval. They prefer the husks to the kernel in such a marked fashion that they cannot recognise St. Augustine's theology in Calvin. Gibbon, in his "Decline and Fall of the Roman Empire" notes: "The Church of Rome has canonised Augustine and reprobated Calvin. Yet the real difference between them is invisible even to a theological microscope. . . ." His testimony in this instance is not without weight.

CALVINISM IN THE EAST.

Dean A. P. Stanley in his lectures on the Eastern Church brings to our notice the fact that the influence of John Calvin was for a brief space felt in the Eastern Church. Cyril Lucar became Greek Patriarch of Alexandria in 1602. He adopted Calvin's theological views in 1612 and in 1616 was in correspondence with Dr. George Abbot, Archbishop of Canterbury. Abbot was a strong Calvinist. In 1621 he became Patriarch of Constantinople and so head of the whole Orthodox Church. In 1628 he presented the famous "Alexandrine Manuscript" of the Scriptures to Charles I of England. His strong efforts to introduce Reformation principles into his church were brought to an untimely end by his assassination in 1638.

MODERN INFLUENCE.

The influence of Calvinism in the world to-day cannot be over-estimated. The Anglican Communion while large numerically, is by no means as large as those churches which owe their origin directly to Calvinism. The Dutch Reformed Church and the Presbyterian Church in the United States are both Calvinistic and each is many times larger in the U.S.A. than our Anglican Church. The French, Dutch, Swiss, Belgian, and Scottish Churches of Europe are Calvinistic in origin and comprise many millions of members.

Our own Thirty Nine Articles of Religion are strongly Calvinistic in tone, due of course, to the fact that our own Reformers, particularly in Elizabethan times were most strongly influenced by Calvin. Until 1603, the youth of England were commonly instructed from Calvin's Catechism. As late as 1608 Bishop Sanderson tells us, Calvin's Institutes were recommended to students at Oxford as "the best and perfectest system of divinity and fittest to be laid as a groundwork in the study of that profession."

John Calvin's place in the Great Reformation as Bible teacher and preacher, intellectual and administrative genius, and as founder of great Christian Communions can never be challenged. The modern revival of Calvinism is indicative of the universality of his genius and of the power to satisfy man's deepest needs which is implicit in his theology. But it should be understood that much modern criticism of Calvin actually carries with it destructive criticism of the whole of our Reformed and Protestant position.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Rev. E. L. Panelli 10/-; Mr. H. G. Vercoe 10/-; Mr. F. L. Sly 9/-; Rev. C. R. Evans 2/6; Miss M. R. McCourt 13/-; Mrs. Noble 10/-; Mr. E. R. Lowe 10/-; Miss M. E. Stiles 10/-.

JUSTIFICATION BY FAITH.

The story is told that when Martin Luther was still a monk in Germany he made a journey to Rome in connection with business of his monastery. He was overawed by the prospect of the Sacred City and although scandalised by the dissolute lives of the clergy he met and by their irreverence to sacred things he nevertheless persevered in the devout observances which, he had been taught, would earn him merit in the sight of God.

There was at that time at Rome a marble staircase said to have been conveyed by an angel to that city from Jerusalem where it had formed part of Pilate's Palace. To climb these stairs on bended knee was regarded as an act of extraordinary merit in the sight of God. The young Luther, anxious to stand well in God's sight, began the ascent. Like others whom St. Paul describes he had a zeal for God, but not according to knowledge. He was ignorant of God's righteousness and going about to establish his own righteousness, he did not submit himself to the righteousness of God.

When he was half way up the stairs a verse from the Epistle to the Romans flashed into his mind, "The just shall live by faith." He had often read this verse. Indeed had often lectured on it, but the full weight of it had not been borne in onto his mind before. Now he realised the utter incongruity of its teaching with the action which he was at that moment, performing. Ashamed, he rose to his feet and walked down the stairs.

Justification by faith only was the foundation doctrine of the Reformation. Briefly the phrase means that when we stand before God's Judgment seat, we will be acquitted, and have an entrance given us into God's eternal bliss, not because we have done this or that good action but only because Our Lord Jesus Christ has died for us and because we have been united to Him through His grace.

Nothing which we could do could blot out our sins from the sight of the Eternal Judge. Nor could any action of ours be sufficiently meritorious to deserve the abundant reward of eternal life. What we could not do for ourselves, God and in His love offers as a free gift. Christ's life, death and resurrection blots out our sins and unlocks the Gate of Heaven. As Article xi at the back of the Prayer Book says, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ

by Faith, and not for our own works or deservings."

We as individuals share in the salvation which Christ has provided, by coming to Him in faith. In response to our faith in Him, He gives us His Holy Spirit. Through the indwelling of His Spirit, the believer is united to Christ in a spiritual and real way. Every human is united with Adam by a physical bond of descent, and so indubitably shares Adam's sinful nature. Similarly, every believer is united with Christ, the Second Adam, by a real bond of a common spirit and life, and so most certainly will share in the righteousness and Heavenly blessings, which are Christ's.

This is the gift of salvation which God in Christ has provided. To teach that in addition to Christ's merits we must add our own good works in order to win God's favour, is presumptuous, robs our Lord of His pre-eminence and overturns the Gospel of the New Testament. Christians, must, of course, live lives of righteousness, mercy and humility to glorify God. But their salvation rests on prior and more certain grounds, namely, on the perfect righteousness of Jesus Christ with whom they have been united by faith. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them."

