

# THE AUSTRALIAN CHURCH RECORD

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

3, No. 20

OCTOBER 21, 1948

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

## OPINIONS AND COMMENTS.

In view of the great dearth of the determination of the Governments of the various States and the Commonwealth to set before them a target of so many thousands of houses each year for some time to come is truly a laudable determination. But, as we take our walks in the cars abroad, we cannot help wondering whether those State officials responsible for the building of houses are people who realise the ideal purpose of a house. It is not the aboriginal "cave" type of building that is desirable which provides no settled place for the setting up of a home, but a satisfactory dwelling place in which a family can settle in and cultivate a life made possible and practical by a separating distance between the house and the street. It is not a house that will provide a setting for a true family life, a family life that is scarcely possible in the extreme crowding together that is existing in the slum areas of our great cities and seems to threaten in the near future the denizens of the small government blocks and houses that are everywhere coming into existence. Government planning and construction. The ideal before us as a nation is the setting up of homes for our people. As a writer in an Adelaide paper says most truly and usefully:—



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servance and sanction. If the family be disintegrated and the home desecrated, there is nothing before us but either the intolerable anarchy of crazy individualism or the intolerable tyranny of totalitarian despotism."

It were well that those who are responsible for the housing of our citizens should have this true ideal of a home before them.

The home is the primary unit of society, created long before the individual, as such, and in which he has exercised any personal and private life. Its sacredness is not derived from legal ordinances, but from the laws and realities of our being. In every land and in every age the home has been the mightiest of stabilizing influences, for it is through the home that the social traditions and loyalties have always been preserved and transmitted. In the home, with its natural affections, daily life, with its requirements of mutual consideration and self-sacrifice and steadfast standards of morality, were laid the foundations of civilisation and citizenship. The home is the chief seminary of the social life. Christianity reveals appreciation of the home, in that it leads to the home the heart of religion and surrounds the events of family life with religious ob-

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The Findings of the Committee of the Conference on Church Discipline in Marriage demand a very careful consideration. Probably we shall find a certain want of unity in the Conference in the matter. Long ago the late Bishop King of Lincoln, a notorious Anglo-Catholic, is said to have made this comment on St. Matthew xix: "An exception to a general rule made by the same authority might surely be regarded as qualifying the enactment and not as cancelled by it. The direct statements and hesitations of the oldest and greatest of the ancient fathers would not have been possible if absolute indissolubility of marriage under all circumstances had been the accepted traditional teaching of the Church." We get this quotation from a thoughtful letter on the subject in the English "Record" in which the writer criticises the easy dictum of the above-mentioned report: "We cannot condone what our Lord condemns." He states: "Who wants to condone what our Lord condemns? The point is what did He condemn? Bishop Walsham How wrote: He condemned in St. Mark and St. Luke, the prevalent custom of His time of divorcing a woman for trivial causes and stated that such, whether man or woman, marrying another was guilty of nothing less than adultery."

The writer goes on to say: "The Church of England has from Cranmer's time held the same view—the innocent party free to marry again without incurring censure of the Church and cannot be refused admission to Holy Communion. . . . By the Matrimonial Causes Act of 1937, no minister can be compelled to marry either the innocent or guilty party. That is a matter left to

his discretion and his bishop cannot forbid him or prevent him from marrying or not marrying them."

Evidently there are occasions when even bishops must not go beyond "godly monitions."

We welcome heartily the Conference's pronouncement upon the treatment of coloured Christians by their white or whiter brethren. Here it is:—

**The Coloured Problem.** Racial discrimination is denounced as follows: "The Conference is convinced that discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion. We urge that in every land men of every race should be encouraged to develop in accordance with their abilities; and that this involves fairness of opportunity in trades and professions, in facilities for travelling, and in the provision of housing, in education at all stages, and in schemes of social welfare. Every churchman should be assured of a cordial welcome in any church of our Communion, and no one should be ineligible for any position in the Church by reason of his race or colour."

We shall be interested to learn of the reaction of the South African Church, through its bishops, to their statement. They have temporised long enough. We hope to see their policy concerning coloured bishops completely changed.

#### THE BUSH CHURCH AID RALLY.

The Chapter House at St. Andrew's Cathedral, Sydney, was crowded for the Annual Rally of the Bush Church Aid Society on October 1st.

The Chairman, Mr. R. C. Atkinson spoke of his early days in the far country areas and made particular reference to the work of the B.C.A. School Hostel at Wilcannia.

The Organising Missioner, the Rev. T. Jones, reviewed the growth of the Society from its early beginnings under the guidance of the late Bishop Kirkby. He stated that in many ways the need of the inland areas is greater now than ever before, and appealed for men and women to respond to the challenge by taking the message of the Gospel to these difficult areas.

During a pleasant interlude a presentation was made to Mrs. C. E. Mann, the Matron of the B.C.A. Hostel at Wentworth Falls, Mr. Jones stated that twenty-two years ago, Mrs. Mann had offered to serve for six months and had stayed on ever since, spending seventeen years at Wilcannia and five years at "Cooerah." The presentation was made by the B.C.A. Council in appreciation of a long period of splendid service.

The Rev. T. Hayman, the B.C.A. Missioner at Streaky Bay, S.A., gave an account of his work in the mission which vividly revealed something of what the Church is doing for the men, women and children in the Far West of South Australia.

The meeting was notable for the number of young people in the audience, and for the offertory of £400.

It was a particular pleasure to see Archdeacon W. L. Langley, one of the original founders of the Society and former Chairman of the Council in the audience.

#### "THE AUSTRALIAN CHURCH RECORD."

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#### THE TRACTARIANS AND THE MARTYRS' MEMORIAL AT OXFORD.

There was one result of the publication of Hurrell Froude's "Remains" in 1838, which its editors never expected. It led to the erection of the Martyrs' Memorial at Oxford, in memory of Cranmer, Ridley and Latimer, who were burnt alive in that city. A prospectus of the proposed memorial, issued in 1838 by the Heads of Houses in Oxford, stated that it was intended to be "A public testimony of respect for the principles of the Reformation, and veneration for the personal character of the Martyred Bishops." When Pusey first heard of the scheme, he exclaimed that it "is nothing but a cut at us!" It certainly placed Pusey, Newman and Keble, and their friends in a very awkward and uncomfortable position. They dreaded the public odium which would inevitably fall upon them if they refused altogether to have anything to do with the Memorial; and yet they hated the whole scheme with all their hearts. Pusey informed Keble that he "had spoken strongly lately against the Memorial as perhaps falling within the scope of our Lord's words against 'building the sepulchres of those whom their fathers had slain,' and as unkind to the Church of Rome, in throwing a hindrance to her reforming herself and healing the schism." It makes one justly indignant to see tender consideration thus shown towards the criminal and none at all for her innocent victims. If Rome had ever repented of her crimes in burning the Marian Martyrs, it might have been "unkind" to remind her of her former misdeeds; but she never has repented, or ever expressed a single word of regret for burning alive in Mary's reign, five Bishops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred husbandmen, twenty-six wives, twenty widows, nine virgins, two boys, and two infants. The fact is that the Tractarians had no real respect for the Reformers, and some of them doubted whether they were Martyrs at all. One who was at that time a prominent Tractarian (the Rev. Thomas Mozley), subsequently wrote: "I have to own that, in spite of the telling illustrations of Mrs. Trimmer's

History of England, I have never yet succeeded in getting up an atom of affection or respect for the three gentlemen canonised in the "Martyrs' Memorial" at Oxford. As Lord Blachford once observed to me: "Cranmer burnt well, and that is all the good I know about him." And Keble declared: "Anything which separates the present Church from the Reformers I should hail as a great good."

It is evident that men who wrote like this, had they lived in the Reformation period, never would have led a movement against Rome leading to secession from her communion.

Newman and his friends soon found that it was impossible to stop the proposed Memorial; and therefore they directed their energies to a vain attempt to spoil it. Pusey was not at all pleased when he heard that Dr. Sewell talked of placing on the Memorial an inscription bearing the expression "Martyrs for the Truth." Mr. Churton proposed that the Memorial should take the form of a new Church; but Pusey on this point said that "it must not be the Martyrs' Church, canonising them." He thought that the proposed new Church "must be called after some one already canonised, not by individuals." We thus see that Pusey had no objection to honouring in this way some one canonised by the Pope, which was an indirect way of acknowledging the Pope's power to canonise. On this point one of the biographers of Keble informs us that that gentleman, in one of his sermons, asserted of English Churchmen that "we are free to reverence all Saints of the Roman Communion."

The Bishop of Oxford paid a special visit to Pusey with a view to persuading him and his friends to help on the Memorial, and intimated that the Archbishop of Canterbury felt the same anxiety for their help. Pusey proposed to the Bishop "to change the Memorial from a commemoration of the Reformers into a thanksgiving for the blessings of the Reformation," and he pressed the Bishop to endeavour to get the Archbishop to recommend this alteration.

But it was all in vain; Tractarian efforts to spoil the Memorial by depriving it of its leading characteristic were happily defeated.

The beautiful monument to Cranmer, Ridley and Latimer, still to be seen near St. Mary Magdalene Church, Oxford, was unveiled in 1841. "It was," says Mr. G. V. Cox, in his Recollections of Oxford, "a noble proof (though a somewhat tardy one), that Oxford still cherished the memory of those great martyrs to the Reformation. The subscription was a large one (£5,000), and was raised with wonderful rapidity; out of it, besides the Martyrs' Memorial, was also built an additional aisle on the north side of Magdalen Parish Church, to be called "The Martyrs' Aisle." It had been found impracticable to get a site in Broad Street, the actual scene of the Martyrdom. On the north side of the Memorial is the inscription, which well merits a place in these pages. It is as follows:—

"To the Glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome; and rejoicing that to them it was given not only to believe on Christ, but also to suffer for His sake. This Monument was erected by public subscription in the year of our Lord God, 1841." —Walsh, The Romeward Movement in C. of E.

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QUALITY AND SERVICE

## The Reformation Concept of the Church

(By the Rev. T. H. L. Parker.)

When Martin Luther nailed his 95 Theses to the Church door in Wittenberg he was, in effect, giving expression to a certain conception of the Church which was in sharp distinction to the current ideas. The New Testament concept of the Church, never entirely displaced but long overlaid, was now rediscovered; and with the rediscovery of the concept of the Church went the rebirth of the Church itself. The sixteenth century saw a double Renaissance; the Renaissance of culture and humanism, the Renaissance of the Church of Jesus Christ.

It is significant that, although the various Churches of the Reformation cherished different doctrines of the Church, their concept of the Church was remarkably uniform. It is not possible to talk of a Reformation doctrine of the Church, but only of Calvin's, Luther's, the Anglican, etc. But it is possible to speak of the Reformation concept of the Church.

The Church was not conceived of as an institution, into whose hands had been given for a possession and for disposal supernatural life and truths from God. It was regarded as a body which lived from day to day upon the gift of God which was "new every morning." This viewpoint, which was present from the beginning (for one of the 95 theses declares the necessity of the continual and life-long exercise of repentance), underlay all Reformation thinking about the Church, and showed itself in several directions, of which we will single out two as being of special importance.

