

THE FUZZY-WUZ

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The inscription on the members of St. in memory of our f friends who died f Guinea."

The book will be Wadidiki by the Rev who will take up d Guinea diocese on be tralian Board of Mis

FOOLISHNESS O

In a statement on nerv ing the tendency of wor a pamphlet issued by the peal by Public Health S say:—

"So far as is known n build more nests than its ever fretted because he to hide in; no squirrel ev lest he should not lay b two winters instead of one lost any sleep over the not have enough bones declining years."

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THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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OCTOBER 14, 1943.

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NOTES AND COMMENTS.

doubt "The Church," meaning by all organised Christian religion, has many failings because it is composed of imperfect humans, and consequently is deserving criticism. Such criticism no doubt be constructive and true will be all benefit to the Church in keeping the Christian conscience tender to the purpose of the Church's being, mindful of the source of the h's strength. But there is always anger in every age that the ex- of former generations may be ooked in the self-consciousness of sent age obsessed with a criti- if the mistakes of other ages and efficiently alive to the excellences se ages. For instance, a preacher te the other Sunday, pressing of the lesson of the parable of ood Samaritan, is reported to said: "This do, and thou shalt was Christ's injunction, but the h has kept its ideals above and the field of action and let them in the realm of contemplation. all of the times is a call to real e; to effective service in mak- ese ideals operative in the real in which we live."

r, this is the general statement im- g the Church's claim to be Chris- or the same great Master has "Not every one that saith unto ord, Lord, shall enter the king- f heaven, but he that doeth the my Father." The Church that her "ideals above and out of ld of action" comes under that ent. But is the statement true? ntire to say that the records of

every Church Synod or Assembly impugn its truth. The great philan- thropic ventures so characteristic of Christian lands are proof enough of the exaggeration of a criticism so un- fortunately rife even in circles where we should expect more knowledge and sympathetic understanding. Only last week at a religious gathering in Sydney a cheque for £56,000 was presented to the Chinese Consul for the relief of suffering in China—just one of many indications that the Church does not keep her ideals "above and out of the field of action." Do let us preserve a sense of propor- tion.

Perhaps it might be relevant to the foregoing criticism to quote, again

Professor Einstein's estimate of the Church's witness. Our readers will remember that the Pro- fessor said: "When the

revolution came to Germany, I looked to the Universities to defend freedom, knowing that they had always boasted of their devotion to the cause of truth; but no, the Universities were immediately silenced. Then I looked to the great editors of the newspapers, and to the individual writers of Germany, who had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Churches stood squarely across the path of Hitler's campaign for suppressing truth. I had never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellec- tual truth and moral freedom."

The Bishop of Goulburn has indicated a common weakness in human life and the way to bring Towards about a healthy international National relationship. Dr. Burg- Health. man, writing in his Diocesan Organ, says:—

"The essence of the Christian way of life is in the thought of the Fatherhood of God which gives unity to the whole human race and makes us responsible for each other as brothers and sisters in one family. This thought makes us responsible for each other's sins, as we share in each other's achievements and virtues. It is the carry- ing of each other's sins that we shrink at. We find it much easier to discover scape- goats. It is not only Hitler who uses this method. In loading the Jew with his own and his nation's sins he is following an age- old practice. But our own behaviour is the important thing for us. We shall never gain moral health by confessing other people's sins. That way out is delusive and far too easy. We must turn the spotlight on our own sins if we are to find our way into the Christian way of life. It may ease our capitalist emotions to find all wickedness in the communists, or our communist chest to see the devil himself in the capitalist, or our patriotic self to see all possible sin in our enemies. But these attitudes will only get us deeper and deeper into the moral quagmire in which the world is sinking towards death. A sincere recognition of our own sins is the first step towards national health. It is the Church's task to bring this home to the nation. If she can make this challenge effective she will have guided the nation's feet into the way that leads to life."

Of course this is a serious part of the Church's witness. She is to con- vict the world of sin by the power of the Holy Spirit. But conviction of sin is not sufficient. She has to point to the Saviour Who bore men's sins in His own body on the tree—Himself the fountain from Whose broken body flows the cleansing stream for sin and all uncleanness.

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This is the title of the Bishop of Goulburn's recent publication. It has received a particularly "warm" welcome in two important quarters. Its title is unfortunate except, perhaps, from the bishop's point of view. As emphasised in the pamphlet—the faith of an Anglican is peculiarly nebulous, and there is a certain smug pride in its nebosity. Consequently from this point of view dogmatic theology is irrelevant. "The average Anglican, even if he is reasonably well instructed, never likes pushing creeds or doctrines too far." "It is characteristic of Anglicans that they feel their faith rather than think it out in words." Evidently the good bishop believes that the Faith of an Anglican is "wide, wide as the ocean." Then again it is only natural that the "typical" Anglican is the writer himself. Chapter 3, "On What an Anglican Believes," should be central—according to the title of the booklet—but even here the Anglican is shown as not very interested in "theology"—"the Anglican is not too fond of mental exertion" (the bishop puts his finger on a sore spot!) and finds a fiery prophet like John the Baptist, "a terrible strain on the nerves." Evidently the Anglican is so eclectic in his reading of the gospel story that he overlooks "the wrath of the Lamb" so evident at times in our Lord's denunciation of evil men. But, of course, that is the writer's weakness throughout and our friends in Melbourne and Sydney only "beat the air" when they take the bishop to task for not making any definite statement of faith or doctrine. With this preliminary criticism we take the book as it stands. The style is easy and interesting. The bishop's breezy way of putting things is really captivating at times. Chapter 4, for instance, describes the organisation of the Anglican Church in a refreshing manner—"dialectical and democratic." The writer admires the restraint on regimentation—unlike, in this particular, some others of his episcopal brethren. Other subjects dealt with are Australia's part in World Affairs, Religion and Society, Russians and Communists—a favourite subject of the writer—and Anglicans of the Future. Readers will find in the book much of interest and instruction, and some things with which they will seriously disagree—but don't let them forget the bishop's point of view.

[The Faith of an Anglican, by E. H. Burgmann, M.A., Th.Soc., Bishop of Goulburn. Published by Angus and Robertson, Sydney, price 1/6. Our copy from the publishers.]

Once again the time draws near for the celebration of the great Reformation of Religion which came to a head in the sixteenth century and has proved a great boon to the peoples of those lands who welcomed its coming and shared in its blessings. Reformation Sunday this year is to be observed in many Evangelical Churches throughout the Commonwealth on October 31, when sermons will be preached emphasising the benefits that have accrued to us as a Church by reason of the Reformation. On the following Tuesday, in the Chapter House, Sydney, there will be held the 15th annual Reformation Rally, when there will assemble many hundreds of keen churchpeople who are seized of the importance of keeping their Church true to the great scriptural principles of the Reformation. It is an interesting matter that even in the Roman Church the need of a Reformation is felt. Quite recently we came across the following extract from a Canadian paper. It reads—

"The following excerpt from 'The Catholic Herald' of April, 1943, has been forwarded to us by A. Le Lievre, of Ilford, England:—

"Worshippers were startled at Westminster Cathedral in the evening of Passion Sunday by an electrifying sermon by Fr. R. I. Gannon, S.J., President of Fordham University, New York, on the Caiaphases of the contemporary world.
 "Rarely has so outspoken a sermon about currents events been preached in a Catholic Church in this country.

"Fr. Gannon was as merciless about certain phases of the Church's history as about the world's ruling figures to-day.