The glorious truth of this verse, obscured through the ignorances and false teaching of mediaevalism, blazed forth again in the lives and deaths of the Reformers.

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CORRESPONDENCE.

TWENTY-ROOMED HOUSE AT GLEBE POINT.

(The Editor, "Australian Church Record.")

Dear Sir,

Recently a good deal of publicity was given by Sydney's Daily Press to the fact that the Church of England Home Mission Society had a twenty-roomed house at Glebe Point which was falling to rack and ruin and which "the Church" would not agree to allow the Ex Imperial Returned S.S. & A. Club to use in order to temporarily house migrant Ex Imperial Servicemen, their wives and families.

All this adverse publicity was given before the Council of the Society had opportunity to deal with the matter. Subsequently, negotiations were entered into with the organisation concerned and the Council agreed to let the property rent free for a period of two years (which was all that was asked) and the Ex Servicemen's Organisation was to use it in the manner in which they had requested.

On going into the matter the Ex Imperial Returned S.S. & A. Club has now stated that they do not wish to proceed with the project as it would prove too costly.

This property which includes the Charlton Home and the Avona Hostel has been owned by the Home Mission Society for only a little over two years, and when purchased, was in an exceedingly bad state of repair and had been in that condition for many years. Other buildings on the property have been rehabilitated to a large extent and work is still being done as funds are available.

In view of the adverse criticism of the Church through the Press, it was felt that the facts should be made known to Church people.

Yours faithfully,

R. G. FILLINGHAM,

General Secretary,

Home Mission Society.

NO VARIATION OF TRUSTS.

(The Editor, "Australian Church Record.")

Dear Sir,

Any of your readers who are thinking of leaving money by will or making an endowment gift to the Church or to any Christian activity at all related to the Church such as education, evangelism, the publication of Christian literature, the publication of an Evangelical or Protestant paper such as the "Church Record," the endowment of any parish, or the maintenance of a church hospital, would do well to entrust the administration of their gift or bequest to the Church of England Evangelical Trust (N.S.W.).

This is an incorporated body. The Trustees receive no payment or reward for their services, and are bound to sign every year a simple but clear declaration of faith. The Protestant and Evangelical principles of the Trust are fully safeguarded.

In my opinion one of the evils of the present day is the ease with which trusts can be varied. The Church of England Evangelical Trust avoids this. If money is given, or left by will, to the Church of England Evangelical Trust (N.S.W.), for a particular object, say the endowment of a parish, it cannot later on be diverted to some other

object, such as the building or repair of a church.

This could only be done if the object for which the money was given, or left, ceased to exist, or for some like reason. And then only after application had been made to the Court. The Court would in that case direct that the income be devoted to some object closely related to and consistent with the original object.

My hope is that when these facts become generally known large sums of money will be entrusted to the Church of England Evangelical Trust (N.S.W.) Inc.

For many years endowment gifts and bequests from Church of England people in Sydney to the general work of the Church have been with few exceptions very disappointing. This should be remedied. And the Trust I have named would administer gifts either large or small. One considerable property has already been entrusted to them. Full particulars of this Trust will gladly be posted to any enquirers.

I am, etc.,

DAVID J. KNOX.

Gordon, N.S.W.

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October 20.—Subject: F.M. the Rt. Hon. J. C. Smuts, O.M., C.H., F.R.S., K.C., ex-Prime Minister of S. Africa; speaker: The Rev. F. R. Arnott, M.A., Warden of St Paul's College, University of Sydney.

November 3.—Subject: John L. Lewis, Vice-President, American Federation of Labour. Speaker: The Rt. Rev. J. S. Moyes, M.A., D.D., Bishop of Armidale.

November 17.—Subject: Gen. MacArthur, D.S.C., D.S.M., S.S., Legion of Honour, etc., Commander of Occupation Forces in Japan. Speaker: The Rt. Hon. H. V. Ewart, M.A., LL.D., D.Litt., Deputy Prime Minister and Minister for External Affairs.

December 1.—Subject: The Rt. Hon. J. A. Lyons, late Prime Minister of Australia. Speaker: The Hon. Sir Bertram Stevens, Premier and Treasurer of N.S.W., 1932-1939.

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BISHOP RIDLEY

ENGLISH REFORMER, MARTYR.

(Rev. Bernard G. Judd.)

Three men occupy a unique place as the Chief Architects of the English Reformation — Thomas Cranmer, Hugh Latimer and Nicholas Ridley. Perhaps the saying that "Latimer leaneth to Cranmer, Cranmer leaneth to Ridley, and Ridley to the singularity of his own wit" truly indicates Ridley's place among the great triumvirate as, in some ways, the master spirit. He was born at the beginning of the 16th century and studied at the University of Cambridge, Paris and Louvain. In 1534 he took an active part in the discussions which centred round the question of the Papal Supremacy during Henry VIII's conflict with the Pope and this brought him into such prominence that it is not surprising he became one of Archbishop Cranmer's chaplains in 1537. Next year he became Rector of Herne in Kent and his preaching attracted crowded congregations, the people even coming from outlying districts to hear his exposition of the Gospel. He was a vigorous advocate of having the services of worship in a language which the people could understand but at this time he still held the Roman doctrine on the Mass.