1. The power by which the Church lives is a gift, given from without the Church, and not a drawing upon the Church's own resources, even though those resources are God-given. This power is the Word of God—that is to say, God's giving of Himself as mercy, forgiveness and life in Jesus Christ. God is His redeeming power (i.e., the Word of God) is present in the Scriptures and, through them, in the preaching of the Church. So, then, the Church

lived by the Word of God. It was this Word, with its quickening power, which converted and edified. Therefore we reach one of the principal Reformation ideas about the Church—that there is the Church where the Word of God is proclaimed and the Sacraments of the Word are administered (vide Article xix). However imposing the organisation may be, if God does not "open his sacred mouth to speak to us" (as Calvin puts it) there is no Church. If, however, one deacon "preaches Jesus" to a man in the desert and baptizes him at his request, there is Christ present in the redeeming power, and there is the Church. The Church lives, not on its own resources, but by virtue of the Word of God.

2. If the Church is not "full" and "rich," but "hungers and thirsts after righteousness," it follows that it can never be satisfied with itself. The Church is not the Kingdom of God on earth; it is an imperfect society, living by faith and hope, looking for its redemption hereafter, and here praying for the forgiveness of sins. In other words, the Reformation insisted upon the right and duty of the Church to examine itself and to reform itself where it errs. The criterion of reformation is the Scriptures, so that the Church may be said not so much to reform itself as to be reformed by the Word of God. This right and duty of reformation is in practice one of the most powerful parts of the Reformation heritage. It means that the Reformed Churches can never, if they are loyal to their being, regard themselves as either as perfect or as self-sufficient, but always as dependent upon the grace of God.

One fact stands out clearly. It is that the determinative factor in the Reformation Concept of the Church is the Word of God. By this Word the Churches of the 16th century lived. What else has the 20th century Church to live by? If we live by anything else than this Word, are we the Church of Jesus Christ—or what?

## JOHN HUSS.

EARLY EVANGELICAL MARTYR

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

In his "Historical Sketch of Bohemia," Von Lutzow has set John Huss in correct perspective when he says, "He is undoubtedly the most prominent representative of the Czechoslavic race in the world's story."

Long before the Great Reformation of the 16th century Huss' teaching laid the foundations of a true scriptural faith, and he so broke the shackles of foreign oppressive rule of Bohemia in his own day that he is hailed to-day both as national and spiritual liberator.

Huss' span of life was but 42 years (c. 1373-1415) so that it will be seen that this servant of God was mightily used while he lived. He was born at Hussenetz in Southern Bohemia of lowly parentage. Noble patronage secured him a sound education as a training for the priesthood. He secured his master's degree at Prague University in 1396. In 1400 he was appointed Preacher in the University Chapel and confessor to Queen Sophia. He commanded immediate widespread attention by his earnest and uncompromising preaching especially levelled at the grave abuses which existed in the Church of his day. He became Dean of the Faculty of Philosophy in 1401 and was Rector of the University in 1402.

### Wycliffe's Influence.

Anne, a Princess of Bohemia, had married Richard II of England and there was constant intercourse between the two kingdoms. One of Huss' students, Jerome Faulfisch, who is remembered in history as the martyr Jerome of Prague, returned from studies at Oxford bearing some of the writings of John Wycliffe. After careful study, Huss found in these writings deep and neglected truths which forced him back to the Scriptures as the fount of the Christian faith. He had long been condemning the pride, luxury and licentiousness of the clergy; now he began to preach the evangelical doctrines of Wycliffe. Only the high favour he en-

joyed at the Court protected him from the wrath of the higher clergy. In 1403 he mortally offended the papacy by condemning the sale of papal indulgences in Bohemia which had been authorised by Boniface IX.

At the papal instigation, the Archbishop of Prague threatened with the stake all who should spread Wycliffe's teachings. He did not dare to threaten Huss by name because of the high favour and wide personal popularity which Huss enjoyed. In 1409 Huss led a national movement which resulted in freeing Prague University from the German domination and this raised him even higher in national esteem and led to a widespread acceptance of his evangelical teachings. But in December of that year a papal bull directed against Huss' teachings was promulgated in Bohemia and the Archbishop interdicted Huss from further preaching. The reformer continued to preach, appealing from the Pope to Christ in these words: "I, John Huss, offer this appeal to Jesus Christ, my Master and my just Judge, who knows, defends and judges the just cause." Martin Luther was to take a similar stand 100 years and more later at the famous Diet of Worms.

### Excommunicated.

Pope John XXIII, whom Gibbon justly brands "the most profligate of mankind," excommunicated Huss and placed the city of Prague under an interdict. But the thunders of Rome against Bohemia and its hero only roused still greater popular opposition to the papal claims and false doctrines. Huss spread his teachings widely in both Latin and the native dialect, striking boldly at those doctrines on which rested papal and priestly authority. Leaving Prague and travelling the country, his journey was in the nature of a triumphal procession. More than half the nation, including the King and Queen, many of the nobility and the clergy were his ardent supporters.

The Council of Constance was set down for 1415 in the hope of healing the papal schism for there were at that time no less than three "true popes." The reform of abuses within the church and the extirpation of heresy were also minor aims of this Council. It will always be remembered as being a most signal failure in every respect, succeeding only in wreaking dreadful vengeance on the Bohemian reformer.

### Before the Council.

The Emperor Sigismund sent Huss an Imperial safe conduct, guaranteeing

him complete safety in the journey to and from Constance. Despite much advice to the contrary, the intrepid man set out to plead his just cause at Constance and he arrived there on 3rd Dec., 1414. He was soon made a prisoner; the Emperor was absolved from keeping his promise of safe conduct to a heretic, and Huss' doom was sealed before a word was heard in his favour. He was not even allowed to speak in his own defence until 5th June, 1415, when he was brought in chains before the Council of Florence. He calmly declared himself ready to maintain his views from Scripture and the ancient fathers. He was given no alternative but unqualified submission or death. Ever a man of stainless life and character, of humble spirit and mild temper, his reply reveals the strength of his convictions and the staunchness of his faith.

"... How can I," he said, "a priest of the New Law, however unworthy, from fear of a punishment so brief and transitory, sin so heinously against the law of God, first by departure from truth, secondly by perjury, thirdly by grievous scandal to my brethren? It is better for me to die, than by avoiding momentary punishment to fall into the hands of God and perhaps into everlasting fire. I have appealed to Jesus Christ, the One All-powerful and All-just Judge; to Him I commit my cause who will judge every man, not according to false witnesses and erring Councils, but according to truth and man's desert."

He died at the stake on 6th July, 1415, and thus won the martyr's crown. Ere the flames consumed his mortal body he was heard reciting verses of the Psalms and praying to Christ his Saviour.

Dr. Workman in his "John Wycliffe" tells of a man who had seen in a Bohemian Psalter of 1572 a symbolical picture representing Wycliffe striking the spark, Huss kindling the coals, and Luther brandishing the lighted torch. This Spirit-filled triumvirate have shed the light of God's revealed truth upon the world's dark ways.

### A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Secretary, C.R. Office. Mrs. B. M. Pitts, 10/-; Rev. R. Ogden, 10/-; Mrs. Miller, 10/-; Rev. R. S. Walker, 10/-; Mr. C. Blumer, 10/-; Mrs. F. F. Evans, 9/-; Rev. R. A. Johnson, 10/-; Mr. J. E. Benson, 10/-.

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# The Authority of Scripture

(By the Rev. L. L. Nash)

All Christians are agreed that the Bible is the most important Book in the world, more important than the Koran of Mohammed or the Analects of Confucius, certainly more important than the works of Shakespeare or Tennyson, or the Das Kapital of Karl Marx. It is certainly not just one book, but the collected literature of a series of writers who lived over a long period of 2000 years, or so. These men did not consciously set themselves to write religious works in order to add to the series of their predecessors; many of them like Jeremiah had their sayings collected and recorded by some friend or admirer like Baruch. The writings were collected and preserved by men who were moved to do so by the Holy Ghost (2 Peter 1-21). All Christians are agreed that the Providence of God is behind Holy Scripture. There is no group of Christians of any affiliation which tries to dispense with the Holy Book.

But that is where agreement ends. It was when he was reading the Bible with empty and dissatisfied heart that Luther found in the message of the Epistle to the Romans the key to spiritual peace, and then began to realise how erroneous was the teaching of the Church of his day on that subject. By reading the Bible he was urged to correct the abuses in faith and morals which all right thinking men found so prevalent in the Church of their time. Another great thinker of the same period, Erasmus, not so physically dominant as Luther, just a few years previously had urged the publication of the Scriptures in the original languages, in the hope that the knowledge of the Bible would move his age to counteract the widespread folly and ignorance of monkey. These two particularly and many others in that century who became known as Reformers found that reading the Bible with open minds was a corrective of the ills of their age. Erasmus and his followers believed that the pen was mightier than the sword, and trusted in the power of education and true learning to bring the unedu-

cated and ignorant to a better frame of mind and to more holy living. They particularly depended upon satire. It was due to them that so many educational foundations were established in England which have continued through the centuries and enjoy a high reputation even to-day. They considered that the key to betterment was to be found, particularly in the Universities; they shrank from political action.

Others, however, were convinced that more drastic measures were needed than the slow process of education. Such were the parties of Luther in Germany, Knox in Scotland, and Calvin in France. They relied on political action to reform ecclesiastical abuses, because the Church for a thousand years had been very forward in the political field and many of the highest office-holders in the Church were more prominent as territorial landholders and political magnates than spiritual leaders. They argued that the abuses had to be met on their own ground.

To some observers of a later age it has seemed that this reliance on political action has bedevilled the whole question of the true authority of the Bible; to others it would appear inevitable. Whatever we may think, however, we have to realise that we are inheritors of the past and that the future is before us and in our hands, in the good Providence of God. It brings the whole question of authority in religion to the forefront, and if we are to be loyal and intelligent sons of the Church of England we must be ready to be instructed concerning the position of our Church in this fundamental and regrettable religious controversy.

Christendom can be roughly divided into two camps when the authority of the Bible is in question. Roman Catholicism maintains one position, that the Scriptures, although important and fundamental are capable of so many differing and possibly contradictory meanings that an official and

authoritative interpretation is necessary in order to obviate error. The message of the Bible and the truth of the Christian religion is consequently set out by the authoritative teachers of the Church who themselves are chosen by their predecessors, and so on right back to the time of St. Peter. Just as a professional or teaching chair is established in a University, so the Pope is the successor of Peter as the supreme teacher of the Christian faith. Anyone who does not agree with his teaching has departed from the will of Christ. This attitude is nevertheless by no means confined to papalism. Mary Baker Eddy's key to the Scriptures and Smith's Book of Mormon hold to the same principle with varying details.