"What was it shattered Christianity in the sixteenth century and would have wiped out all traces of Christ's Church if that Church hadn't been Divine? The spirit of the world. It wasn't so much Luther the sensualist, or Calvin the heartless savage. It wasn't Henry VIII, or Cranmer, the crooked fox. It wasn't so much any of the forces on the Protestant side. It was the Italian Popes themselves—the Popes and Cardinals and Bishops of the Renaissance who buffeted the face of Christ and tore His seamless garment into shreds. For they were a lot of dead pagans who paraded as living Catholics, dressed in the holy vestments of the priesthood and soaked with the spirit of the world. Any one of them could have doubled for Caiaphas. As in the Church, so in international and domestic affairs."

This is certainly strong speech. We cannot help wondering how it can consist with a sincere belief in Papal Infallibility.

"The Prisoner of the Vatican" is now in reality a prisoner of Nazidom. Certainly the tables are turned on the man who too hurriedly left his neutral position in order to pour his benediction

on the Italian Armies, first in the ghastly tragedy of Abyssinia, and later when Mussolini threw in his lot with Hitler against Great Britain and her allies. We can quite imagine the anxiety of Roman Catholic people in all countries over the fate of one who stands to them in a more exalted position than any earthly potentate. The brutish regime which has "taken the Pope under its protection" cannot be trusted to show any kind of decency, and the Pope and his Vatican possessions are in great danger of spoliation and further humiliation even to the limit of thought. The devil himself is indeed incarnate in Hitler. How far he will overreach himself in this particular case remains to be manifested. All feelings of humanity will lead men of goodwill to desire for the Pope a speedy and honourable deliverance from this unforeseen distress and danger.

At last the public conscience seems to be stirring. For too long a time have children been freely allowed to view every kind of picture that Picture Shows provide. The prevalence of child delinquency and its constant growth have at last been brought to the notice of the powers that be in such a way as to make us hopeful that something practical will be done to clean up these shows and to place a limit on the kind of pictures allowable for screening before children. Our thanks are due to those ladies and gentlemen who have so graciously faced the enquiry and sought by their evidence to bring home to the Commission the urgent need of reform in this direction. We quite understand the difficulties that have to be faced by any commission or censorship that runs counter to a perverted public taste. But courageous men and women of principle are required to stand up for what they are convinced is right and to refuse to be stampeded by a section of the public who place little value on the ordinary moral decencies of life.

Undesirable Pictures.

The Sex Obsession. This most true proverb filled our thoughts as we read a review of yet another booklet on sex instruction in a recent issue of our contemporary, "The Church Standard." We had hoped that a wiser course was being

"The dog is turned to his own vomit again and the sow that is washed to wallowing in the mire."

The Sex Obsession. This most true proverb filled our thoughts as we read a review of yet another booklet on sex instruction in a recent issue of our contemporary, "The Church Standard." We had hoped that a wiser course was being

taken after a plethora of page-long articles on the same subject—but no. Some more Freudian ravings are reviewed with the hope that the book would have a wide circulation. The reviewer styles the writer of the book "courageous" for his treatment of the question: but there is another most true proverb, "Mortals rush in where angels fear to tread."

To our minds it is not courage but a subtle priggishness that causes men to outrage conventional and instinctive decencies. It is on a par with a recent judgment in a Sydney Court where allegedly indecent publications were adjudged not indecent because of the trend of modern moral ideas, just as a conventional clothing of the human body is becoming scantier and nudists in our midst would advocate its complete disuse—so certain writers are laying aside conventionalities of description and laying bare with irreverent touch the tender intimacies of human life. Under the pretext of psychological theorising even the thoughts of a babe of tender days, not years, are supposedly laid bare and that in vulgar terms probably meant to be humorous. We are a sex-obsessed generation without a doubt and a sex mania is in control.

Unsanctified knowledge in this regard is just destroying our moral life. The only cure is spiritual.

RED CROSS ACTIVITIES.

Thirty-Nine Million Letters.

By the end of December, 1942, the Central Agency for Prisoners of War at Geneva had despatched twenty million letters, the majority of them concerning prisoners of war and their families. Its incoming mail numbered nineteen millions. Thus in a period of forty months since the beginning of the war, the Agency's post-bag comprised nearly forty million items. This figure, however, does not represent the total number of communications dealt with, since many of the letters contained several different messages and enquiries. It is interesting to note, by way of comparison, that the Central Agency during the 1914-18 war received and despatched 8,000,000 letters.

A SANDWICH TEA will be held in the WORKER BUILDING, at rear of the Cathedral, on TUESDAY, 2nd NOVEMBER, at 6 p.m. Tickets 1/- each. Proceeds on behalf of the CHURCH RECORD.

A.C.R. PUBLISHING FUND.

Special Appeal.—The Management Committee acknowledges with grateful appreciation the following amount:—Under 5/., 4/.

INTERNATIONAL ROUND TABLE.

Our Moderator-General has returned from America with a message and a point of view that will help greatly to clarify the thinking on post-war problems, not only of our own Church, but of the Christian community of Australia: for it is that wide constituency that he and Bishop Moyes have been representing at the International Round Table at Princeton.

Fourteen countries were represented by the seventy delegates and observers and all the great Christian communions of the world except the Roman Catholic. Among the laymen who participated were men and women associated with industrial and economic commissions, diplomatic and embassy staffs, experts in international law and finance. Among the clerical participants were leaders in the ecumenical movement, in national Church bodies, in missions, in work among youth and in social action. Some were bishops or ministers and some professors in universities or theological halls. The main purpose of the conference was to arrive at a better understanding of the views on post-war problems held by Christians in different countries and to formulate, as far as possible, a consensus of Christian world opinion.

Questions that were faced, after careful preparation, were: "What moral principles, political propositions and immediate steps ought Christians to emphasise in the interests of world order?" "What factors shall be taken into account in determining the Christian's view towards collaboration with Russia?" "What shall be the Christian attitude toward defeated nations?" "What settlements in the Far East will be in harmony with Christian standards?" "What is the role of the Christian Church?"

The approach of the Round Table to these problems was not sentimental but realistic. It was early recognised that no world structure can stand and no peace endure unless it has JUSTICE as its base—justice is the will of God the Creator, and it (and not expediency or sentiment) must regulate our relations with brother-men.

One of the most difficult practical problems is that of the extent to which sovereign states will be willing to accept the establishment of an international authority which shall have the final word in both military and economic matters for the common welfare of mankind.

It will be hard for Australia to submit tariff problems and the White Australia policy to the arbitration of outsiders, and harder still perhaps for great nations like Britain, U.S.A., and Russia to brook real international authority that limits their sovereign rights. Yet this seems to be an inevitable part of the price of peace. We have already paid heavily, and many nations have paid far more heavily than we in blood and tears and treasure. It would be pitifully short-sighted to let ideas of national dignity or suspicion of neighbour nations stand in the way of the only possible policy that gives hope of enduring peace.

The Round Table issued six political propositions which have already been widely discussed in the U.S.A., under the title of the Six Pillars of Peace:—

1. The peace must provide the political framework for a continuing collaboration of the United Nations, and in due course of neutral and enemy nations.

2. The peace must make provision for

bringing within the scope of international agreement those economic and financial aspects of national governments which have wide-spread international repercussion.

3. The peace must make provision for an organisation to adapt the treaty structure of the world to changing underlying conditions.

4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organisation to assure and to supervise the realisation of that end.