It was during the year 1545 that he examined the doctrine of the Sacrament more closely than he had done before. There is no doubt that the testimony and suffering of those who witnessed against transubstantiation had made a deep impression on his mind. The effect of this close examination of the subject was to free him from the error under which he had laboured and he played an important part in leading Cranmer to discern those truths which had been concealed from their understanding.

On the accession of Edward VI Ridley was appointed one of the preachers at court and did all he could to further the Reformation Movement. He became Bishop of Rochester in 1547 and played a leading part in framing the First Prayer Book of 1549. In 1550 he was appointed Bishop of London and acted with great kindness and consideration towards Bishop Bonner who had been deprived of the See.

It was Ridley's custom to invite Bonner's mother and sister to join him at dinner and supper, and even when members of the Privy Council were present the place of honour was re-

served for "Mother Bonner" as he called her. This generosity was in marked contrast with the brutal severity which Bonner showed on his restoration to the See in Mary's reign.

Ridley's devotion to duty was exemplary. Foxe tells us that "he so travailed and occupied himself by preaching and teaching the true and wholesome doctrine of Christ that never good child was more singularly loved of his parents than he of his flock and diocese. Every Sunday and holiday he preached in some place or other, except he was otherwise letted by weighty affairs and business, to whose sermons the people resorted, swarming about him like bees."

It was due to his exertions that Christ's Hospital, St. Thomas' Hospital and the Bethlehem Hospital were founded.

Ridley does not appear to have taken a very active part in the events which marked the close of Edward VI's reign. He did preach publicly against Mary's adherence to the mediaeval faith and declared that it would be a calamity for England if she ascended the throne. This outspokenness was not forgotten by his enemies, and he was committed to the Tower shortly after Mary became Queen. Latimer and Cranmer were his companions during this period and these three venerable Fathers of the English Reformation were taken to Oxford in April, 1554, for the great disputation with the leading protagon-

ists of the Roman position. The three Reformers were declared to have been vanquished in the disputation and declared heretics.

However, it was not until September, 1555, that the laws against heresy were re-enacted and Ridley was condemned under these statutes.

On the 16th October, 1555, he was brought to execution along with Bishop Hugh Latimer. As they were fastened to the stake, Ridley prayed aloud: "O heavenly Father, I give Thee most hearty thanks that Thou hast called me to be a professor of Thee even unto death. I beseech Thee, Lord God, have mercy upon the realm of England, and deliver her from all her enemies." Latimer died quickly, but Ridley had to endure unspeakable agony before release came.

He had witnessed a good confession. He had valiantly contended for the Truth of the Scripture against the Darkness and Paganism of mediaevalism which had obscured the Gospel. With Latimer, he had lighted the candle of Truth, which shall never be put out.

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ALL ARE WELCOME

THE BURNING OF THE MARTYRS

BISHOP CHAVASSE'S SERMON AT OXFORD.

The Martyr's Memorial at Oxford was erected last century by public subscription to commemorate the burning of the Archbishop Cranmer and Bishops Ridley and Latimer. Recently an appeal has been made to repair the Memorial. The Bishop of Rochester, the Rt. Rev. C. M. Chavasse, preached the sermon at the service at Oxford in connection with this appeal.

"What are the noblest words ever spoken by an Englishman?" asked Bishop Chavasse, and went on. "Without hesitation I would point you to the stone cross let into the roadway of Broad Street, in this City, as marking the spot where they were uttered nearly 400 years ago, on October 16, 1555.

Listen to them once again!
"Be of good comfort, Master Ridley and play the Man: We shall this day light such a candle, by God's Grace, in England, as I trust shall never be put out."

"Honest" Hugh Latimer, the speaker, formerly Bishop of Worcester, is rated by some as perhaps the greatest English preacher of the Gospel of all time. At the time of his burning, however, he was "a withered and crooked old man" of over 70 years, who had cried out to Ridley in prison: "Pray for me; pray for me, I say; for I am sometimes so fearful that I could creep into a mouse-hole." And yet, when he was stripped to be fastened to the stake, he stood up in his long shirt as straight as a dart, and "as comely a father as one might behold."

"Bishop Nicholas Ridley of London, to whom the words were addressed, was only 53; still in the prime of his powers; and reckoned by his contemporaries to be the leading Theologian of the Reformation Movement in this Country.

"Ridley's whole life," it has been said, "was a letter written, full of learning and religion, whereof his death was the seal." He himself, described that coming death as his "marriage," and slept his last night on earth "as quietly" as ever he did in his life. And though, on the morrow, with his vigour and vitality, his agonies were dreadful and prolonged, his terrible cries from out of the pile of blazing faggots were all prayers to God to sustain his courage and endurance.

"It is thought that the Archbishop witnessed the burning of his brother Bishops from the top of Bocardo prison, opposite St. Michael's Church; and he was kept alive for a time in the successful hope that his terror of such a horrible death would extract from the chief prophet of the Reformation a denunciation of its doctrine that would effectually occasion its decline and fall.

"But the truth for which Thomas Cranmer stood flamed up the brighter when proclaimed, not by a super man of unflinching courage, but by a hesitant and fearful scholar, who became a lion at the supreme moment of his fiery ordeal.

"The University Church of St. Mary's has witnessed no more memorable scene than when the venerable Archbishop, bathed in tears, instead of endorsing his recantation, confessed his frailty in signing it; vehemently renouncing what he had written "for fear of death," and declaring as one about to die that the reformed doctrine he had taught would "stand at the last day before the judgment seat of God."