Protestants affirm that this papal hypothesis does not fit in with the facts when history is studied with an open mind. They also affirm that it cannot be true because papal tyranny has brought so much woe and misery. The claim of the Pope to universal obedience because he is the Bishop of Rome just cannot be seen in the very documents upon which these claims rest. This was a bitter pill for the papal claims, and so in the same century as the Reformation the Pope called a council of as much of the Church as would accept his spiritual jurisdiction. At this Council, known as that of Trent, it was laid down that the Pope by virtue of his office was the supreme teacher and governor in Christendom. As against this, Protestants again affirmed that according to the very documents themselves upon which the Papal claims rested, the Church of Rome had departed far from the primitive Church and the real plain teaching of Christ. In answer to his challenge, the Roman Church has taken refuge in a point of view which cannot be proved (because the burden of proof lies upon those who make the assertion) that, simply stated, texts like John 20:30 and Acts 1:3 show that a secret tradition was left by the Saviour to St. Peter and his successors. These papal claims and all others just fail to fit in with the witness of the only documents which are available for all. They are false claims, and as such are to be refused if we wish to remain true to the mind of Christ.

So the Christian of to-day is thrown back upon the documents themselves when he wishes to study the only authentic witness to the life and work of Jesus Christ and His intention for the future carrying on of His work. It is because all others fail, have failed, and are broken reeds that the Church of

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England acknowledges the Bible as the supreme authority in Christian faith and practice. To use the famous phrase of the great W. E. Gladstone, several times Prime Minister of Great Britain and a dominant political figure of the Victorian era, we stand upon "the impregnable rock of Holy Scripture" when the official formularies of our Church state: "It is not lawful for the Church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything, to be believed for necessity of salvation." (Article 20.)

Having therefore avoided the errors of Rome which obscure the personal knowledge of the Saviour by the glittering and showy facade of priestly domination, Anglican piety as fostered in the Church of England has been able to make living contact with Christ, Saviour and Lord, companion and guide, and the Bible loving and Bible reading habits of the English people have undoubtedly been determinant of English character and greatness.

Only if  
 We love the Word of Life,  
 The Word that tells of peace,  
 Of comfort in the strife,  
 And joys that never cease.  
 will the abundant blessing of God continue upon us and our nation.

A commentator in the "Christian News-letter" as recently as June 23rd, 1948, writes: "The open Bible, the greatest weapon of the Reformation, has lost much of its power among us. The Roman Church is now becoming the champion of the open Bible, precisely because it no longer need fear the Bible in our hands. To be sure, we still honour the Scriptures, but our ignorance of them is profound and we are somewhat uncertain as to how much of them we can or should take seriously. There is a vast difference between the deference shown to the Bible as the greatest monument of our heritage and the daily use of it in humble, searching expectancy for Light and Life." If this is indeed true, then the ministry of the Church is called to great endeavour in the cause of truth, and for the Love of Christ.

HEADMISTRESS for Stratherne Presbyterian Girls' School, Melbourne. Applications to the Secretary of School Council, 304 Glenferrie Road, Hawthorn, Melbourne E.2.

## PERSONAL.

The Rev. D. G. L. Livingstone, Th.Schol. who has been N.S.W. Secretary of the Bush Church Aid Society for the past two years, has now been appointed Assistant Organising Missioner of the Society.

The Archbishop of Sydney is due to leave England for Sydney this week by air and is expected to arrive on Tuesday next. There will be a Thanksgiving Service in the Cathedral on Monday evening, November 1st, to be followed by a Welcome in the Chapter House.

The "Orion" which leaves England on October 14th will have quite a number of Australian Bishops as passengers, including we understand the Bishop of Gippsland and Bishop Hilliard. Also travelling on the boat will be Mrs. R. B. S. Hammond and Sister Plumb of Sydney, who have been visiting England.

We are sorry to note that the Rev. O. Cooper, of Kensington, and Rector elect of Bellevue Hill, Sydney, was taken ill suddenly and had to undergo an operation in hospital. We understand he is progressing favourably.

We are sorry to note the death of Mrs. F. W. Harvey, widow of Rev. F. W. Harvey one of the first three missioners of the Bush Church Aid Society who passed away recently.

Mr. J. E. Paynter, honorary worker in connection with the Home Mission Society Sydney, left for England with Mrs. Paynter by the "Esperance Bay" on the 6th October.

Miss Mary Blackwood, daughter of the Bishop of Gippsland, organiser for some years of Sunday-schools in the Diocese of Perth has been appointed Sunday-school Organiser in the Diocese of Melbourne.

The Rev. Dennis E. Taylor, Youth Secretary of the British Council of Churches in London has been appointed Director of the General Board of Religious Education in Australia.

The Rev. L. J. Bakewell, of Tanganyika, will be the speaker at a meeting arranged by the Church Missionary Society on October 28th in Holy Trinity Parish Hall, Adelaide.

The death has taken place of the Right Rev. G. K. Halford at the age of 83. He was consecrated Bishop of Rockhampton in February, 1909, and after some years resigned having felt he was called to other work. He resigned the Bishopric in 1920, and after a visit to England returned to Australia.

We desire to offer our congratulations to the Rev. L. Gabbott, formerly Rector of St. Stephen's, Willoughby, on the attainment of his 80th birthday. Mr. Gabbott, who is living in Marrickville, is Chaplain to the Home of Peace.

We regret to record the death of the Very Rev. H. R. Holmes, formerly Dean of Bathurst, who had been retired from that

position since 1942 and had lived in Sydney. Dean Holmes was ordained in 1903 and had served as a Missionary of the Church Missionary Society in India for a long period. Prior to his death he had been living at Avalon Beach, near Sydney. He was a brother-in-law of Archdeacon A. L. Wade, Archdeacon of Camden.

Bishop Hilliard, Bishop Coadjutor of Sydney, preached at Lanner, Cornwall, on Sunday, September the 26th, of which Church the Rev. Colin Craven-Sands formerly of Sydney, is the Vicar.

The Rev. A. A. Bennett was inducted last week to the Parish of St. Matthew's, Botany, by Archdeacon Denman, the Archdeacon of Redfern. There were a large number present in the Church and to the Welcome afterwards in the Parish Hall. The choir from West Wollongong, Mr. Bennett's former parish, came the long journey in order to be present at the Induction. They rendered an anthem in the service.

The marriage of the Rev. Basil Williams to Miss Star Brewer took place in the Chapel of Moore College on the 22nd September. Mr. Williams is the Secretary of the Children's Special Service Mission and Scripture Union of N.S.W. and Miss Brewer is a daughter of a former C.M.S. Missionary in Kenya, East Africa. The Rev. M. L. Loane officiated at the wedding. We express our best wishes to the Rev. Mr. and Mrs. Williams.

The Rev. R. F. C. Bradley, Rector of St. Peter's, Watsons Bay, recently underwent an operation in the Scottish Hospital, Paddington. His condition is much improved and he plans to return to parish duties at the end of November.

News from Iran reveals that the Rev. P. F. Taylor, of C.M.S., Kerman, has been laid aside by a serious illness which developed from an attack of diphtheria. He has been ordered to rest for three months.

We regret to notice the death of Mr. A. C. Handel, the well-known Church window artist and maker in Sydney. The late Mr. Handel was the youngest son of the late Mr. and Mrs. Handel, of Erskineville, both of whom gave to their Church a long and devoted service. Mr. Alfred Handel was for many years organiser of Holy Trinity Church, Erskineville. We beg to extend to his family our very sincere sympathy.

Canon T. C. Cullwick passed away at Dannevirke (N.Z.) recently at the age of 86. He was with the Melanesian Mission from 1886 to 1913, and was Archdeacon of the diocese from 1902 until he resigned and accepted appointment as vicar of Waipawa (N.Z.), and later served in other parishes. Deep sympathy is felt for the widow and family.

Miss J. Dee has been appointed by the Bush Church Aid to Penong Hospital, where she will help the nursing staff. Sister Howlett is now a member of the nursing staff of Wudinna.

Rev. F. W. Slade passed away at his residence in Alice Street, Malvern (Vic.) on October 2.

## TO AUSTRALIAN CHURCHMEN.

## The Worst Enemies of the Church.

The recurrence of our Reformation Commemoration may well suggest to all thoughtful churchpeople an examination of the condition of the conflict against the powers of evil to which the Church throughout its membership is committed.

Some weeks ago H.R.H. Princess Elizabeth uttered some noteworthy warnings concerning "the worst enemies of the Christian Church." Amongst these were apathy, misunderstanding and diffidence. It may be useful to take these in the reverse order.

Diffidence is not necessarily wrong. It depends upon the motive behind. Where it springs from a true humility it may be the mark of character, for the self-assertive man is too often moved by selfish consideration or a self pride that underrates the value of other people. But diffidence as the Princess pointed out, may be due to fear of ridicule or other fears that prevent Christians, old as well as young, from bearing that witness to Christ and their faith in Him which is His due. "To be ashamed of the Christian religion wronged both its Founder and His Church."

There should be no doubt as to whose side we are on in the great conflict against evil. "Railsitters" are a weakness to any cause, but greatly to be deplored where the cause of our Lord Jesus Christ is concerned.

Can it be denied that this kind of diffidence is "white-anting" the Christian Church: "Spectators," as Professor Streeter called them, who realise too late that they are part of the spectacle when defeat comes. There are too many of these "spectators," who, after a cowardly manner, are content to look on while others are mixed up in the fighting.

Too many of them slink under the shelter of a so-called Liberalism that is opposed to a direct antagonism towards the things that are wrong and need to be reformed. They do not like or desire to be called narrow, forgetful that the way of destruction was declared by the Master to be "broad." It were wiser and more loyal to the Christ to take example from the old dame in America who faced the Confederate Army with a broomstick in her hand, crying out, "I cannot fight

but at least I can show which side I am on." We must show our colours if we are going to be worthy of Him by Whose Name we are called.

The next difficult enemy we have to fight in ourselves, and in the Church is "Misunderstanding"; Misunderstanding of what the Church stands for." Now we are bidden to love God not only with our heart but "with our mind." Surely this does not mean that we should follow blindly any and every teacher that comes along seeking our allegiance. The mind's love for God demand that "we should test the spirits" and the rule by which we are to test them is "the Word of God that liveth and abideth." As our Article vi of "the xxxix Articles of Religion" puts it:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

The duty of every Christian man is to read, mark, learn and inwardly digest them that by patience and comfort of God's holy Word he may embrace and ever hold fast the blessed hope of eternal life which God has given us in Jesus Christ our Saviour.

We have to be able to give every man that asks us a reason for our hope and we can only do this as we study God's Word.

The appeal of our great Reformation fathers against all the false teaching and idolatrous practices of the Roman Church was to the Word of God.

The Holy Book lies open to our use by reason of the blood of those who sealed their witness to its truth at the stake or by the sword. Our Open Bible is one of the great blessings of the English Reformation even in this year of grace 1948 A.D. The Word of God is practically a closed book to our Roman brethren.