5. The peace must establish procedures for controlling military armaments everywhere.

6. The peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty.

After enunciating these "Six Pillars of Peace," the conference went on to work out the steps leading up to them, suggesting practical paths along which Christian influence may be directed.

We will hear more of this. An Australian edition of the findings of this significant conference has been printed in America and will reach Australia in a week or two. Our Book Shop is handling the distribution for N.S.W. The Moderator-General hopes to return to our State toward the end of November, when he and Bishop Moyes will, in conference with Sydney leaders, assist in making plans that will link us more effectively with the ecumenical movement and enable us to play our part in making the peace Christian and enduring.—From N.S.W. Presbyterian.

SUNDAY OBSERVANCE.

This is a very old and threadbare subject, but a subject about which discussion is always cropping up. At the present time, it is very much in the public eye—many letters have been written to the daily press on the matter—particularly regarding entertaining servicemen who are on leave in our capital cities on Sunday. First of all let us say, that Sunday is not the Jewish Sabbath with all its prohibitions and detailed rules, etc. From the first, the Christian Church kept the "first" day of the week, and not the seventh." This was of course as a weekly memorial of the Resurrection. From the first, the Christians kept their holy day in the spirit of their Master. In His religion He laid down no rules, for rules can become dead letters with changing circumstances. So Christ laid down great principles, which are applicable to all times and to all conditions, going beyond the letter to get at the spirit of the thing—"the letter killeth, but the spirit giveth life."

What then are the principles, what is the spirit, which ought to govern our attitude towards the day called "Sunday"?

We will begin by giving the day its New Testament name—a beautiful name, too—"the Lord's Day." St. John in his Revelation says, "I was in the spirit on the Lord's Day." "Sunday" is a name of heathen origin, and as we have said, "the Sabbath" is not Sunday at all, but Saturday, and purely Jewish.

The Christian name for Sunday is a name which claims the day for our Lord. It is His Day—the day belonging to the Lord Christ. This being so, the first thing that we have to do is to make it so. If He is

totally excluded from it, it can scarcely, with any accuracy, be called His day.

What we seem to be doing at the present is to make it our day. This at least shows a want of gratitude to the Giver of the day. If it is the Lord's Day, He should be given the central place in it.

Then, again, it is His day because it is the Resurrection Day. The Resurrection suggests newness of life. Resurrection is, in fact, re-creation. But we have strangely forgotten the real meaning of this word, until we have come to believe seriously that rushing madly about (which we call "recreation") is the same thing as being re-created in body, mind, and spirit. If Sunday is spent in a way which leaves us just as dead mentally and spiritually as we were before, it is scarcely a resurrection day. We are apt to think that the body is the only part of us that matters. God has incidentally given us a mind and a spirit as well as a body, and the penalty for neglecting utterly mind and spirit is a very severe one.

Then again, if Sunday is the Lord's Day, we ought to bring the Lord Christ's spirit into it. He had only the deadly Jewish Sabbath at His disposal, and it was a pretty dour and gloomy day, yet He made the most of it. He made always a place in it for worship, joining with His fellow-men in the simple synagogue service and giving thanks to God. He never omitted that. He made it also a day of helpfulness and kindness to others. Repeatedly the Gospels record how He healed on the Sabbath Day and taught the people. Christ did not take the day for Himself—He put God first, and also made the day a blessing for others. The principles, then, for keeping Sunday as a Christian people, are simple. First a day for the remembrance of God, and a day of helpfulness for others. This of course would not be making Sunday a day for an orgy of sport or social activities, or making other people work that we may enjoy ourselves. In the spirit of Christ, then, let us keep Sunday as a Christian inheritance, so that we can sing truly—

"O Day of rest of gladness,
O Day of joy and light,
O balm of care and sadness,
Most beautiful, most bright!"

"It was the mission of Christ to find people and extricate them from their confusion and dismay."

People may keep God out of their conscious decisions, but they cannot keep Him out of their lives or out of events."

PERSONAL.

The death in England of the Rev. William Paton, after a brief illness, is a very great loss to the Missionary movement. He was Secretary of the International Missionary Council and Editor of the International Review of Missions. For the last twenty years he was Dr. John R. Mott's chief lieutenant, and by his books and addresses has greatly helped to guide the development of the world-wide Church. His death at the present time creates a vacancy which it will be hard to fill.

"The Rev. A. E. F. Young has sent in his resignation, to take effect from the end of the year. He has been of very great value to the Church in this diocese, and I am glad to know that, though he wishes to be relieved of the responsibility of the parish, he will be available for Sunday duty after a short holiday. I shall have more to say when he finally leaves the parish, but in the meantime I would like to say publicly how much his ministry, both at Hiedelberg and in the great hospital there has been appreciated."—The Archbishop of Melbourne's Letter.

The death of Miss Light, of Brisbane, has been announced. For many years she has been the very capable and very energetic secretary of Bishopsbourne.

The Rt. Rev. Thomas Birley, Bishop of Zanzibar, who is 79, has retired after 35 years in East Africa. He was interned by the Germans in Tanganyika during the last war, and he was consecrated Bishop some 18 years ago in Zanzibar Cathedral, a famous building built on the site of one of the largest slave markets in Africa. The Holy Table now stands on the spot where formerly the slaves were flogged. The Bishop's farewell sermon was preached in St. Alban's, Dar-es-Salaam, where the parishioners still include some freed slaves.

The Rev. and Mrs. P. C. Shaw, of Brisbane, have received word from their son Harold, who was a gunner in Malaya. He was unharmed in action, and is now a prisoner in the hands of the Japanese and is well.

We are pleased to note that Mr. Horace Knox, son of the Rev. and Mrs. D. J. Knox, of Gladesville, Sydney, received his air decoration for conspicuous conduct from His Majesty the King recently at Buckingham Palace. His brother, the Rev. Broughton Knox, was present at the ceremony.

At a recent meeting of the Standing Committee of the National Society, London, the following resolution was passed unanimously. "The Standing Committee desires to place on record its deep appreciation of the work for religious education accomplished by Miss Doris Dent during the last 25 years, and by Miss Phyllis Dent during the last 32 years, both for the Church of England Sunday School Institute and, since 1935, for the National Society. The Committee finds it difficult to express adequately what the Church owes to their devoted service. They will carry with them into retirement the heartfelt gratitude and sincere good wishes of all who care for Church education. The Committee have heard with great pleasure of the bestowal of the M.B.E. on Miss Phyllis Dent."

Mr. Hanbury Davies died in England on September 17, 1943. He was Chancellor of the Diocese of Goulburn from 1897 to 1904. He was called to the Bar in the Inner Temple in 1881. He began the practice of his profession in Sydney within two or three years of that date. He was for some years standing Counsel for the Crown in the Lands Courts, succeeding Mr. A. P. Canaway, K.C., in that. With the late Mr. B. R. Wise he produced an annotated edition of the Bankruptcy Act, N.S.W. He retired from the practice of his profession about 1925 and lived abroad.

John Herbert Blundell, Archdeacon of South Gippsland and Canon in Residence at St. Paul's Cathedral, Sale, was "called home" after a brief illness on September 2. His passing, such a few short weeks from that of his friend Archdeacon Weir, is a tremendous loss to the diocese and to Bishop Blackwood especially. Archdeacon Blundell was a greatly loved pastor whose place will be most difficult to fill. The deepest sympathy is extended to Mrs. Blundell and family in their bereavement.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"



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TO AUSTRALIAN CHURCHMEN

THE REFORMATION

There are many great misconceptions abroad. It is surprising that in an era of wide distribution of knowledge there should be so much easy fallacies accepted by moderately well-read people. The Reformation is a happy hunting ground for such fallacies. Here, if anywhere, there is need to attend to the Biblical warning, "Take the little foxes, the little foxes that spoil the vines." We have never been able to make up our mind whether it is ignorance, prejudice or carelessness that is mainly responsible for the serious misrepresentations that are foisted on unthinking people in the name of reliable historical information on the Reformation.