"So it was that he died, gloriously in his funeral pyre, with his troubled heart at peace; thrusting the hand which had offended by signing the recantation into the hottest flame, that it might be punished first, and exclaiming, "Oh, thou unworthy right hand."

"As everyone knows, the three Oxford martyrs were burnt as heretics for refusing to accept the doctrine of Transubstantiation. But there is far more to it than that; even as is signified by our gathering to commemorate the restoration of their Memorial on this particular Whit-Monday. For it was on Whitsun Day, 1549, exactly 400 years ago that the First Prayer Book of the Church of England came into general use; and our English Prayer Book will always be associated with the name of Thomas Cranmer."

THEOLOGICAL JOTTINGS

THE ROMAN CIRCUS UP TO DATE

(By the Dean of Sydney.)

Professor Arnold Toynbee, who is not only a distinguished historian, but also a loyal and devoted member of the Church of England, has given particular attention to the rise and decline of the twenty civilisations of which we have historical knowledge. These civilisations have extended, literally, from "China to Peru." Professor Toynbee points out that there are certain symptoms in each case which regularly herald the beginning of the end; the onset of "the time of troubles." We know more about the Roman Empire than any other, and when we examine the situation in the Roman Empire prior to its dissolution, it is alarming to see that the same characteristic symptoms are now appearing in our own civilisation.

The Roman civilisation achieved many notable triumphs, especially in the fields of jurisprudence and of engineering. Wherever the Roman armies extended their sway, Roman Law and Roman administration, Roman roads and Roman aqueducts, follow-

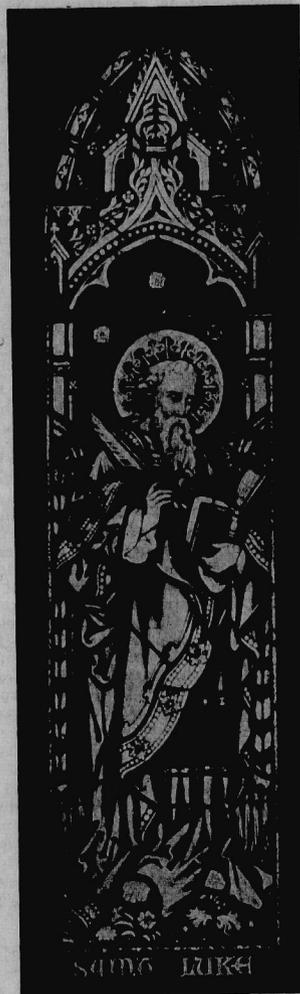
ed as a matter of course. The excavations at Pompeii give some indication of the extent of the Roman achievement. Evidences of plumbing and sanitation, running water and fountains, internal heating and baths, are found everywhere. In regard to technical triumphs, therefore, there is a remarkable parallel between the Roman civilisation and our own.

Nevertheless, the imposing Roman structure began to crack ominously with the growth of a landless proletariat, dependent, for its continuance, on the provision of "bread and circuses." The decline of the Empire was accompanied by the growth of a vast slave population. Some scholars estimate that immediately prior to the disintegration of the Empire, half the population consisted of slaves, dependent on the issue of free bread. But even the Romans found that it is not possible for man to live by bread alone; the vast slave population, lacking opportunities for creative activities, demanded increasingly the provision of barbarous entertainments, as a kind of emotional release from an inhuman existence. The arena, with its chariot races, provided an opportunity for competition, excitement and betting; and the circus, with its gladiatorial combats, an opportunity for the vicarious enjoyment of blood and danger and death. The arena and the circus, therefore, provided an outlet for the frustrated emotions of the proletariat. Becoming satiated with cruelty, they demanded more and more ingenious brutalities, brutalities that are unparalleled in the history of the world.

Our own situation is not dissimilar. We live in a machine age with unique technical achievements to its credit, which is dependent for its maintenance on a vast proletariat. This proletariat is becoming increasingly dehumanised; we refer euphemistically to those who work in factories as "hands." It is clear that they have ceased to count as persons; that they have become, from the point of view of our machine civilisation, cogs in a machine. This fact is made starkly clear from the wording of a notice which recently appeared in an American factory: "Don't waste the time of the machine!" In this we see an illustration of our contemporary paradoxical situation: man, instead of being master of the machine, has become its servant; he has become not only depersonalised, but dehumanised.

Like the Roman proletariat, our industrialised populace will only accept these conditions if "bread and circuses" are provided. Consequently we have more and more social amenities extending from the "cradle to the grave." Now, however, these amenities are extended even further; they begin before birth with pre-natal care, and continue until after death with labour funerals. These social amenities are, of course, in themselves good and desirable, but the significant thing is that

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they have only become conscious necessities with the advent of a technical civilisation.

Our factory hands, however, are not content with bread alone. Regimented, drilled, conditioned, dehumanised, lacking opportunities for creative activity, they demand emotional release through the provision of cinemas and mass sports.

Mass sports are a characteristically modern innovation. One of the chief ingredients is the element of mortal danger: in motor races and air races the spectacle is intensified by the possibility of immediate death, the cry of horror is not one of surprise, as Lewis Mumford has pointed out, but of fulfilled expectation. This fact has been tragically illustrated by the recent brutal battering of a well-known boxer, resulting in his subsequent death. A large proportion of our populace live on the enjoyment of blood-letting; then on the screen it is repeated in a thousand cinemas, until we become habituated to blood and exhibitionistic murder and spectacular suicide. Becoming stale by repetition we demand more and more desperate exhibitions of cruelty.