The Word of God is the charter of all true human freedom. The "Four Freedoms" are the fruit of it, "Think and Thank." Let us be thoughtful Christians who more and more because of their understanding of God's Truth come to understand something of our indebtedness, under God, to those

great Reformers that we may realise our inheritance and pass on undimmed the Torch of Truth to generations to come. Let us get into this fight of Light against Darkness, of Truth against the false, of good against the evil. We must fight against that other great enemy of our common life, that "Apathy" which pursues the "laissez de faire" policy which springs from the lazy desire "to live from day to day without facing the serious problems of our existence." Such apathy on the part of professing Christians has a striking likeness to the fiddling of a Nero while Rome was burning; an attitude of mind and of heart that cares little for the destruction of the souls of men even though they be the souls of those who should be dear unto them.

Apathetic Christians! What a misnomer in view of Golgotha and Gethsemane!

"Thou therefore endure hardness as a true soldier of Jesus Christ" for the Battle is not yours but God's.

## THE HISTORIC CONTINUITY OF THE CHURCH OF ENGLAND.

(By the Rev. R. C. M. Long.)

Either out of ignorance or malice it is sometimes said that the Church of England began in the reign of Henry VIII. Is that true?

This article is a simple statement of historic fact that reveals the unbroken record of Ecclesia Anglicana from the dawn of our national history till now. No other sect has a more glorious record. It is rich in the roll of her missionaries, martyrs, scholars, statesmen, and citizens, loyal to God, King, and Country, who have left us a noble heritage indeed.

## Foundations.

Leaving on one side interesting legends regarding the introduction of Christianity into Britain, such as those of Joseph of Arimathea, Paul, and even Christ Himself; it is clear that possibly by the end of the first century, certainly by the end of the second, Christianity was established there. We find a well-organised Church by that date for three Metropolitan British Bishops were present at the Synod of Arles in 314 A.D.; and later, at the Council of Nicea in 325 A.D., though unable to be present they gave their assent to its decisions. British Bishops were also present at

the Councils of Sardica (343 A.D.) and Ariminum (359 A.D.). This is important because it shows that all Western Christendom recognised the British Church as orthodox and duly organised.

But when the Roman occupation ended in 410 A.D., the influx of the heathen hordes, Angles, Saxons, and Jutes, drove the Christians to the West, where particularly in Wales, Cornwall and Lancashire, the Church survived.

## The Church Re-established.

Two vigorous missionary movements followed, designed to Christianise pagan England. One came from the North where since 563 A.D. a fine stream of Christian witness had proceeded from Columba's foundation at Iona. The good work spread to the new centre, Lindisfarne, through Northumbria southwards, meeting a similar movement emanating from Canterbury, where in 597 A.D. Augustine and his monks had set up the Banner of the Cross.

Unity of administration over all sections soon came. Certain differences in minor matters between them were cleared up at the Synod of Whitby in 664 A.D. and then with the strong will and untiring energy of Archbishop Theodore, the Church, at the Synod of Hertford in 673 A.D. was firmly settled within a Christianised England.

## The Normans.

Markedly the Norman Conquest affected the character of the English Church, bringing it more into line with the Church on the Continent by flooding England with foreign ecclesiastics who regarded the Pope as Head of the Church, and introducing some notable features of Church activity, as for instance in Church buildings and by the institution of the parochial system.

For some time past the power of the Papacy had been growing till it became generally accepted that the Bishop of Rome was none other than the Vicar of Christ on Earth, inheriting the old Roman pagan title of Supreme Pontiff, with universal power both temporal and spiritual. These claims were mainly based upon a 9th Century document known as the Book of Decretals, a forgery which was not recognised as such till seven centuries later. In that uncritical age its claims were accepted.

## The Dark Ages.

This naturally led to fluctuations in the relationship of the Church of

England to the Papacy, which is evidenced in many ways during these medieval centuries.

First, there raged a great controversy between Church and State as to which should dominate the other or to what extent the one should control the affairs of the other. Certain well-known names are associated with this struggle, such as Anselm and A'Becket who resisted interference by the State in ecclesiastical matters; but the loud note of all was sounded at Runnymede when in 1215 A.D. Magna Charta was signed, Stephen Langton, the Archbishop of Canterbury being a prime mover in procuring it. At the beginning of this famous document these words stand, "The Church of England shall be free and hold her rights and liberties inviolate."

During this period successive Popes sought to impress their claims and powers upon both Church and State with more or less success. When England had a strong king they were resisted, but under weak kings they were acknowledged, the Papal Legate actually receiving, in the case of the craven-hearted John, homage for the Kingdom.

This Romanising influence, however, was sternly denounced from time to time as witnessed by various enactments, such as those of Mortmain (1279), Provisors (1351), and Premunire (1353), which upheld the free and independent status of the Church of England.

## The Monks.

The Middle Ages saw the rise of various monastic orders such as the Cistercians and Benedictines, and after them came the Friars, Dominicans to preach and Franciscans to visit. They all began well, but the record of their later manner of life is melancholy reading, for corruption set in, superstition and even gross immorality marking their deterioration. Ignorance prevailed amongst the people so that they became a prey for the many evil practices of the indolent clergy and sleek mendicants, corrupt in doctrine (Transubstantiation had been promulgated in 1215) as, all too frequently in life.

## Dawn.

A growing restlessness with these conditions had been manifested in some quarters. Wycliff, the Morning Star of the Reformation, with great scholarship and superb courage sought to stem the tide of corruption. His

Lollards, or open-air preachers, and the translation of the Bible into English (1381) were two of his mighty achievements, and pointed the way to reform.

But the chief factor was the gradual enlightenment of the people following upon the invention of printing and the Revival of Learning bringing the Word of God into the hands of the common people. Steadily the progress of the Reformation developed as evil was recognised and the truth revealed.

The light burst on the Continent when Luther nailed his 95 theses to the door of the Castle Church at Wittenberg in 1517, and in England with such men as Thomas Bilney, (who brought Latimer to Christ) and the renowned scholar Erasmus, who, having been at one time a monk, wrote "Never was there a time when divines were greater fools or Popes and prelates more worldly." And again, "What Luther writes of the tyranny, the corruption, the covetousness of the Roman Court—would that it were not true." (Froude — Essay on Erasmus and Luther).

The course of the Reformation on the Continent differed in certain respects from that in England. Whereas in the former case it was violent and political, in England the Movement consisted more in the clearing away of the mists of superstition and abuses of priestcraft by a spiritual awakening and a new mode of life based on the teaching of the New Testament, thanks to the indefatigable work of those already mentioned and their successors such as Tyndale, Ridley, Latimer, Cranmer and Hooker.

## The Break with Rome.

In the earlier stages of the Reformation it was hoped that the Church throughout Christendom would be cleansed from within, but as time went on the attitude of the Papacy and the Temporal Power allied to it, that of the Emperor of the Holy Roman Empire, remained obdurate; and, hardening its face against the Reformers wherever they appeared, launched bitter persecutions and ultimately hurled its anathemas against them at the Council of Trent (1545-1563). Here it became evident that Rome was determined to maintain its position with greater tenacity than ever before.

The severing of the link with Rome by Henry VIII over the divorce question in 1533 is seen to be a circumstance more or less personal, but the facts of history show that the progres-

sive enlightenment of the people and the temper of the nation generally made some such action inevitable. Henry's break with Rome merely simplified the issue.

The Word of God printed distributed, and read, the preaching and living of the great reformers, revulsion at the tyrannical persecutions of Rome, and the regenerating influence of the Spirit of God in the hearts and lives of many were all contributory factors which led the Church of England and the nation at large to be brought out of the darkness of Medievalism.

The stages in the progress of reform are marked by such evidences as the setting up of Bibles in the churches in 1538, the reading of the Lessons in English in 1543, the compilation of the Book of Common Prayer in 1549 with its revision in 1552, the promulgation of the 39 Articles in 1571 and the Elizabethan settlement.

#### The Same Church but Cleansed.

Thus it will be seen that the Church of England holds unbroken continuity from the very first. The Reformation was a purging from many gross evils both in doctrine and practice, and resulted in a twofold reaffirmation, first of the independence of the Church of the Nation from the jurisdiction of the Bishop of Rome, and secondly that it possessed inherent rights to decree its own rites, ceremonies, and formularies, and manage its own affairs, while at the same time remaining an integral part of the Holy Catholic Church.

The success of the English Reformation caused Romanists who retained their belief in the supremacy of the Pope and the doctrines of Roman Catholicism to secede in 1570, but it was not till 1851 that Roman Catholic bishops were appointed in England.

Here is some proof, if such be needed, of the intention of the English Reformers to assert and preserve the unbroken continuity of the Church of England with the ancient Catholic Church—Tunstall, Bishop of Durham, writing to Pole (afterwards Cardinal) in 1536 said: "Ye suppose for a ground, the King's grace to be swerved from the unity of Christ's Church, and that he intended to separate the Church of England from the unity of the whole body of Christendom . . . wherein surely both you and all other so thinking of him, do err too far. For his full purpose and intent is to see the laws of Almighty God purely and sincerely preached and taught, and

Christ's faith without blot kept and observed in his realm; and not to separate himself or his realm anywise from the unity of Christ's Catholic Church, but inviolably at all times to keep and observe the same; and to reduce the Church of England out of all captivity of foreign powers, heretofore usurped therein, into the Christian estate, that all churches of all realms were in at the beginning . . . and to abolish, and clearly to put away such usurpations as heretofore the Bishops of Rome have by many undue means increased to their great advantage . . . ye should have perceived that the Church of Rome had never of old such a monarchy as of late it hath usurped" (From Bishop Burnet's History of the Reformation).

### Proper Psalms and Lessons

#### October 24. 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-xv 10; or 2 Pet. 1. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

#### October 31. 23rd Sunday after Trinity. Eve of All Saints' Day.

M.: Prov. i 20 or Hos. xi-xii 6; Luke xvi or 1 Cor. i 1-25. Psalms 110, 135.

E.: Prov. ii or iii 1-26 or Hosea xiv or Wisd. iii 1-9; John ix or 1 Cor. xiii or Heb. xi. 32-xii 2. Psalms 137, 138, 139.

#### November 7. 24th Sunday after Trinity.

M.: Prov. viii 1-21 or Amos iii; Luke xvii 1-19 or 1 Cor. i 26-ii end. Psalm 136.

E.: Prov. viii 1 and 22-end or ix or Amos v 1-24; John x or James iii. Psalms 140, 141, 142.

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### A PLEA FOR THE YOUNG.

With the threat of a world dominated by Communism daily growing more imminent, the need for zealous aggression on the part of the Christian Church in defence of its basic principles was never so pressing throughout its history. Any scheme for compromise in the shape of "Christian Communism" is merely furthering the work of that anti-Christian creed. That Communism is definitely anti-Christian there can be no doubt. In the "Communist Manifesto" of 1848, its charter, propounded by the founder, Karl Marx, and his chief follower, Engel, one clause states: "The charges against Communism from a religious or philosophical and generally from an ideological standpoint are not deserving of serious examination. The basis of Communism is materialism, pure and simple." Further, another clause of the same document expresses as one of the main objectives of the system the abolition of the family, and the transfer of the guardianship and training of all children to the State, the Communist State.