An Up-to-date Corrective.

Dr. C. Sydney Carter has contributed an illuminating article to "The Church Quarterly Review," July-September, 1943, under the title "The Real Matthew Parker," in which he exposes some of the more popular misstatements on this question. It is important to address ourselves to this particular time, because it is assumed that the virus of foreign influence has been effectively removed from English thought when the "moderate" Matthew Parker was elevated to the important office of Archbishop of Canterbury. A modern writer, Mrs. E. W. Perry, is charged by Dr. Carter with making "numerous unsupported dogmatic assertions" in order to present Parker "as a sort of conspicuous but isolated ecclesiastical 'tertium quid' among his contemporary Elizabethan Reformers and Churchmen." It is interesting in view of the forthcoming Reformation rally to examine Dr. Carter's contention.

The First Position.

Mrs. Perry makes herself responsible for the statement: "The Protestants were all influenced by the Germans, the Papists were Roman, Parker alone was English to the core." This looks like insularity gone slightly crazy. We will present Dr. Carter's reasoned examination in a moment. Meanwhile it seems necessary to point out that this presentation of sixteenth century conditions is very remote from the actual facts. Professor J. B. Bury points out that in the time of William III, Ireland was drawn swiftly into the

whirlpool of European politics. The Battle of the Boyne was the consequence of high moves in French affairs. There are some who never see this. There are others who fail to observe that the downfall of Papal Supremacy could not be an exclusively English affair. Cardinal Pole was no less an Englishman than Matthew Parker, yet Cole's policy had to be constructed on the basis of a world crisis of outstanding importance. It is utterly impossible to read English history and not to recognise that the Spanish influence on the one hand and the German and Swiss on the other, had bitten deep into English national life. It had to be so because the stirring of great religious ideals and emotions could not be confined within national hindrances if for no other reason than that they were movements within the wide ambit of the Catholic Church. It is strange that those who to-day reject our distinctive formularies in favour of what they call "Catholic tradition," are so unmindful of the pulsing of spirit that reached beyond national boundaries in the sixteenth century.

Dr. Carter's Answer.

Dr. Carter is at home in the history of the period. He directs a shrewd thrust at Mrs. Perry when he reminds her, "Mrs. Perry stresses the fact of Parker's great friendship with the foreign Reformed refugee, Martin Bucer, and admits that Bucer exerted great influence over him and that he shared Bucer's views on the sacrament." It is sufficiently astonishing to find a declaration of this kind almost side by side with "the influence" theory of the Germans. "The Protestants were all influenced by the Germans," but Parker, who had a "great friendship with a foreign Reformed refugee, Martin Bucer," was influenced by his great friendship and yet "was English to the core." To write history in this manner is to make the course of events entirely unintelligible.

The Circumstances Surrounding Parker.

We shall now recount the major facts which induce Dr. Carter to reject a good deal of modern writings which, in his judgment, are "serious

learned attempts to misrepresent the facts of the Elizabethan Religious Settlement." Dr. Frere declares that it was the deliberate policy of Elizabethan Churchmen "not to condemn the Mass as idolatrous." Dr. Carter reminds us that "The petition against images of Parker and the reformed divines to Elizabeth had referred to the Queen's 'principal purpose utterly to abolish all the errors and abuses about the Lord's Supper, especially to root out the popish mass and all superstitious opinions concerning the same.'" We might add that Newman, who is responsible for the theory advocated by Dr. Frere, that the English Church contents itself with condemning "private Mass," and left the main doctrine of the Mass untouched, felt compelled on closer reflection, to retract that opinion. It is passing strange that while the argument of Tract xc is so well known, this later recantation of its author has been suffered to sink into oblivion. Newman at last came to see that there could be no real difference in doctrine between a "private Mass" and "a public Mass." Hence he wrote: "Masses for the quick and dead are not an abuse but a distinct ordinance of the Church herself. . . . I do not see how it can be derived that this Article (xxxii) calls the sacrifice of the Mass itself in all its private and solitary celebrations — to speak of no other—that is, in all its daily celebrations from year's end to year's end, *toto orbe terrarum*, a blasphemous fable." Parker stood with his other brethren on this point. There can be added to the language cited above, taken from the protest to the Queen on the subject of images, the language of the ninth of the eleven Articles which, according to Hardwick, were drawn up "under the eye of Archbishop Parker," with the sanction of the other Metropolitan, and the rest of the English prelates." The Article in question reads: "I do not only acknowledge that private Masses were never used amongst the Fathers of the Primitive Church . . . but also that the doctrine that maintaineth the Mass to be a propitiatory sacrifice for the quick and dead, and a means to deliver souls out of purgatory is . . . most ungodly and most injurious to the precious redemption of our Saviour Christ, and His only sufficient sacrifice offered once for ever upon the altar of the Cross." The circumstances surrounding Parker and his own expressed words render the theory to which Dr. Carter takes exception wholly untenable.

Parker and Bilney.

Not only was Parker a friend of Bucer, he was a close intimate of Bilney, who suffered martyrdom under Mary. Dr. Carter here refers to the startling sentence penned by Mrs. Perry, which states, "Bilney was perfectly orthodox in all the doctrines of the Roman Church." Most readers will agree with him that "It seems a little difficult to reconcile this statement with Bilney's actual teaching, since he declared the Pope to be anti-Christ, condemned Invocation of Saints, Pilgrimages, and the placing of lights before images, and preached Luther's doctrine of justification by faith in Christ alone. He also circulated Tyndale's New Testament, which had been condemned by the Church as 'heretical.'" The superstition, for we honestly believe it must be called by that name, which discovers a peculiar via media between Rome and Protestantism, and makes Parker walk in it, is wrecked upon a simple examination of the facts.

Parker and Queen Mary.

When Mary began her persecution, Parker referred to the famine, sickness, rapes and villainies that afflicted England and described them as "the severe tokens and proofs of God's displeasure towards England for so vilely despising His Word, His light, His religion, His sacraments, His institutions." He ranged himself, therefore, unhesitatingly on the side of the persecuted and utters no word that would suggest that he had the slightest fear that the burdens laid upon them might, even in part, be the result of their own extravagances. Mary herself recognised the position he adopted and deprived him of "all his preferments—his deanery of Lincoln, his prebendal stall, his vice-chancellor's office and his headship of a Cambridge college." We have further evidence of Parker's genuine sympathy with the Edwardian Reformation. Edward VIth appointed him a Royal Chaplain. Cranmer regarded him as his loving friend. Parker repays this endearment by declaring regarding Cranmer's book, "It is evident that that controversy against the Papists has never been more accurately handled by anyone." He also wrote to Cecil that if he could recover Cranmer's "great notable books" he would "as much rejoice as to restore an old chancel." Evidently Parker saw no incongruity between his own antiquarian zeal and the strong polemic of the man who out of weak-

ness was made strong in the day of supreme trial.

Parker and Church Order.