Secondly, our modern mass sports provide an outlet for a populace which is emotionally starved with a surfeit of mechanical things. As spectators around the oval we enjoy a kind of vicarious participation; our muscles contract and relax with the progress of the game; our breath comes quick and slow; our shouts add to the drama; in moments of excitement we pound our neighbour's back or embrace him. At the end of the game we proudly return home in a state of nervous exhaustion.

It is clear that those who participate in mass sports and who act in films have become proxies for us all; in our place they perform the feats or live the lives that we are not able to live. We ourselves become increasingly passive, automatically filling our role as cogs in a machine society. By a process of projection, or self-identification, we escape for an hour from meaninglessness, from personal insignificance; by projection we cease for a moment to be anonymous, an ant in an anthep.

The question is: of what personal relevance is this to us, individually? Is there deliverance for us in our mass society? Or are we doomed to be puppets, dependent on sporifics designed to lull us into a false contentment?

The Biblical word for our situation is recorded for us by the Prophet Isaiah: "I have called thee by name; thou art mine." God calls us out of meaninglessness, out of anonymity, into fellowship with Himself. Life has a meaning, a purpose, when we feel we belong somewhere or to someone. God calls us individually; "by name." A person's name is his most personal possession; it distinguishes him from everyone else; it marks him as a distinctive person; and God calls each one of us in this most personal way: He calls us "by name."

This stupendous fact inevitably transforms life. It lifts us out of the mass; it gives us a new point of vantage; it gives us an insight into God's purpose for the world. It enables us to become co-workers together with Him for the world's redemption.

God calls us by name into fellowship with Himself; our withdrawal, however, must only be with a view to an ultimate return. We are called into a life of sacrificial service.

Toynbee says that a declining society, suffering from internal decay and disintegration can experience a rebirth, "paligenesia," through the activity of a creative minority. The question is whether we, under the good

hand of God, are willing to be such a creative minority; whether we are willing to labour for the transformation of our machine society; for the reduction of its harsh asperities, and its progressive humanisation. The question then, finally, is whether we, who are "called by name" are going to bring the love of God, revealed in Jesus Christ, to the knowledge of all men.

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SYDNEY YOUTH NEWS

The Church of England Youth Department held a highly successful houseparty at "Chaldercot" Youth Centre over the Six Hour week-end. All told about 60 young people were in residence, and showed marked interest in Bible Studies led by Mr. Ray Wheeler, and the main addresses of the day taken by Mr. Don. Lawrence, Bob Hampton and Don Noble.

Heavy rain on the Monday prevented the group from going on a hike, but the day was happily spent on the property.

The Girls' Friendly Society over the holiday week-end held a Leaders' Camp at "Rathane" Leaders' Training Centre. Mrs. Kidner led the studies on the First Three Questions from the Tanganyika Catechism—"Who is God?"

"Who is Jesus Christ?"

"Who is the Holy Spirit?"

On Monday night opportunity was given for those interested to learn various hobbies—basket work, macrame, photography, toy-making and lino printing.

LEADERS' TRAINING HOUSEPARTY.

Directly following the Youth Department Six Hour week-end houseparty, the Leaders' Training Residential Course commenced at "Rathane," and continued to Monday, 10th October.

There were over 20 leaders and potential leaders in residence over this time, most of whom had to travel to the city each day for work. Some managed to have the full week off, and apart from the time spent in study made the week a holiday.

BIRTHDAY CELEBRATIONS.

The Second Birthday celebrations of the C.E.N.E.F. Memorial Centre for Youth are to be held on Thursday, 3rd November.

There will be a Youth Rally in the C.E.N.E.F. Auditorium.

A bright programme has been arranged, including choral items by St. Faith's, Narrabeen Junior Choir. Special films, depicting the European situation will be shown, and there will be selected vocal and instrumental items, followed by supper. A thanksgiving offering will be taken.

Make it a date—at 8.

C.M.S. - C.Y.F. YOUTH RALLY.

Assembly Hall Saturday, 22nd October, 7.30 p.m.

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Speaker—Dr. Max Warren.

Youth Leader—Missionary Statesman.
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LUNCH HOUR FILM SCREENINGS.

Owing to pressure of work and small attendances, the lunch-hour screening of films in the C.E.N.E.F. Auditorium will be temporarily suspended until the New Year.

C.M.S. LEAGUE OF YOUTH.

Do you know what makes a missionary? What opportunities there are for missionary service?

How big C.M.S. really is?

Dr. Max Warren, the C.M.S. General Secretary in London, an ex-Missionary and Youth Organiser, will answer your questions at an "Information Please" afternoon on Saturday, 22nd October, at 3 p.m., in St. Philip's Hall, Church Hill.

The chairman will be Rev. Graham Delbridge.

Following the "Information Please" session will be a basket tea at 5 p.m. and the Youth Rally at 7.30 p.m. in the Assembly Hall.

LATIMER'S PREACHING.

Bishop Hugh Latimer who was burned at Oxford in Queen Mary's reign, was one of the most famous preachers in England. An interesting sidelight on the Reformation is found in the Accounts of Richard Babbys and John Bucherde, Churchwardens of St. Margaret's, Westminster, for 1549-51 which contains this item: "To William Curlewe for mending of dyvers pews that were broken when Doctor Latimer did preach: 18d." St. Margaret's is the Church of the House of Commons. We can imagine the crowded church and people standing on the pews to catch a glimpse of the most famous preacher of the Reformation.