It is therefore clear that the focal point of the Churches must be directed to the children, the witnesses, the torchbearers of the future. As we know, there are here two main angles of approach, namely through either the parent or through the Sunday school, or its pale alternative, the day school.

The growing indifference, even paganism of modern society, is rendering the direct teaching and instruction of the parent in Christian faith and virtues ever more difficult. Admittedly both Church-attending and non-church-attending parents are for the most part sensible of their duty to practice at least exemplary conduct before their children. That, however, is not complete Christianity. Unitarians, agnostics and even atheists can, and do carry out such a practice.

To my mind our Church has, over the last few years ceased to lay the emphasis which it formerly did on Bible-reading in the home and on family prayers. We assuredly need a revival in this respect. The shorter working week in Australia has to a large extent removed one general objection to family devotion raised in the past. There is, or should be no lack of time for this fundamental source of strength if both or either parent cares enough for the soul of their children. This is far from advocating the old-time "daily chapter," long or short, picked out without any discrimination, and the old lengthy prayer. A few verses appropriate for each day to be found in such publications as "The Daily Light" coupled with the Lord's Prayer, one brief, earnest prayer and "the Grace of our Lord," etc., on the part of the parent or adult member of the family would, I am sure, have a permanent and profound influence not only on the children, but on society in general. Five or ten minutes each day, or at least on the non-working days thus spent will, as I know by experience, pay ever-lasting dividends to both parent and children.

The second kind of approach, through the Sunday School, presents at least as difficult a problem as the first. Where are the devoted young men and women, who were prepared to give up part of their week-end leisure to this work? Any rector of wide experience will tell you that this was one of the most acute facets of his work. Over the last few years, this fundamental branch

### THE NEW RECTOR OF WILLOUGHBY, N.S.W.

of parochial work has certainly not become easier. If it were merely a human question one would despair; but because it is an integral and vital part of the Faith, it must, and will be overcome, not by mere human means, but by the full armoury supplied by our basic charta, the Scriptures. Why not set apart a day, Sunday for preference, for corporate intercession concerning this matter in all our churches throughout the Dioceses, to be implemented by urgent appeals for prayer on the part of all parishioners, to be immediately followed by a personal drive by the rector and his assistants for Sunday-school teachers for self-sacrificing men and women to guide and train our children in spiritual matters. The newly confirmed are suggested as a fruitful source of supply. Their careful preparation for this sacred rite and the personal responsibility imposed upon them by their confirmation vows should well fit them for the work. However, it should not be forgotten that the youth of the church are not the sole repository for this field of activity. Nevertheless the difficulty is but a challenge to be met by the exercise of our faith and by all our other spiritual resources.

Finally, even if you are for a time, perforce driven to select some teachers not so suitable as you would choose under a wider range offering, I suggest one method of meeting the short-comings of your staff. Why not hold regular teachers' meetings in preparation for—if possible—not more than two lessons ahead? Of course there will be excuses for non-attendance at, and absentees from the meetings, however you arrange the times. There are, I know, standard texts and guidance notes in current circulation for teachers but nothing can equal in permanent spiritual value personal and individual contact between you and your staff, nothing can replace your own advice and assistance on the Sunday-school problems of each. This method will naturally mean a further encroachment on your already sorely limited time, but I submit that this function of yours is so basic to the survival of Christianity in the future, that it is infinitely more worthwhile to forego a less important parochial duty than to leave the spiritual destinies of our future citizens to impersonal routine methods rather than to approved, whole-hearted, dedicated Christian and church men and women.

Space limitations preclude any reference to the nation-wide child question of "Religious instruction in State Schools."—N.G.W.C.M.

#### CHILDREN'S BOOKS.

"A Child's Guide to the Bible," by Florence M. Barnes, 7/9.  
"Praise Him" — A child's first book of hymns. Selected by S. Jeffery, 9/6.  
"Bible Battles," by Lettuce Bell, 11/9.  
"Gospel Stories," or Tell me more about Jesus. Rev. G. R. Harding Wood, 5/6.  
"Bunyan's Wonderful Book" — The Pilgrim's Progress retold for boys and girls. By D. F. and L. J. Austin, 5/6.  
"Child's Story Bible", by C. F. Vos. 584 (Postage extra).

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### THE NEW RECTOR OF WILLOUGHBY, N.S.W.

After thirteen years of splendid service as Organising Secretary of the Home Mission Society of the Diocese of Sydney Canon Richard Bradley Robinson, L.Th. (Durham) has resigned that office in order to take up the position of rector of St. Stephen's, Willoughby, in the Diocese of Sydney. Needless to say clergy and laity generally who have always found at the centre of things ecclesiastical, a sincere and helpful friend, ever willing to give of his best to lighten burdens and straighten out their problems and difficulties, spiritual as well as temporal, will miss his kindly offices. The Canon has borne the burdens of the Church's practically central office with a constant recognition of stewardship and a fine sense of the one source of power for adequacy for his work for God and the Church. His activities in Christian work are manifold and truly Catholic. He is dominated by a passion for souls and is found supporting by his service many Christian organisations that have the extension of the Master's Kingdom as their object, C.M.S., the China Inland Mission, the Bush Church Aid Society, the Egypt General Mission, the various social activities of the H.M.S. and the Hammond Trust are just a specimen of his wide and practical sympathy. Our own press organ, the "Australian Church Record," has always been a special care, recognising as he does the immense importance for the promulgation of evangelical truth. He has in every way given himself unreservedly to the extension of Christ's Kingdom. There can be no doubt that he will be greatly missed when he leaves the Diocesan Church House for the Parish of Willoughby; but the prayer that he will find abundant joy in the exercise of this pastoral ministry will be very general and sincere. A glance at the Diocesan Year Book may well inspire our younger clergy to a self-forgetting heroism of service.

### MUNIFICENT GIFT TO MOORE COLLEGE.

On Friday, October 9, Bishop Pilcher, Administrator of the Diocese of Sydney, dedicated a set of Communion vessels given for use of Moore College Chapel by Mrs. Frank Cash (the wife of the Rector of Christ Church, North Sydney), in memory of her son, John Francis Cash, who was killed on active service with the Royal Australian Air Force. The gift consists of two chalices of pure gold, each 10½ inches high, decorated with a grape vine design in relief; two patens of pure gold, each 6½ inches in diameter; and a flagon and dish of pure silver. The design and craftsmanship of the vessels is of high quality.

Dr. and Mrs. Cash have already proved generous benefactors of the College. The stone chapel, now nearing completion, is their gift. This further gift of the golden vessels is a unique contribution towards the beauty of the College Services.

PUBLIC SERVANTS.—The adjourned annual meeting of the Public Service (N.S.W.) Anglican Fellowship will be held at C.M.S. Rooms, 93 Bathurst Street, Sydney, Thursday, 28th October. Hot meal 5.45 p.m. Meeting 7 p.m. Social 8 p.m.

### NEW ZEALAND C.M.S. SPRING SCHOOL.

HELD AT CHRISTCHURCH  
23rd - 27th AUGUST, 1948.

This School was organised by the Christchurch committee of the N.Z.C.M.S., under the chairmanship of the Rev. Harry Thompson. It was a special effort to mark the Third Jubilee of the C.M.S., and at the same time to give practical expression of our thanks to God by a forward and vigorous move in the extension of the Society's work.

It was a great privilege and pleasure to have as the principal speaker an Australian visitor, the Rev. Graham L. Delbridge, Youth Director of the Sydney Diocese. His inspiring personality and addresses will be long remembered by all who attended the School. The Rev. W. A. Orange, well known to all in Christchurch, gave, in his inimitable style, an enthralling series of Bible studies bearing on the mission work of the Church. At least fifty or sixty "living out" attended these sessions and those of prayer for the various mission fields. St. Margaret's College gave Kilburn House as accommodation for about forty visitors, mostly young men and women. Not a few of them felt they had a missionary vocation and were able to discuss personal problems and obtain first hand knowledge of some mission spheres from the missionaries present.

Miss Marian Langesen (C.E.Z.M.S.) of Sindh, Pakistan, Miss Grace Bargrove, Maori Missioner, the Rev. Canon A. H. Jackson of Masulipatam, S. India, and the Rev. Selby N. Spence, of Karachi, Sindh, all gave accounts of their work and assisted at different sessions each day.

The Christchurch Committee deserves praise for its enterprise and the consequent increased interest in, and impetus to mission work. All who attended went away inspired and encouraged by the Holy Spirit to face with renewed zeal and hope the tasks of the Kingdom in these days.

### THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

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#### LECTURE.

BLOOD PRESSURE—CAUSE AND RELIEF. Helen MacKenzie, School of Arts, 275 Pitt Street, City. Wednesday, November 11th, 2.30. Free.

## The Winds Blow in Africa — (I)

(From the Rev. Alfred Stanway (Victoria) C.M.S., Nairobi.)

This is an account of a Convention of African Christians at Kagaari; on the eastern slopes of Mount Kenya, in August, 1948. That may sound ordinary, but, actually, the gathering was an epitome of a widespread movement, which is unique in the history of Christian witness in this country, and challenges our consideration.

Africa is changing so rapidly to-day that no one would dare to predict the course of events in another ten or twenty years. Forces of tremendous strength and unknown destiny are sweeping through the country, released by, or born out of, the impact of civilisation, money economy, industry and white settlement on millions of primitive African people. One sees to-day simultaneously the growth of strong national feeling among many Africans — particularly the Kikuyu of Kenya — and an unprecedented expansion of industry and other developments, including the establishment of a big military base; a situation which has inevitably produced misunderstanding, friction and resentment. There is also, of course, the confused heritage of the war years. The political situation is, therefore, volcanic. Suspicion — often hatred — of the white man is almost universal, and there are rumblings of active opposition. Yet, along with the growth of nationalism, there still persist long standing tribal feuds among the Africans themselves while, within the tribes, the old laws and sanctions are crumbling. New winds, stormy and powerful, are sweeping across the hills and plains, and the old life is bending and breaking before them. And, out of the ruins, there are springing up religious cults, strange and fanatical; the spiritual counterpart of the political agitation with which they are often allied.

Such is Kenya to-day; and it is in this setting that the convention was held. It was brought about by another movement, a wind of spiritual revival, which has been stirring and rekindling the flame of the churches in East Africa during the past few years. To this, in Kenya, various factors have contributed, and different streams have come together, including long years of faithful Christian witness and teaching of the Scriptures in missions. All through the country small groups of people, whose lives had been changed through knowledge of a living Saviour, began to meet

for fellowship and witness, gradually becoming conscious of the wider unity they all have in Christ. And so there came to be more frequent contacts. Small parties travelled from one group to another; leaders wrote to one another; and the vision came to them of a gathering where they would all meet together. A committee of 14 met in September, 1947, and decided to hold a big convention the following year, appointing a local committee to make detailed arrangements.