An equally surprising misrepresentation meets us as the question of Parker's view on Church Order. This may be more excusable because of the difficulty some people experience in distinguishing between care to preserve an ancient succession and the maintenance of a doctrine as to the necessity in all cases of the succession maintained. But there is no excuse for those who claim to have an intimate knowledge of the period and base on it the claim to make dogmatic assertions. Here the statement of Dr. Frere is canvassed that "Episcopacy was with Whitgift as with Parker, a matter of principle, and not as with Grindal and others, a mere matter of policy." The impossibility of any such distinction in doctrinal view-points is revealed once we recall the fact that Parker commissioned Whitgift to answer Cartwright's denial of episcopacy, and that Whitgift, in carrying out his task, wrote "My meaning is to prove that the electing and ordering of ministers doth appertain to bishops, I do not say only to bishops . . . It doth not follow that there must be always one kind and form of government." Dr. Carter also points out that Parker refers to Calvin as an "orthodox clergyman," nor could he hold the view attributed to him of episcopacy and write to Lord Burleigh that he was quite willing "to refer the standing or falling (of bishops) altogether to your own consideration, whether her Majesty and you will have any archbishops or bishops, or how you will have them ordered." Indeed, Dr. Carter maintains with justice that Neal, the Puritan, was nearer the mark when he described Parker as "a slave to the prerogative and the supremacy."

There is much more that might be said but we are glad to discover that even the sanction of great names attached to misleading theories, does not prohibit competent inquirers from reviewing afresh the evidence and restoring to us the common judgment that there was a unity of purpose in the Reformation divines however great may have been the differences in temperament, and that the Church we love threw in her lot with continental divines in seeking to stem the superstitions and tyrannies that had blighted Christianity for many a long year. We conclude with Dr. Carter's quotation

from Oman: "To write 'faked' history is unworthy—whether it takes the form of *suppersio veri* or of *suggestio falsi*."

THOMAS CRANMER.

(By the Rev. C. Sydney Carter, D.D., Principal of Clifton Theological College.)

If we in the Church of England wish to add another great champion of the Faith to our Calendar of Saints' Days, to inspire and stimulate us to "run with patience the race set before us," surely no name is more worthy of this position of signal honour than that of Thomas Cranmer, undoubtedly one of the greatest men, both in scholarship and sanctity, which our Church has produced.

Born in the early years of Henry VII's reign at Aslockton, in Nottinghamshire, he was one of a large family. His father was possessed of only moderate means, and so young Thomas was certainly not nurtured in luxury. He relates that his father "did set him to school with a marvellous severe and cruel schoolmaster." But this stern and strict discipline produced excellent results, so that he went up to Cambridge at 14, and diligently read both philosophy and divinity. Although he was not altogether a stranger to manly sports; so that he could shoot, hunt, hawk and ride rough horses, yet Cranmer was pre-eminently the recluse, scholar and student. He read carefully patristic and medieval writers, and above all the Scriptures, and he secured his D.D. at the early age of 34. He was appointed Fellow of Jesus College even before his ordination, and his reputation for learning was so widespread that it attracted the notice of Henry VIII, himself a cultured disciple of the Renaissance. Cranmer, therefore, received the royal command, not altogether enviable, to inquire into the vexed question of the legitimacy of Henry's marriage with Catharine of Aragon. We get good evidence of his fearless independence of thought, since he decided against this marriage on Scriptural grounds and stoutly denied the Pope's power to dispense with "God's Law." In fact by this time Cranmer had come to the conclusion that the Pope's power over the Church of England was usurped and unlawful, and he had privately been praying for its abolition since 1525. In 1533, with most genuine reluctance, quite equal to that shown by his successor Matthew Parker, Cranmer accepted Henry's nomination of him for the Primacy. As the papal power had now been abolished he was given the unpleasant task of trying the divorce question and of annulling Henry's marriage.

No Bed of Roses.

In his high office and even with the favour and patronage of the despotic Tudor sovereign the Archbishop's path was no bed of roses. For Henry himself never forsook the distinctive medieval and Roman doctrines which were still most popular with the great majority of the clergy and laity, while Cranmer's sympathies were increasingly on the side of doctrinal reform. Consequently he was soon surrounded with enemies plotting against his life. Henry, however, fully realised his outstanding virtues and his singular honesty and fidelity, and on more than one occasion protected him against persecution. Once, when

accused of heresy, the King told Cranmer himself to appoint the Commission of Inquiry! In that conspicuously sordid, self-seeking age Cranmer possessed a peculiarly unambitious, gentle and lovable character. It was commonly reported that if anyone wished to secure him as a friend he must first do him an injury, and an ignorant priest who was imprisoned for declaring that the Archbishop had "no more learning than a gosling" was released through Cranmer's personal intervention. He was specially kind and forgiving to Papists, hoping that a Christ-like spirit might win them from their errors.

A Man of Courage.

In those despotic days when the heads of statesmen and churchmen were removed as easily as under a modern Hitler regime, Cranmer showed amazing courage. He dared to intercede for the Princess Mary when Henry wished to send her to the Tower, but this kindness was ill requited when she ascended the throne. Similarly at great personal risk Cranmer pleaded, but in vain, for the disgraced Cromwell and for the ill-fated Queen Anne Boleyn. In spite of his inglorious recantations, due in part to a popular, but mistaken, view that even the claims of conscience might be sacrificed to obedience to "the powers that be," Cranmer was no coward. He refused the opportunity to join the other Reformers in flight to the Continent at the beginning of Mary's reign—"If," he declared, "I was accused of parricide or any such crime I might perhaps be induced to fly, though innocent, but now it is a question of my faith . . . and the truth of holy scripture against papal error, I am resolved to act with the constancy that becomes a Christian prelate and to quit my life rather than my country." To refute a lying rumour that he had consented to restore the Mass at Canterbury, Cranmer even rashly offered to defend publicly "the Communion Service and the whole order of religion lately set forth (i.e., in 1552) as far more pure and agreeable to the Word of God than any sort of religion that hath been used in England these thousand years." His last fearless testimony and his courage and fortitude through the tortures of the stake elicited the commendation even of antagonistic popish eyewitnesses.

His Great Work.

But we are concerned to-day not so much with his career as with the work he accomplished for the English Church. He certainly left it heavily and permanently in his debt. For the circulation of the Scriptures in English was largely due to his exertions in persuading Henry VIII to issue what was virtually Tyndale's translation, so that at last the ordinary layman could read and buy God's Word in his own mother tongue. And it was undoubtedly this reading of the Scriptures by the laity which brought about the doctrinal Reformation under Edward VI and Elizabeth. This effect of the Scriptures was peculiarly illustrated in Cranmer's own experience. For it was the diligent and systematic study of God's Word which gradually led him to accept, what he described, as "the true and Catholic doctrine of the Lord's Supper"—teaching which had an all powerful influence on the course of the English Reformation. Cranmer confessed that for long he had been in the error of "the Real Presence and Transubstantiation and propitiatory Sacrifice of Masses,

pilgrimages, and pardons," in which he had been brought up "from youth"; but that "after it had pleased God to show unto me by His Holy Word, a more perfect knowledge of His Son Jesus Christ, from time to time as I grew in knowledge of Him, by little and little I put away my former ignorance of Him, and as God of His mercy gave me light, so through His grace I opened my eyes to receive it and did not remain in darkness."