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THE BIBLEMAN'S CORNER.

(By the Rev. A. W. Stuart, B.A.,
Bible House, Sydney.)

THE SINGING CHOLS.

A Gospel portion of St. Mark has been printed by the American Bible Society for the "Singing" Chols of Mexico. "High in the mountains in the Southern corner of Mexico," writes Margaret T. Hills of the American Bible Society, "dwell nearly twenty thousand Indians who speak little or no Spanish. In mud covered huts, and scattered over the mountains, live the Chol Indians. How welcome to the ears of these men and women must be the message, "Come unto Me, all ye that labour and are heavy laden," for they spend their lives tending little patches of corn, cultivating them with pointed sticks, grinding the grain, and carrying the tiny harvest over rugged muddy trails to the markets in the valleys. Superstition, idolatry, and witchcraft have flourished among these people."

In the darkness the sun has commenced to shine, for the good news of the Gospel has been spreading. A Mexican, who had become a Christian through reading the Scriptures, commenced visitation among the Chols and as he conducted his campaign in the villages, small congregations of Christians grew up. In one town there were 300 Chol Christians who met regularly each week-end for Sunday services. One day a visiting Indian noticed, there were no images, and he learned that these Christians worshipped the living and true God revealed in Jesus Christ. He listened eagerly, he accepted the truth, and he returned to his people to tell the Good News. Other Christians went over to learn for themselves and they determined to have their own Church. This should be noted, that all this movement took place with no systematic help from missionaries. Occasionally a missionary from the Mexican Presbyterian Church would pay a special visit to baptise believers, but they had no Scriptures in their tongue.

LEARNING THE LANGUAGE.

In 1940, two young men went to live among the Chols. Miss Evelyn Woodward, persevering in spite of many difficulties, mastered the language, so that she could

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SPRINGWOOD.

On 29th October there will be a Garden Party at Christ Church Rectory to celebrate the Jubilee of the Laying of the Foundation Stone by Miss Snowdon Smith on 28th October, 1899. His Grace, the Archbishop will officially open the function at 2.30 p.m.

MR. P. W. GLEDHILL.

It will be remembered at the recent annual commemoration held in the historic Camperdown Cemetery that a presentation of a large weather barometer was made to Mr. Gledhill by the graveholders. The presentation was made by Mr. Aubrey Halloran, B.A., LL.B.

Since that date a further large sum of money came to hand and a function was held on Monday afternoon, 26th September, at the Oversea's League presided over by Mr. Halloran who spoke again of the great work carried on by Mr. Gledhill in his many avenues of work for church and State.

Other speakers who spoke were Mr. Alfred Stephen, of the Royal Australian Historical Society, Mr. Miller, Society of Australian Genealogists who mentioned how Mr. Gledhill had been honoured by both Commonwealth and State Governments by the naming of Gledhill Lookout at Barrenjoey Headland, and the upper and lower Gledhill Fall on McCarr's Creek at Pittwater. Mr. Price Conigrave also spoke.

Mr. Halloran then asked Mrs. Gledhill, who was present to obtain some article of furniture which would be suitably inscribed so the same could be an heirloom to be handed down in the family, also to obtain for herself a gold fountain pen.

Mr. Gledhill suitably responded and the serving of afternoon tea brought to a close the afternoon's function.

CANTERBURY CATHEDRAL RESTORATION.

A garden party is being arranged by The Royal Society of St. George (Sydney branch) for Saturday afternoon, the 5th November, 1949, for the purpose of raising funds to assist in the rebuilding of Canterbury Cathedral, damaged by enemy action during World War II. The party will be held at "Elaine," 550 New South Head Road, Double Bay, the beautiful home of Mr. and Mrs. Vincent Fairfax.

The proceeds obtained from the function will be applied to "The Canterbury Cathedral Restoration Fund" inaugurated in New South Wales a year ago, but which has remained dormant for some months. A target of £12,500 was set by the Convenors of the Fund mentioned, but, so far, only about £9,000 has been raised. It is the hope of The Royal Society of St. George to materially contribute to the balance required to complete the Fund through its

efforts at the Garden Party on the 5th November next.

His Excellency the Governor of New South Wales, Lieut.-General John Northcott, C.B., M.V.O., has kindly consented to attend and officially open the party at 3 p.m. on the day concerned.

There will be attractions for all. The admission charge will be—Adults 2/-. Children 6d.

ST. ANDREW'S, ROSEVILLE.

On Sunday, December 11, a Back to St. Andrew's Fellowship Tea and Service will be held. The Tea will be at 5 p.m., and the service at 7.15 p.m., and those taking part include Drs. Peter Grant and Neville Babbage, and Messrs. Newmarch and Graham Gelding, former members of St. Andrew's Young People's Fellowship.

A welcome is extended to all past and present members of the Fellowship, and those desiring a formal invitation are asked to communicate with the Hon. Secretary, Miss P. Harris, 49 Shirley Road, Roseville (JA 6883).

ST. THOMAS', ROZELLE.