Invitations were sent out: "To the Brethren in the Lord throughout Kenya," saying that "those who seek revival" and "long to be taught the words of life" would meet at Kagaari from August 25th to 29th. A site was chosen at a village church and school on the green hills facing Mount Kenya; the sanction of the District Commissioner was obtained, and also permission to use the Government Rest Camp nearby for European visitors to the convention, and directions were given to the different groups. They were all to bring food, or send money with which food could be bought in advance, bring cooking and eating utensils and blankets, and arrange their own transport. A local advance party spent four days before the beginning of the convention erecting temporary buildings—dormitories and latrines for men on one side, for women on the other, with

dining-rooms and kitchens in the centre, all grouped round the church, leaving a central court looking out onto the playing field for the meetings.

That was what we found when we arrived on the first afternoon. People were still pouring in by bus and lorry, on bicycle and on foot, and there was an air of great enthusiasm and happiness. Numbers were soon over the thousand — in all, nearly 2,000 adults attended, most of them being housed and fed for the whole time. It was a very representative company. Most, of course, were Kikuyu, but there were parties from the Kavirondo country near Lake Victoria, from Nakuru and elsewhere, and a number of Masai women. They came from at least four different missions and churches, and there was a large number of clergy, teachers and evangelists. There was a wide range of ages and occupations, the great majority being younger married men with their wives, many of whom had children with them; but, despite tribal traditions, all mixed happily together as one family. European attendance was small, only five for the whole time, but included members of different missions and a Christian settler, who spoke at one of the meetings.

The first impression given was of the enthusiasm and spontaneity of it all. Faces were radiant, greetings so natural as to include immediately all strangers, irrespective of tribe or colour, fellowship frequently breaking out irresistibly into song, testimony and prayer, sometimes with clapping or waving of hands and dancing in rhythmic accompaniment to the song. But, with it all, there was no disorderliness or confusion. I was, of course, a stranger, and various people came to greet me, some stopping on their way carrying firewood or banana leaves for bedding. They began by telling me their

## THE 1948 ANNUAL MEETING

OF THE

### CHURCH MISSIONARY SOCIETY (N.S.W. BRANCH)

will be held in the ASSEMBLY HALL, MARGARET STREET,  
SYDNEY,

on FRIDAY, 5th NOVEMBER, at 7.45 p.m.

The Most Reverend the Primate, President of C.M.S. of Australia and Tasmania, will give his first public address, after his return from Lambeth and Amsterdam, at the C.M.S. Annual Meeting.

The Rev. G. A. Pearson, B.A., from Tanganyika, will also speak.

names, and, very simply, relating how they had come to know Jesus as Saviour and found cleansing and victory through His blood and then, they wanted to know in the friendliest way, my name; was I saved, too? Did I know about cleansing and walking in the light? There was something very challenging and refreshingly real about all of this. For there was evidence of new life, life more abundant; there was in it the breath of the Spirit.

The daily programme was full. It began with prayers at 7 o'clock, breakfast at 8, a leaders' meeting at 9, Bible Reading at 10, morning meeting with three addresses from 11.30 to 1, then lunch, afternoon meeting from 2.30 to 4, evening prayers with one address from 7 to 8, and then the evening meal. The leaders' meeting arranged the order of chairman and speakers, and dealt with all the detail of organisation—such as how to make the meagre sugar ration spread over the porridge and tea, when some wanted one and some the other, and similar problems. The food was excellent, and was prepared by a squad of local volunteers, later joined by some of the visitors, so that half could attend the meetings while the other half cooked. The meetings were held in the open, and everyone in the great crowd was able to hear through a system of amplifiers, provided by a missionary friend, but set up and operated entirely by his African assistant. Each meeting was led by a chairman, who was careful to start punctually; hymns were timed by the beating of a drum, and speakers who went over their time were dealt with by their brethren afterwards.

The addresses were almost all given very quietly; though often with great force, and there was never any play on emotion. The speakers used their Bibles freely, and the Gospel message was given simply and definitely; the issues of life and death, of salvation and judgment, of the broken life and the self life were always clear. The Bible readings in the mornings were, on the invitation of the Committee, given by a European missionary, and two other Europeans spoke once. The rest of the addresses, some 6 or 8 each day, were all given by Africans, few of whom spoke more than once. They were mainly men, though two or three women spoke, too. And it was clear that, for every speaker, another 20 were there ready to give their message and witness, but glad to stand down for a brother. This humble deference to one another, and, with it, a sense of dependence on the Holy Spirit's guidance was noticeable all through. One felt the reality of it as one after another, most of them senior ministers and evangelists, told humbly and simply how, after years of ineffective service, they had been broken before the Cross of Christ and come into a new quality of witness and victory. Time and again, as such a testimony was given, or at the end of an address, the great crowd would break into the chorus, singing with shining faces, perfect rhythm and truly African syncopation:

Glory to Jesus, Lamb of God;  
The blood of Jesus cleanses,  
Glory to thee, O Lord.

And sometimes, like an echo from the background, one could hear the refrain taken up in the kitchen; and there was something very appealing about the cooks, missing the meeting, singing "Glory to the Lamb," as they stirred great pots of beans, and performed the other singularly uninteresting tasks required in African cooking.

### MEDITATION.

### THE APPEAL TO THE HEART

The Reformation is commonly spoken of as having two main aspects, namely, doctrinal and political but the Reformation of the 16th century was concerned with a message which is pre-eminently an appeal to the heart. There should be no divorcement of the heart from the mind though naturally there are times when the emphasis may be laid in either direction. While we have no desire whatever to stress any appeal wholly to the emotions we are equally conscious of the danger of a dead orthodoxy. An emotional religion has its grave dangers but a religion in which emotion plays no part is far removed from the Christianity of the New Testament. When the Ephesian church lost its "first love" for the Lord Jesus it took the first step which if not repented of would ultimately lead away from Him.

The loss of "first love" was their first step downwards and the fact that the Ephesian church was commended for its correctness of doctrine and its jealousy for the Truth was not to compensate for the loss.

The Reformation was a call to the church of its day to come back to the "Old paths". Debris had covered those paths. Semi-heathen doctrines and customs had grown over those paths. The paths were now to be cleared and the Gospel candle lighted again in a world where it had almost ceased to shine. The Reformation brought again the proclamation of the great and glorious truth of Salvation through faith in Christ. Here lay its appeal to the heart.

The Gospel is a message from the very heart of God to the heart of man.

### The Living Saviour.

The doctrine of Justification by Faith, magnifies the Love of Christ. Salvation by works, whether the works be religious duties performed or works of a purely moral nature, throws the emphasis upon man, what he does and what he may become by his own efforts. Justification by Faith — or from God's side, Justification by Grace — throws the full emphasis upon the Lord Jesus Christ, what He has already done for man and what He is able and willing to do now and in the days to come. It is of infinite comfort to those who have seen something of their own heart sinfulness to know that Christ is able and willing to save, not

because we deserve salvation, but because of a love which passeth knowledge.

Christ for us! to plead His precious blood shed for sin. Christ with us! to comfort, to guide, to bless. Christ in us! to enable, to cleanse, to strengthen. "What a thing 'tis to be a Christian!" It was Uncle Tom who said the words but eternity itself will be needed to reveal all that Christ can be to those who are His.

### The Written Word.

The Living Word and the written word are inseparable. The Bible stands eternally as the revelation of God to Man. Through it He reveals Himself. His power, His love, His grace. Through it He shows what He has done in the past and promises what He will do in the future. Above all, through the eternal Word, the Eternal Son is revealed and offered to man. Christ is "in all the Scriptures."

Through the ages the Word of God has been the inspiration, the assurance the comfort of countless souls of all colours, countries and climates. Men, young and old, rich and poor, have heard God speaking to their hearts through His Word. And they have echoed the testimony of Jeremiah, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."

Two disciples were walking on the road to Emmaus. Their hearts were sad. The One whom they had thought to be the Saviour was put to a shameful death. Then the very One of whom they were speaking came and walked with them and later revealed Himself to them. Looking back on the experience they said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

The Lord Jesus still walks with the sons of men. He still talks to them. He still opens up the Scriptures. Do we know something of the burning heart? That, I believe, is the inner message of the Reformation. Through the written Word love is nourished. —H.R.S.

### MISSION RALLY.

The Second Annual Rally of the Board of Diocesan Missions (Sydney) will be held in St. Philip's Parish Hall, York St., Sydney on Saturday, October 23. A children's meeting will be held in the afternoon at 3 p.m. At 7.15 pictures of the work of the Evangelist (the Rev. T. G. Rees) will be shown. The evening meeting will begin at 8 p.m. when Bishop Pilcher will be in the chair and the Rev. A. Begbie, Rector of Lithgow, will be the speaker.

**CORRESPONDENCE.**

**CENSUS RETURNS.**

(The Editor, "Australian Church Record.")  
Dear Sir,

I noted, in your "Notes and Comments" in the issue of the "Australian Church Record" of 23/9/48, that your influential paper had fallen precipitately from its high calling to the lower level of the Pharisee.

There is an initial error—and a grave one at that—in the article "Sidelights in the Census"—of generalising from too few particulars—quite unscientific!

I would require meticulous care in the collection of details concerning all the Anglican parishes in N.S.W., plus the same attention to the numbers of all the Methodists and Presbyterians resident therein, before any conclusive statistical deductions could be drawn.

Then, there is that elusive "human factor" to be considered. People do not always avoid, or frequent, a church for any logical reason at all.

In one of the largest towns in the Diocese of Bathurst, Methodism is exceedingly strong. Yet the Anglican teaching there has always been of the type known as "Low" Church. There may be — there probably are — isolated examples of such secession as you mention, but I do not feel that it is right mathematically or morally — to draw hasty conclusions therefrom because it suits your way of thought. To condemn others for thinking differently from ourselves is a sin that flourishes lustily in religious circles. The Pharisee was pastmaster of it.

Many of the finest of our country youth help to swell the number of attendants at

Divine Service in Sydney, but that is no credit to the metropolis. They are country born and bred. I might add that I am not an Anglo-Catholic.

As to Church balls, behaviour thereat is the result of the moral attitude of the participants—the entertainers as well as the entertained. I take it that it is the duty of both clergy and lay workers to strengthen the characters of those under their care that they can behave themselves in a seemly manner anywhere in secular life. Young people cannot, and will not, spend their days (and nights) in conventional seclusion.

The secular should be raised to the higher level of the Christian way of life — not avoided lest it harm the tender youth in the parishes.

All Christian virtues do not cohere to the Evangelical alone — fine man though he usually be. Let us meet every situation in the strength of Christ, and in co-operation with our fellow man.

Yours sincerely,

MURIEL POWELL.

St. John's Rectory,  
Mudgee, N.S.W.  
26/9/48.

[We frankly admit that we generalised in the note our correspondent criticises and so "trailed our coats"! But we can assure our readers that we spoke from knowledge and not hearsay or guesswork—pace our correspondent's charge of pharisaism(!) — Editors.]