It was entirely due to this conversion that Cranmer gave us our beautiful, simple scriptural Liturgy. He hoped and believed that he had succeeded in doing this in the 1549 Prayer Book, which he regarded as "in conformity with the most sincere and pure Christian religion and the usages of the primitive Church." But he soon discovered that his opponents "mistook" and misinterpreted the sacramental language of its Communion Service so as to include the medieval doctrines of the Real Presence and the Sacrifice of the Mass. Cranmer protested to Gardiner that this was a clear violation and abuse of its real meaning and intention, but he saw the wisdom and necessity for the further revision of 1552 when the Reformers were able to declare that, after "faithfully and godly perusing it," they had now made the First Book "fully perfect," with all ambiguous phraseology removed. Nor must we forget the inestimable devotional treasury which Cranmer bequeathed us in our English Litany—the phrases of which, as Professor Pollard has well said, have won their "way into the hearts and minds of millions who do not profess and call themselves members of the English Church."

Lessons of his Life.

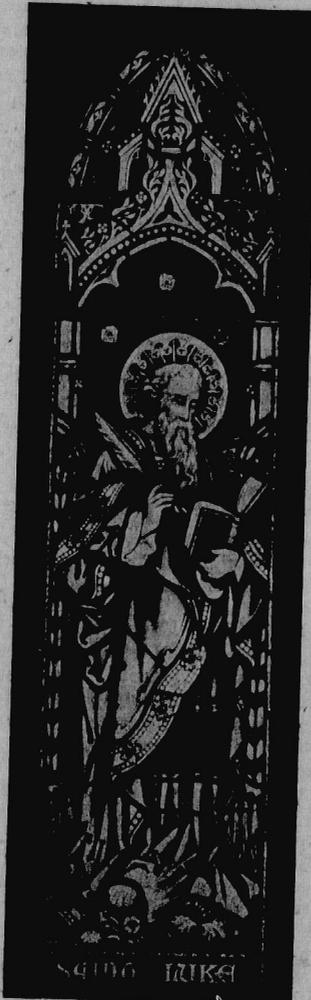
We may, I think, fittingly sum up three great lessons or "messages" which Cranmer's life and work bring vividly home to us to-day—

(1) Fidelity to Conscience. It was this which led Cranmer to return to the scriptural teaching of the primitive and apostolic days and to reject medieval errors and superstitions. But this fidelity to conscience cost Cranmer his life just as it is to-day costing the lives of many living in the oppressed countries of Europe. But it is such fidelity which has won the greatest victories for liberty and truth in the past as it will in the future.

(2) Fidelity to Scriptural Worship. Let us, as Cranmer did, jealously guard our worship from any practices which may "more confound and darken than set forth Christ's benefits unto us," and especially from any implied teaching which may detract from the completeness and finality of His one full, perfect and sufficient sacrifice for the sons of the whole world, which He offered on the Cross. "The roots of the weeds," as Cranmer warned us, "is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it) and of the sacrifice and oblation of Christ made by the priest, for the salvation of quick and dead. Which roots, if they be suffered to grow in the Lord's vineyard, they will overspread all the ground with the old errors and superstitions."

(3) Fidelity to the Word of God. The English Reformation, in which Cranmer took the guiding hand, was accomplished by the appeal to, and the faithful preaching of, God's Word. This was its very character, and Cranmer repeatedly emphasised it in the Articles of Religion which he put

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forth. It was the study of the Scriptures, as we have seen, which brought Cranmer and all the Reformers into the light and liberty of Christ's Gospel and of the clear understanding of the great Pauline doctrine of justification by faith in the blood of Christ. It was as Cranmer obeyed the teaching of God's Word that his eyes were opened to the Truth, and as the translators of the Authorised Version well say "to the Reader," such study will also "bring to us everlasting blessedness if when God speaks to us we hearken, and when he setteth His Word before us we read it." It will make us, as it did these great sixteenth century Reformers, "wise unto salvation through faith which is in Christ Jesus." It is in these chief ways that we should remember Thomas Cranmer—one of our greatest leaders, who brought God's message to us. "Let us bear in mind how he ended his life, and imitate his faith."—The Record.

BOOKS.

Physics and Philosophy—Sir James Jeans. (Cambridge University Press.)

Sir James Jeans, who ranks among the world's foremost thinkers and exponents of science to-day, has produced, in "Physics and Philosophy," a book of most outstanding merit. It is a book that should be read not only by students of science and philosophy, but by every thinking Christian, from clergy or laity alike, who desires a rational basis for his Christian faith in a world where materialism seems the order of the day.

The book provides a critical survey of that border-land between Physics and Philosophy which has become so intensely interesting in recent years as the horizon of the New Physics has been extended. It becomes increasingly clear to the reader how futile it is to study philosophy without a background of physics, or to attempt to interpret physics without an understanding of the elements of philosophy, and, although the book is written for non-specialists in either field, many valuable implications will be lost to the reader who has not at least a working knowledge of both.

The treatment is logical, rigid and conservative, and although whimsical in places where homely illustrations are used, Jeans is never extravagant in his conclusions. In fact, he says "there are none," for he shows that dogmatism in science has been buried with the old physics of the Victorian scientist. "His objective and material universe," says Jeans, "is proved to consist of little more than constructs of our own minds," for beyond this world of sense in space and time there is a deeper substratum of "reality" of which our minds can perceive only the "appearance." "But as we pass from the phenomenal world of space and time to this substratum, we seem, in some way we do not understand, to be passing from materialism to mentalism, and so possibly also from matter to mind. It may be then that the springs of events in this substratum include our own mental activities so that the future course of events may depend in part or these mental activities. At least the new physics has shown that the problems of causality and free-will are in need of a new formulation." . . . In these and in other ways modern physics has moved in the direction of mentalism.

Jeans leaves us here but it is not in a strange land. We feel that where Physics has left us, where Philosophy and Reason can go no further, Revelation has already met us and we seem to see in the substratum of Reality underlying the physical world something like the creative Spirit of God "in whom we live and move and have our being," and through whose continually creative effort our minds are made to perceive one aspect of the substratum of Reality as a phenomenal world of sense in space and time. We see with a new assurance, which is a welcome aid to faith, that the "Worlds were framed by the Word of God so that the things which are seen were not made from the things which do appear."—J. E. Benson.

THE BATTLE OF BRITAIN SUNDAY.

The Archbishop of Canterbury preached a sermon at a great service held in St. Paul's Cathedral on Sunday, September 26, in commemoration of the Battle of Britain. After a stirring tribute to all those who had made possible the victory of the Battle of Britain, the Archbishop continued: "Most of all let us give thanks to God Who guided our statesmen and commanders of our forces and Who is the source of courage and devotion in all who fought and served. And let us find now, and so long as our nation lasts, an anchor of steadfastness for times of perplexity and danger in the great deliverance which God wrought through our people both military and civilian in those dark days when wise observers saw no sign of hope. It is in days of hope rather than of perplexity that we now recall with thankfulness the saving of our country beyond all probability or calculation of worldly wisdom. But times of hope and confidence have their own dangers too—danger of effort prematurely relaxed, the danger of vigilance no longer fully maintained, but above all the danger of forgetting Him in Whom at all times we utterly depend. Let us then use this day of thankful commemoration to impress on our minds, so easily inclined to forget, how great is our debt to those who saved us in the critical days three years ago, how complete

our obligation of gratitude and service to God Who used them as a means of deliverance rightly called miraculous. And then we must ask why should God thus preserve us? We may not suppose that He has some special favour for us above all others in moral desert. But we may and must believe that He Who has led our fathers in ways so strong and has preserved our land in a manner so marvellous, has a purpose for us in the preparation of His perfect kingdom. In the tradition of our nation and empire we are entrusted with a treasure to be used for the welfare of mankind. That we still enjoy it is due to God's preservation of us from an enemy whose triumph would have destroyed it. To Him we owe all service which as a nation and as individuals we can give; so long as that service is our endeavour we should never be baffled or disheartened by any perplexity that may arise. Faith has reasons of its own and one of these is the memory of hope sustained when circumstances urged despair and vindicated when hostile odds were overwhelming. For our faith is in Him Whose way is in the sea and His path is in the great waters and Who, though His footsteps are not known, yet leads His people like sheep by the hands of those whom He raises up to be their leaders. Thanks be to God Who preserved us from destruction; to Him for evermore be pledged the service of our lives."—Protestant Newsletter.