Miss Dorothy Newmarch, N.S.W. Secretary of the Girls' Friendly Society, visited the parish recently and addressed the girls in the Junior Fellowship. She outlined the aims, methods and ideals of the G.F.S. and by means of film slides and a projector gave the twenty girls present an insight into the activities of the Society. It was decided at the conclusion of the evening to form the girls into a branch of the G.F.S. Miss Phyllis Hillman and Miss Merle Giles are the leaders.

The St. Thomas' Fellowship visited the Fellowship of Abbotsford-Russell Lea recently and spent a most enjoyable evening. Twenty members from Rozelle formed the visiting party and they are looking forward to a return visit shortly.

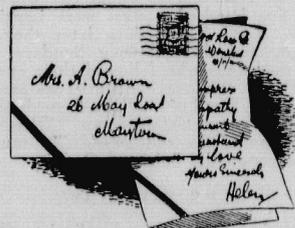
The Sunday School has affiliated with C.M.S. and has become a Y.P.U. Sunday School. The offertories on the first Sunday in each month are to be given to the C.M.S. The children in the day school classes have also decided to give regularly to C.M.S. at the weekly classes for religious instruction and their gifts will go to help maintain medical work at Mvumi, Tanganyika.

The special preacher on Reformation Sunday at the 11 a.m. service will be the Rev. R. C. M. Long, B.A., Th.L., Rector of Christ Church, Gladsville. The Rector (the Rev. R. S. R. Meyer) will preach at 7.15 p.m. when a number of Protestant organisations will parade.

C.E.N.E.F.

The Tenth Anniversary of the Church of England National Emergency Fund and Sydney Diocesan Churchwomen's Association, 1939-1949, will be held in the C.E.N.E.F. Auditorium, 201 Castlereagh St., on Thursday, 3rd November, and Friday, 4th November, 1949.

take part in meetings of the people. Hymns were prepared, and the meetings increased in attendance and power, for the Chols love to sing, so much so that the believers among them are called "the singers." Groups of "singers" were formed in remote villages. Meanwhile, living in a crude hut, constantly watched by curious eyes, this young woman helped the people in their sufferings and sorrows. She shared their joys also, and entered into their village life. As she mastered the language, she taught the people to read, and she commenced to translate the Gospel of St. Mark into their tongue. The little volume has come from the printer. The arrival of the Gospel of St. Mark, beautifully bound, called for a special service. Four hundred Chols took up every inch of standing room in the chapel. A Scripture reading was taken from the new translation, hymns were sung in the language, and after the sermon, the Gospel was dedicated to God for use among the people. Then one of the congregation stood up and thanked the young missionary for her great help in making the printed Scripture available. To-day there are more than 1000 Christians among these Chols and already many of them can read the Gospel portion. This is a most promising start, and there is the hope of many thousands of the Chols being won for Christ, and singing their way into the hearts of the neighbouring tribes. Such a story illustrates the fact that behind every printed translation there is the romance of the mastering of a strange speech by one of God's story-tellers, the missionary translators.



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Thursday, 3rd November, at 7.30 p.m.— Youth Rally. Guest Speaker, Rev. Ray Weir.

Friday, 4th November, at 11 a.m.—Annual Meeting and Presentation of Gifts. Chairman, His Grace the Archbishop. Guest Speaker, Pastor Martin Niemoller.

Friday, 4th November, at 2.30 p.m.— Rally of C.E.N.E.F. and S.D.C.A. Voluntary Workers—Past and Present. Pictures of C.E.N.E.F. activities, past and present, will be screened. Guest Speaker, Mrs. C. K. A. Bell, wife of the Lord Bishop of Chichester. Presentation of Gifts from the C.E.N.E.F. Restaurant Committee and others.

Gifts are invited from Parishes, C.E.N.E.F. and S.D.C.A. Groups and individuals, as a Tenth Birthday Gift.

ST. PHILIP'S, EASTWOOD.

The Rector, the Rev. B. R. Horsley, writes in his "Church News":—

"The parish continues to grow, as more and more people come to live in the new homes which are springing up in so many parts of the parish. Already there are three Sunday Schools, at Eastwood and Marsfield, of course, and also at Denistone. I wonder how many realise that the Denistone Sunday School is made possible by the generosity of Mr. and Mrs. Stan Watkins, who have opened their home in Sixth Avenue, for a Sunday School for the past five years. It is a great pity that a school hall has not been built at Denistone many years ago.

"Meanwhile, there is a strong movement for the establishment of a new centre in the vicinity of the Eastwood Golf Links Estate. Since the last issue of the "Church News," a well-attended and enthusiastic gathering of residents in this area has decided to buy land for a Sunday School and Church in North Road, as they find the distance to either of the other churches too great. I commend this project to your prayers, and to your practical sympathy. Those in the established parts of the parish should be willing to help as much as possible, remembering that we have place of worship because of the enterprise and self-denial of those who have gone before us. Let us do all that we can to help newcomers to our parish to build for themselves and their children a place of worship."

ARCHBISHOP AT NORFOLK ISLAND.

The Archbishop recently paid a brief visit to Norfolk Island to take Confirmation. He writes in the "Diocesan Magazine":—

"On 18th August, my wife and I, through the kindness of Qantas were able to visit Norfolk Island, returning the same day. It was particularly gracious of Qantas to arrange to delay the return of their aircraft to enable me to take Confirmation on the island, when, a fortnight before, a heavy cold had prevented my carrying out the arrangements which had been made for 4th August. We left Mascot in a Skymaster soon after 1 a.m., and, after a rather bumpy trip, came in sight of Norfolk Island just before 7 a.m. local time, or 8.30, Sydney time. The island presented a most attractive picture, with the beautiful straight Norfolk Island pines growing in large numbers in every part of the island. The airfield was constructed during the war, and it necessitated the cutting down of the greater part of the avenue of pines for which the island was famous. I was told that many of them, in any case, were old and needed to be removed.