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

**ESSENTIAL BOOKS.**

**Rogues' Paradise.**—H. W. Crittenden. A shocking record of A.L.P. wartime and contemporary quislingism, bribery, and corruption. The names in it are not fictitious. Just out. Cloth bound. Posted, 13/-.  
"Fifty Post-war Home Designs."—Spence and Orme, the former the winner of the world-wide "S.M. Herald" Planning Competition (Small Homes Section). The best yet produced. Posted, 13/6.

"Behind the Dictators." — L. A. Lehman, D.D., ex-priest. The inside story of how the Pope used his Axis partners to destroy the Protestant nations. Posted, 2/8½.

"Crux Ansata."—H. G. Wells' brief criminal history of the Vatican. Posted, 2/8½.

"History of the Popes." — Jos. McCabe, greatest living authority on the Papacy. A revelation of oppression, forgery, massacres, frauds, and depravity. Posted, 6/4.

"Workingman's Paradise." — Wm. Lane, founder of "New Australia" in Paraguay, in 1892. Historical novel of the fights of our early unionists for better conditions. Written in the manner of Dickens, it is fascinating and factual, with a strong love interest. 224 pp. Limp cover. Posted 3/8½.

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**THE WORLD OF BOOKS.**

**CHRISTIAN UNITY.**

Dr. Bell, the Bishop of Chichester, is the author of two timely books. The first, "Christian Unity, the Anglican position" (Hodder & Stoughton, 7/-. English) is a resume of the attitude of leading Anglican divines since the Reformation, towards other churches and towards efforts at reunion. The conclusion he reaches is that the exclusiveness and the stress on Episcopacy associated with the Oxford Movement "was really a novelty so far as general Anglican teaching was concerned." To substantiate this conclusion Dr. Bell has assembled many relevant passages. One of the most interesting is a quotation from Lancelot Andrews, the High Church Bishop of Winchester in Charles I reign, who claimed that Calvin was a real bishop though without the name (p. 29). And this, in spite of the fact that Calvin seems never to have been ordained, either by bishop or presbytery!

The second book is "Documents on Christian unity. Third Series" (O.U.P. 19/6). Dr. Bell has already edited two former books on this subject. This book covers the period 1930-48. It contains the important Resolution 42 of Lambeth, 1930, giving permission to Anglicans to receive the Holy Communion in certain circumstances from Free Church Ministers and the Resolutions of the Convocations of Canterbury and York which regulate the admission of the non-confirmed members of other Churches to Communion in those Provinces.

Australians will be interested in the documents dealing with the Australian Intercommunion Group, which are printed in full.—D.B.K.

**WORLD COUNCIL OF CHURCHES.**

The Bishop of Tasmania in his Diocesan Magazine writes:—

"By the action of its first Assembly, "The World Council of Churches" has now come into being. During two weeks representatives and alternates elected by their Churches met to pray together and take council on some of the great issues facing the whole Churches throughout the world. In addition there were present certain invited visitors and consultants as well as a large Youth Group. The total number present was about 1400. It was a great privilege to meet Church leaders and scholars about whom one had heard or read, such as John R. Mott (now over 80), the Archbishops of Upsala (Sweden) and Thyateira (Greek Orthodox), Bishop Berggrav (of Norway), Pastor Niemöller (of Germany), Professor Niebuhr (of America), to mention only a few. The Archbishop of Canterbury headed a strong delegation from Britain. The Anglican Communion was represented by bishops, clergy and laity from all over the world and acquitted itself well. However, one became conscious of the fact, perhaps as never before, that we are numerically a relatively small Church. We and the Eastern Orthodox Churches, and one or two smaller Churches that have retained the Apostolic succession, have much to learn as well as to give to the Universal Church. As you can imagine, there were many divergent views, theological as well as ecclesiastical, represented and expressed. There was, however, a very real sense of unity in Christ and this grew as the days went by. Never before have the divided Churches of

Christendom faced their divisions so honestly and realistically. Never before has such a representative Christian gathering taken place, this in spite of the refusal of the Church of Rome and the Russian Orthodox Church (Moscow) to take part.

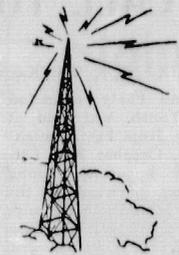
Running through the varied types of worship, liturgical and free, and through the different rites of the Holy Communion, there appeared the quite startling fact that there is far more agreement on essential doctrines than there is disagreement.

If national Councils, like the Tasmanian Council of Churches, are to be effective, the oecumenical, or world view, must be prayed and worked out in the local areas of the world. This will be evident from the programme at Amsterdam, the main theme of which was "Man's Disorder and God's Design." This was divided into four headings: each being dealt with by a committee that reported the Assembly. i. The Universal Church in God's Design; ii. God's Design and the Church's Witness; iii. The Church and the Disorder of Society; iv. The Church and the International Disorder. One of the best chairmen during the discussions at the Plenary Sessions was Dr. Fisher (the Archbishop). We were provided with earphones attached to a battery with a switch which enabled us to listen to speeches in English, French or German.

**S. MARK'S CENTENARY.**

In connection with the Centenary of St. Mark's, Darling Point, Canon Barder has produced a comprehensive history of the Parish. It contains 26 chapters occupying about 350 pages and freely illustrated with photographs. The book is beautifully printed and bound, with a very attractive cover. Chapters are devoted to the various clergy who have ministered there, the Bells, the Choir and Organists, Baptisms and Marriages in St. Mark's, Vergers, and many topics of particular and general interest.

There is a foreword by Bishop Hilliard. The book is priced at 16/- (cost price) with postage extra, and may be obtained from Canon Barder, St. Mark's Rectory, Darling Point.



**A.B.M. RADIO SESSIONS.**

**"THE CALL OF THE PACIFIC."**

**New South Wales.**

2CH, Sydney.—Sundays, November 14th and 28th, 1.45 to 2 p.m.  
2MO, Gunnedah.—Sundays, November 7th and 21st, 9 to 9.15 p.m.  
2TM, Tamworth.—Tuesdays, November 2nd, 16th and 30th, 9.35 to 9.50 p.m.

**Queensland.**

4KQ, Brisbane.—Every Saturday, 9 to 9.15 a.m.  
4AY, Home Mill.—Every Friday, 8.40 a.m.

**Western Australia.**

6PR, Perth.—Saturdays, November 6th and 20th, 8 to 8.15 p.m.

**Tasmania.**

7HT, Hobart.—Sundays, November 7th and 21st, 4 to 4.15 p.m.  
7EX, Launceston.—Sundays, November 7th and 21st, 2 to 2.15 p.m.

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CANON R. B. ROBINSON (General Secretary)  
SIR G. MASON ALLARD (Hon. Treasurer)

Please send your donations to the Hon. Treasurer, Home Mission Society, Diocesan Church House, George Street, Sydney.

## CALL TO YOUTH

### SIX-HOUR WEEK-END HOUSE PARTY.

The Six-Hour Week-end Party, arranged by the Chaplaincy for Youth, was held at "Rathane," Port Hacking, from Friday night October 1st, till Tuesday, October 5th. This houseparty was attended by forty young people representing many parishes in the Diocese. We were also pleased to have with us boys from the Arleston Hostel, Dr. Barnado's Homes, C.E.N.E.F. Hostel, and several country and interstate girls from the St. Andrew's Women's Hostel.

Friday evening was spent in settling in our new home, and at an informal welcome meeting at supper, the houseparents, Mrs. and Mrs. R. Lawlor, of the Bush Missionary Society, were introduced to the "Family."

A prayer meeting opened our activities on Saturday. After breakfast the first of a series of Bible studies under the theme of "New Life" was given by the study leader, Mr. Lawlor. The remainder of the morning, after the study period, was spent in swimming and playing, and in the afternoon, we visited the Campsie Fellowship Houseparty at "Chaldercot," there engaging in an exciting game of "puddox," followed by afternoon tea. An impromptu concert was held on Saturday night, and this was really good fun. The evening closed with a Bible study which was given by Mr. Bob Hampton.

On the Sunday morning we joined with the Campsie Fellowship in a service of Holy Communion in the Chapel. In the stillness of the early morning, we felt God's presence very real, as we drew nearer to Him in Communion. After a late breakfast, the rest of the morning was spent lazing in the sun on

the lawn, discussing our different problems, and studying the Word of God. We were able to return the hospitality of the young people from "Chaldercot," by entertaining them to afternoon tea. Sunday evening was spent in bright singing, and listening to an inspiring Gospel message.

Although Monday morning was showery, we were able to play a few games of "long ball," between showers. The weather, having cleared in the afternoon, we took advantage of the beautiful sunshine by hiking to War-rumbul. In the late afternoon we were honoured with a short visit from Rev. Graham Delbridge who was returning from a camp at Menangle.

The final study in the series was given by Mr. O. Abbott, the houseparty leader. At the conclusion of the final study several of the young people testified to the spiritual help they had received from the Bible studies during the week-end.

Sunrise on Tuesday morning saw us preparing to return to Sydney. Our minds turned to Friday night, when we were forty individuals, of extremely varied interests, vocations and abodes, and most of us unknown to each other. But during the week-end we had found fun and fellowship in all our activities and even in the simplest tasks. At the end of the houseparty, we were one happy "family," having experienced the Fellowship which we have in Jesus Christ. As we returned to Sydney we felt that, truly it had been good to be there.

We thank God for all the evident blessings bestowed on the Six-Hour Week-end House-

party, and especially for the witness of Mr. and Mrs. Lawlor as houseparents, and for Miss Dorothy Robinson in her excellent work of catering and cooking.

We do praise Him, that, as a result of this houseparty, several young people have found New Life in the acceptance of Jesus Christ as their personal Saviour, and that they are witnessing in their own lives.

### LEADERS' TRAINING COURSE.

The Christian Youth Leaders' Training Course for the Diocese of Sydney, conducted by the C.E. Youth Department, concluded with twenty-five of the members of the course attending a resident conference at "Rathane" Training Centre, Port Hacking.

Mr. Langshaw of St. Michael's Church, Flinders Street, gave an able discourse on "Why I am a member of the Church of England." He clearly pointed out his personal reasons for his membership with the Church of England and also helped the leaders present in showing the Scriptural character of the government and doctrine of their church. Addresses were also given on "The Christian's use of Money," "The Christian's use of Time," "The Christian's Use of Books."

Mr. Norman Blake, a Christian pharmacist, who has had long experience in Christian youth work, took the leaders for a course on their personal witness for Christ in the parish and wherever they work.

A study and discussion was given by the Rev. Graham Delbridge on the Christian's attitude to the mission field.

The houseparents, Mr. and Mrs. S. Chambers were responsible for the Bible studies and devotional sessions. These were greatly appreciated by those who were present.

### C. E. FELLOWSHIP.

The Church of England Fellowship, Diocese of Sydney, held their Annual Service in St. Andrew's Cathedral on the 15th Oct. The Very Rev. the Dean of Sydney was the preacher and the Director of the Board of Religious Education and the Chaplain for Youth assisted with the communion service.

### CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

The Fellowship combined with other Anglican Youth Organisations in the National Youth Association Mass Parade and Demonstration to present a series of tableaux depicting the work and influence of the Christian Church down the ages, and ending with a tableau showing the work of Christian Youth Organisations to-day.

The Fellowship presented two tableaux, one showing the Pope Gregory finding the slave children in the market place of Rome and saying "Not Angles but Angels," and the other showing the arrival of Augustine in England, being greeted by King Ethelbert and Queen Bertha, and finding that the Queen was already a Christian.

During the afternoon, a number of the organisations of the National Youth Association competed in a tunnel ball event. We are happy to report that the Fellowship gained first place in this event, with the Girls' Friendly Society second.

### C. E. BOYS' SOCIETY.

The C.E.B.S. held their annual Hobbies Exhibition in the C.E.N.E.F. Memorial Centre Auditorium on Friday afternoon and evening of the 15th October. Many exhibits were shown of work done by the boys in various branches, and the evening programme concluded with the showing of films. The whole evening was organised and run by Mr. Alan Vitnell of Eastwood.

### GIRLS' FRIENDLY SOCIETY.

The Girls' Friendly Society, Diocese of Sydney, held a camp reunion at National Park on Saturday, 16th October. Miss New-march, the N.S.W. Secretary, gave the address.

### C.M.S. YOUNG PEOPLE'S UNION.

Two thousand one hundred people thronged the Sydney Town Hall this year to attend the Fifty-fifth Annual Demonstration of the Young People's Union. Most of those present were, of course, members of the Y.P.U. branches and Sunday Schools, and it was good to see many parents and friends there, too.

Numbers of children travelled great distances to attend the Rally — some coming from Crookswell, Merewether, Katoomba, Kurrajong and Bulli.

Dr. Paul White was the Chairman, the Rev. G. R. Delbridge gave the address, the Rev. K. N. Shelley was the organist and the Rev. G. Rees conducted the choir comprised of girls and boys from the parishes of Boronia, Pennant Hills, Ryde, Thornleigh, Naremburn, East Willoughby, Windsor and St. Peter's, Neutral Bay.

Items were presented by members from fifteen branches and Sunday Schools, all of whom took their parts very well.

During the afternoon members and leaders presented a writing case to Archdeacon Begbie, who has been President of the Y.P.U. for forty-four years, in appreciation of all that he has done to help interest the young people in missionary work.

The Archdeacon presented the prizes to the winners of the Work and Written Competitions. For the second time in succession the Branch Competition was won by St. Peter's, Neutral Bay.

### YOUTH RALLY.

A Youth welcome by the young people of the Diocese is being arranged for the Archbishop and Mrs. Mowl in the CENE Auditorium on November 8th, at 8.00 p.m. It is expected that His Grace will talk and show films on his recent trip abroad.

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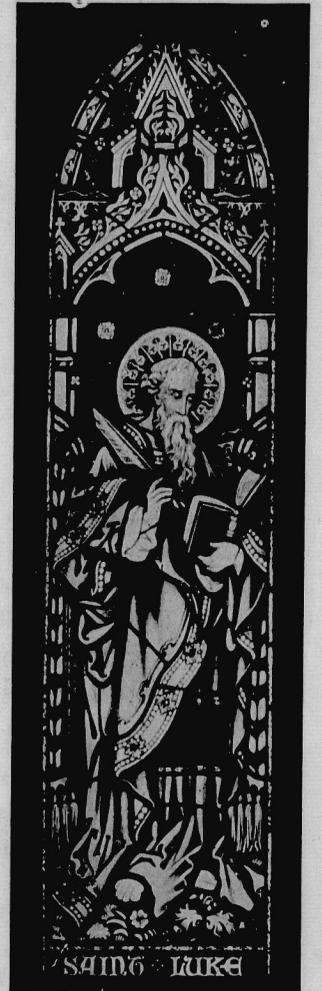
### GIRLS' FRIENDLY SOCIETY. School Girls' Houseparty.

During the school holidays a party of 30 girls spent a most enjoyable 10 days at Chaldercot, Port Hacking.

The programme included picnics, hikes, boating, swimming, a camp concert, and Bible study each morning. Mrs. Delbridge, who acted as housemother, gave devotional talks each evening on the Ideals of Daily Life as set out in the G.F.S. Guide Book.

About 40 parents visited the camp on Saturday, and many expressed appreciation for the happy time the girls were having, in such beautiful surroundings.

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at 11 a.m.

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Refreshments available from 11.30 a.m. till close of sale at 4.30 p.m.

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Mrs. B. C. MONTGOMERY, Organiser.

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## THE DEACONESS INSTITUTION.

The Annual Meeting was held on Friday 17th September in the Chapter House. Friends of Deaconess House arranged a Sale of goods during the afternoon, and the Women's Auxiliary and But-Har-Gra Committee provided afternoon tea.

The meeting was chaired by the Ven. Archdeacon J. Bidwell, and short talks about five phases of the work were given, the speakers representing Deaconess House, Home of Peace, Pallister Girls' Home, But-Har-Gra Hostel and Braeside C. of E. Maternity Hospital.

## THE SYDNEY CLERICAL PRAYER UNION.

The Annual Meeting of the Sydney Clerical Prayer Union will be held at St. Paul's, Sydney, at 11 a.m. on Monday, 1st November. Speaker, Rev. C. H. Nash.

## THE SYDNEY CLERGY WIVES' ASSOCIATION.

The Association has now been in existence for a year, and the Committee feels it is meeting a real need in the Diocese. Two meetings have been held this year, with an average attendance of about fifty, and altogether about a hundred have expressed their interests in the Association.

The aim of our meetings is to unite the Clergy Wives and Widows in a real band of Christian fellowship. We are all working in a common sphere of Christian service, and the stronger these bonds, the more effective will be our work.

The next meeting of the Association will be held on Friday, 12th November, 1948, at 12.30 p.m. Basket lunch (tea, milk and sugar provided). 2 p.m., Welcome Home to His Grace, the Archbishop and Mrs. Mowll. 3.30 p.m., Afternoon Tea, 1/6.

## C.M.S. SALE OF WORK.

The Annual Sale of Work organised by the Women's Executive of C.M.S. was held in the Lower Town Hall on 27th August, and at the time of going to press over £900 had been received. As well as organising the Sale the Luncheon Room at C.M.S. House is the responsibility of the Women's Executive, which supports three missionaries in the field.

The Society extends its very grateful thanks to the parishes who took part in the sale.

## MOORE COLLEGE.

Mr. H. R. Minn has given to the College a large coloured reproduction of Graf Harrach's "Peter's Denial." The photography was done by Dr. F. Cash and it has been beautifully coloured.

It is hoped that others may follow his example and that pictures will be donated in the same way, to brighten the College walls.

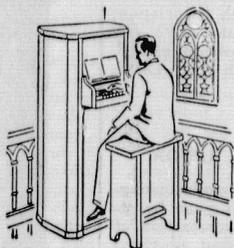
## CHATSWOOD.

The Rector of St. Paul's writes:—

We give thanks to God for the splendid response to date for this year's New Church Appeal. As we go to press the amount stands at £531/18/11.

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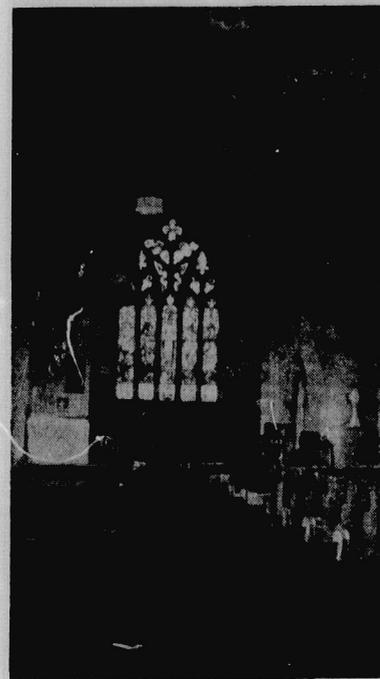
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## TRAGIC HAPPENING.

Churchpeople of the diocese and of Wallerawang were shocked at the news of the murder of Mr. James Lyon Barton and his sister Miss Loveday Barton, the remaining representatives of a family which have done splendid service for the Church in Wallerawang.



ST. JOHN'S, WALLERAWANG

The funeral was attended by a congregation of over 1000 people and was conducted by the Rev. R. Ogden, sometime rector of Wallerawang and now of St. John's, Milson's Point.

## S.S. TEACHERS' CONFERENCE.

A very helpful Sunday School Teachers' Conference was held on 25th September, 1948, in the Campsie-Bankstown district at St. Alban's, Belmore. The subject under discussion was "expression work."

## NOWRA.

Good attendances marked the "Youth Week End" conducted at All Saints', Nowra, by the Rev. G. R. Delbridge, Diocesan Chaplain for Youth.

Mr. Delbridge preached at the 11 o'clock and the evening services in the Parish Church on the Sunday, and addressed the Church of England Fellowship at their monthly tea.

On the Monday night a great Rally of Young People was held in All Saints' Church, attended by representatives of the other churches as well as our own young folk. At this Mr. Delbridge showed beautiful lantern slides and moving pictures to illustrate his talk on the activities of the Second World Conference of Christian Youth, held at Oslo in July, 1947, and other Youth Conferences at which he was a delegate.

## VICTORIA.

## Diocese of Gippsland.

## A MISSION IN GIPPSLAND.

A Parochial Mission was held at St. Mary's, Morwell, from September 26th to October 3rd, the missionary being the Rev. H. M. Arrowsmith, of St. John's, Toorak. The preparation commenced early in the year when the Rector (Rev. R. W. G. Phillips) made a personal visit to every home and this was followed by regular visits by the Mission Visitors which consisted of a team of 16 lay people who delivered literature about the mission and at the same time extended a personal invitation to become actively interested in the work of the Church.

As a climax to this visitation, a One-Day Crusade was held prior to the Mission. The

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CHAPLAIN.—Rev. R. J. Hewett (Federal Secretary, C.M.S.)

BIBLE READINGS.—Rev. M. L. Loane, M.A. (Vice Prin. Moore College)

MISSIONARY STUDIES.—Rev. R. C. M. Long, B.A.

## MISSIONARY ADDRESSES.

His Grace the Archbishop of Sydney (Toured C.M.S. Stations in Africa in 1948).  
Rev. R. J. Hewett (Represented Australia at C.M.S. Jubilee Celebrations in London).  
Rev. L. J. Bakewell, Central Tanganyika.  
Rev. J. B. Montgomerie, Secretary for Aborigines.  
Mr. C. H. Lloyd, Krishnagar, India.

HOUSE-PARENTS.—Ven. Archdeacon and Mrs. F. O. Hulme-Moir.

SECRETARIES.—Miss D. Sherrell, Rev. E. Mortley.

## STUDY LECTURERS.—

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