A PROPHECY—CURIOUS AND SIGNIFICANT.

Transcript of an extract from Gray's Latin Poem, "Luna Habitabilis," Cambridge University, 1737.

The Time will come, when thou shalt lift thine eyes,

To watch a long-drawn battle in the skies;
While aged peasants, too amazed for words,
Stare at the flying fleets of wondrous birds.

England so long the mistress of the seas
Where winds and waves confess their sovereignty;

Her ancient triumphs yet on high shall bear
And reign the sovereign of the conquered air.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—A pleasant evening was spent in the Parish Hall on September 27, in honour of Miss E. Johnston, who has been a member of the choir continuously for fifty years. In that time she has been absent from services and practices on very few occasions. Many tributes were paid to her splendid service to the Lord in various capacities in the church life and work, particularly as a visitor and secretary of the Guild. Speakers included the rector, Rev. R. A. Pollard, the Ven. Archdeacon S. M. Johnstone, Rev. Canon F. W. Tugwell and Mrs. Tugwell, and other clergy and church officers. A presentation of vases and flowers was made. Miss Johnston, in a classic speech, responded to the kind things that had been said about her, and expressed her thankfulness to God for enabling her to serve Him in so many ways. She handed a thank-offering to the rector as a gift to the parish in token of her gratitude for God's mercies.

S. Paul's, Rose Bay and North Bondi.—The silver jubilee of St. Paul's Church will be commemorated during October, with special services and a Back-to-St. Paul's Social Evening. The Rev. H. N. Powys, Th.L., will preach at the service of thanksgiving at 11 a.m. on October 17, and the Archbishop of Sydney at the service of dedication at 7.15 p.m. The social evening will be held in the parish hall on Tuesday, October 19, at 8 p.m. The rector, Rev. C. A. Baker, will be in the chair. There will be a youth service on October 24 at 11 a.m., when the Rev. K. N. Shelley, B.Sc., Th.L., will preach, and a war service at 7.15 p.m. when the preacher will be Ven. Archdeacon H. S. Begbie. A freewill thank-offering of £275 is being sought to remove the remaining indebtedness of the parish.

St. Mark's, Brighton le Sands.—Temple Day, held on Sunday, September 5, proved a great success. The offertories amounted to £94. This exceeded expectations, as £50 was asked for.

ITEMS OF INTEREST.

"Beginning with October 3, weekly broadcasts have been arranged by our Council of Christians and Jews over Station 2GB on Sundays from 10.15 to 10.30 p.m. I have been asked to give the first on the objects of our Council and the appalling plight of Jewry in the world to-day. Other talks will follow on "The Roman Catholic Church and the Persecution of the Jews," "The Danger to the Christian Church and Christianity of the Present Persecuting Attitude towards the Jews," and "Catchcries and Charges Answered."

"On Friday, October 29, at 2.30 p.m., His Excellency the Governor has consented to lay the foundation stone of the new building at Moore College. This will provide another 14 students' rooms and will cost about £4000, excluding the furnishing. Already over £2000 has been received for this purpose, and I sincerely trust that it may be possible to open the building free of debt in time for the next College year."—From the Archbishop's Letter.

DEACONESS HOUSE.

A successful and enjoyable evening was held at Deaconess House on Thursday, September 30. Over 200 young people gathered.

The evening commenced with choruses led by the Rev. George Rees. A missionary play was ably given by students from But-Har-Gra. Short talks were given by students of Moore College and Deaconess House. Suitable solos were rendered by Mr. Taplin. A closing address was given by Rev. Alwin Prescott.

Appreciation was expressed by many for a helpful and inspiring evening. An appeal was made for missionary work at home and overseas.

LADIES' HOME MISSION UNION.

On the afternoon of Wednesday, October 6, in St. Clement's Church Hall, Mosman, an L.H.M.U. Group Meeting was held. Members of nearby branches and parishes were invited by Miss Alice Scott, who most successfully organised the meeting. The hall was beautifully decorated with blossoms and afternoon tea was served by members of St. Clement's.

The rector, Rev. R. J. Hewett, was in the chair, and welcomed the speakers, the President of the L.H.M.U., Mrs. H. W. K. Mowll, Canon R. B. Robinson, Deaconess Dixon, and the General Secretary of the L.H.M.U., Mrs. Mowll's most inspiring message was both an encouragement and a challenge to all church women present to increase their efforts in "Working for the Peace," by helping the Home Mission Society with supporting still more Deaconesses, for work amongst women, young people and children, especially, in the days of increasing opportunities, as well as difficulties that lie ahead.

"SALUTE TO CHINA."

An enthusiastic meeting was held on Tuesday week in the Town Hall, Sydney, to publicly hand over to the Chinese Consul a cheque for £56,000, the result of the China Day Appeal recently held.

The C.M.S., in co-operation with the committee of the China Day Appeal Fund arranged the meeting, which was presided over by the Archbishop. Interesting and informative addresses were given by the Chairman, Sir Samuel Walder, Colonel Hodgson, the Chinese Minister to Australia, R. J. Boyer, Esq., of the A.B.C., and Bishop Hilliard.

The Chinese Minister received an ovation and much further applause when he alluded to China as "unconquered and unconquerable." There was a fair attendance of Church-people and others of wide sympathy.

HOSTEL FOR BOYS.

The Church of England Home Mission Society's hostel for boys, Arlestone, in the Boulevard, Petersham, was opened by Archbishop Mowll on Saturday week.

It is for boys from the country who come to the city to work or attend school. It will accommodate 30 boys.

Dr. Mowll said the hostel was established as a Christian service, and was not intended to make money. "Evidence of the spirit which prevailed was the fact that the boarders were learning the deaf and dumb language to make one of the boys who was afflicted feel at home.



I Have It Yet

A charming, old-world gay. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers . . .

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.



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"RELIGION AND LIFE."

The second "Religion and Life Week" Congress will be held in Newcastle from October 18 to October 23.

Speakers will include the Bishop of Newcastle, Canon A. H. Garnsey, Canon H. N. Baker, Dame Enid Lyons, Rev. Monsignor O'Brien, Rev. Patrick Ryan, Mr. Chester Wilmott and Mr. Brian Doyle, and Rev. Victor Bell.

VICTORIA.

Diocese of Melbourne.

SYNOD.

The Diocesan Synod was opened on Monday last, when the Archbishop delivered his charge and the Synod proceeded to discharge its business. Two motions of more than usual interest were on the programme for discussion.

Canon Murray, seconded by Dean Langley, moved: "That this Synod is gravely concerned with the responsibility of the Church for making an effective evangelistic witness to the community and appoints a committee to survey the field of evangelism with special reference to the prevailing outlook and spiritual needs for the day, and the resources, organisation and methods by which the Church can most effectively meet the situation, and to report to Synod."