"It was a great pleasure to be greeted by Canon Rook, looking very well and carrying his 86 years lightly. The Chaplain, the Rev.

J. Holmes, and his wife, after the Church Committee had welcomed us, took us and Canon Rook to the Rectory for breakfast. As the Rectory car had its steering pole held together by wire and the hand brake has been broken for some years, the local taxi was requisitioned. The driver took us a long way round so that we might see as much as possible of the lovely island, with its red-earth roads and undulating hills.

"The Patteson Memorial Chapel, the Hospital, which used to be the Bishop's residence, and the Rectory stand on three corners at the cross-roads which intersect the Church property in that part of the island. At 10.30 the Confirmation Service was held in the exquisite Patteson Memorial Chapel, with its glorious Burne-Jones windows and the beautiful inlaid mother-of-pearl at the ends of the pews and in other parts of the Chapel, placed there in attractive patterns by the boys of the College, in memory of their Bishop. Extra seats filled every corner of the Chapel, which was crowded to capacity. It was interesting to hear the names of the candidates presented for Confirmation, for they included so many names of well-known Pitcairn islanders. When the service was over, Jackson's "Te Deum" was sung, and then the whole congregation sang an anthem, which they evidently knew well and sang unaccompanied. The tune is called "An Old Pitcairn Melody," although some say it originated in America. However, for me, it will remain a never-to-be-forgotten memory, as I heard "Come ye blessed children of My Father," and the verses which followed, sung in exquisite harmony, until the lofty roof of the Chapel and the countryside around seemed to ring with the heavenly music.

"The Islanders maintained their traditional reputation for hospitality by entertaining us to lunch, at which the tables were heavily laden with all the dishes which had been prepared. A very large company sat down, presided over by His Excellency, the Administrator, Mr. Wilson, who welcomed us to the Island in a very kind speech. The moment for departure came all too soon. The plane was to have left soon after 3.15, and, in consequence, there was no time to visit Kingston. Actually, we did not get away until 4.30, and, after a perfect flight, reached Sydney just before 8 p.m. Norfolk Island is 930 miles from Sydney, and only recently the journey by the "Morinda" took a week."

TASMANIA.

The visit of Pastor and Mrs. Niemoller to Hobart on Wednesday, 5th October, was an occasion of great interest. Large gatherings were held in the City Hall. Mrs. Niemoller addressed a women's meeting in the afternoon. She said that God had been a revelation to her in the long and weary road. During that time her life was very weary, but little lamps of comfort were lit by her faith in God. The more Hitler persecuted the "Confessing Church" the more it grew. During the Pastor's 8 years in a concentration camp daily intercession services were held.

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At one period Mrs. Niemoller was travelling 400 miles twice a month to see her husband, but her health broke down under the strain and she had to move nearer the camp. Twice she had to bear the news of the death of their children to their father, a daughter from diphtheria, and the eldest son who was killed in the war.

Mrs. Niemoller appealed to the women present as her sisters in Christ, to send letters or parcels to the needy of Europe. Many have been saved from suicide, she said, by a kind word in a letter. Christ unites us, though of different nationalities, and commands us to love one another.

In the evening the hall was packed with thousands of people. The Governor and Lady Binney were present on the platform, the Lord Mayor, the Bishop of Tasmania, and the President of the Tasmanian Regional Committee of the World Council of Churches (the Rev. A. W. R. Milligan) who also presided.

The Pastor based his message on the words in 2 Timothy 2: 9 " . . . the Word of God is not bound." The Pastor said that Christians in Germany and Central Europe had been blessed with special experiences. These lessons must now be given to the world in the cause of Christian understanding. Hitler had tried to bring a whole nation, body and soul, under his control. He succeeded in coordinating everything, and he sought this in the Christian Church also, but he found he couldn't. He did not believe in, and he did not know, Jesus Christ, who was raised from the dead. He thought he could bind the Word of God, but it would not work. In 1935 five hundred pastors were imprisoned in one day. Three days later they were let out, and the following Sundays, there were thousands who followed their example. The Pastor told moving stories as examples of how the Word of God could not be bound even in a concentration camp. "Peace cannot be built," he concluded, "it must be created upon the Spirit of God."

G.F.S. EXHIBITION.

The first Girls' Friendly Society Exhibition for many years was held this year in Tasmania. In the north it took place on September 10th in St. John's Hall, Launceston, and for the Southern Branches on Sept. 30th and Oct. 1st in Holy Trinity Hall, Hobart. It proved to be a great "getting together" for all branches, and very successful from the point of view of exhibits. The needlework particularly was of a high standard and earned the praise of competent judges. There was keen competition between branches for the shield for the best singing, one-act play, and folk dancing. The coveted trophy was won by St. Margaret's, North Hobart, who also came first in the singing. St. Paul's, Launceston, succeeded in winning first place in the plays, and St. James', New Town, in the folk dancing. A pennant for the best collective work was carried off by the Holy Family Branch (Launceston), while certificates were issued for first, second and third places in all arts and crafts, cooking and flowers, etc.

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