Mr. L. V. Biggs moved, seconded by Mr. H. W. Davies: "Realising the urgent need of an authoritative and constructive statement by the Church of England in Australia on the subject of post-war reconstruction, this Synod requests its representatives in General Synod to press for the drafting of such a statement by some committee

really representative of the broad mind of the Church, and the publication of the statement at the earliest practicable date for the guidance of the faithful, and as a contribution to public opinion in the Commonwealth."

ANGLICAN YOUTH WEEK.

A largely attended service, conducted at St. Paul's Cathedral at 2.30 p.m. on Saturday, September 18, by Rev. N. G. Molloy, chairman of the Council of Youth Organisations, opened the Anglican Youth Week. The service was attended by members of all youth organisations in the diocese. The collection, given to the Archbishop's Reconstruction Fund, was £33.

Immediately the service was over a Procession of Witness, headed by Archbishop Booth, and led by a band and banner bearers, marched along Flinders St., Russell St., and Collins St. to the Town Hall, where a "Soldiers of the Cross in Action" pageant was presented. Unusual features were that there were no spectators, the attendance of about 3000 all joined in the dialogue and the singing, and there was no applause.

The pageant was written by Mr. C. R. Bull and produced by Miss Irene Mitchell, of Melbourne Little Theatre. The music was chosen by Dr. A. E. Floyd, who played the organ. All the acts depicted stories of the Church's battles throughout the centuries. The pageant began with a first century battle—the great public meeting on the Mount of Olives. Parts were acted by Malvern district. Next came a thirteenth century battle—St. Francis of Assisi fighting for the poor (Kew district), followed by the sixteenth century—Columbus finding new fields (Northcote and Ivanhoe districts); nineteenth century—Livingstone in Darkest Africa (Northcote, Brighton, and Geelong districts); twentieth century—Kagawa's lonely battle in a heathen land (Hawkesburn, Camberwell, Canterbury, and Sunshine districts); twentieth century—Australian work for people in the North (Surrey Hills district); and finally, To-day's Battle for Tomorrow (Caulfield district), in which were seen Dr. Keyes Smith waiting to go to New Guinea for the Australian Board of Missions, and Nurse Brenda Rodda preparing to go to Africa for the C.M.S.

In a brief address Archbishop Booth commended the work of the Church's youth organisations, urging the continuance and spreading of its activities, and concluded with the message: "Go forth into the world in peace; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; love all men; serve the Lord, rejoicing in the power of the spirit."

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE DEAN'S JUBILEE.

It gives us very great pleasure to congratulate the Dean of Adelaide (the Very Rev. G. H. Jose, M.A.) on the jubilee of his ordination to the priesthood. The Dean was ordained by the Bishop of Mid-China, deacon on February 15, and priest of October 7, 1893. Of the fifty years of his ministry forty have been spent in this diocese, to which he came to be priest-in-charge of St. Cyprian's, North Adelaide with Enfield. He was subsequently rector of All Souls', St.

Peters, and Christ Church, North Adelaide, until his retirement from parish work in 1933. He became a canon of St. Peter's Cathedral in 1918, Archdeacon of Mount Gambier in 1927, and Dean of Adelaide in 1933. The Dean has great gifts as an organiser, and his capacity for taking pains and giving attention to detail have been clearly demonstrated by his work as General Secretary of the Australian Church Congress, held in Adelaide in 1928.

MOTHERS' UNION ANNUAL FESTIVAL.

The annual festival is being held at the Cathedral on Wednesday, November 3. Holy Communion will be celebrated at 11 a.m., and the Bishop will preach at this service. In the afternoon, Archdeacon Houison will conduct a short service of intercession.

QUEENSLAND.

Diocese of Brisbane.

THE ENTHRONEMENT OF THE NEW ARCHBISHOP.

"November the third will indeed be a red-letter day for this diocese, for on that day our new Father-in-God will be enthroned in the Cathedral. The service is just full of meaning. On that occasion all the officials of the diocese, the clergy and laity, the representatives of our national and civil life, meet in the Mother Church of the diocese to offer their prayers on behalf of him who has been chosen as the Chief Shepherd of the flock of Christ and to be witnesses of the enthronement which places the Divine authority in his hands."—Bishop Dixon.

"WE ARE DEBTORS."

The Archbishop-elect has sent the following message to Brisbane Anglicans:—"My dear Friends,

"The words sum up the dominant note in to-day's Epistle and the thoughts in my own mind, as I visualise the future. The honour and responsibility of succeeding to the high office held by Dr. Wand and his distinguished predecessors fills me not only with a sense of unworthiness, but also of indebtedness to "all sorts and conditions of men."

"In the first place, I include the Bishops of the Province and the clergy and laity of the committee who have recalled me to the Province of Queensland, and all the friends, old and new, who have cheered me with the kindest of messages.

"But I believe that the consciousness of a debt of love to our Lord and Saviour Jesus Christ, enshrined in the life of His Church, is the highest and best of all human motives. Other such debts, which may be described as 'lesser loyalties,' include the claims of country, home and friends, and also have their part to play in God's purpose.

"We all know that the future of the world hangs in the balance. A great challenge comes to all men of good will—to clergy and to laity alike, to repay by unselfish service the debt we owe to Christ and to our past Christian heritage. We must therefore do all in our power to extend Christ's Kingdom, so that man and society may be born again, and come the knowledge and experience of His love."

FINDERS REWARDED.

The following unique notice was fixed to a church door recently:—

MISSING.—Last Sunday, some families from church.

STOLEN.—Several hours from the Lord's Day, by a number of people of different ages dressed in their Sunday clothes.

STRAYED.—Half a score of Lambs, believed to have gone in the direction of "No Sunday School."

MISLAID.—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

WANTED.—Several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

LOST.—A lad, carefully reared; not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in nowise lose their reward.

"Lest We Forget"

The Reformation Observance Committee Urges Upon Your Attention the

15th Annual Reformation Rally

to be held in

THE CHAPTER HOUSE, George Street, Sydney

at 7.45 p.m. on

TUESDAY, NOVEMBER 2, 1943.

Mr. Chief Justice H. THACKWELL-LEWIS will preside

Speakers: Archdeacon G. T. Denham—"AN OLD REFORMATION."

Rev. A. Wentworth Morton—"A NEW ORDER OR A GOOD ORDER?"

Note:—At 7 p.m., the Rev. R. S. R. Meyer will give a Lantern Address on "Enemies of the Reformation To-day."

"THE AUSTRALIAN CHURCH RECORD."

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Telephone: MA 2975.

SPECIAL PSALMS AND LESSONS.

October 17, 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-24; Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10; Psalms, 100, 101, 102.

October 24, 18th Sunday after Trinity.

M.: Jer. xxvi Luke xii 1-34 or 1 Pet. i 22-ii 10; Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi 1-20; John xiii or 1 John i 1-ii 11; Psalm 107.

October 31, 19th Sunday after Trinity.

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

E.: Wisdom iii or Jer. xxxv or xxxvi; Hebrews xi 32-xii 2 or John xiv or 1 John ii 12; Psalms 120, 121, 122, 123.

CHURCHMAN'S REMINDER.

"He that lives well sees afar off."—G. Harbert.

"While we have time let us do good unto all men."—St. Paul.

October.

17—17th Sunday after Trinity. Good Works is the title of to-day's Collect. Good Works have their place in a life of faith, though some people have imagined that faith abolishes the need for doing good works. The distinction being that works prove the quality of faith, as St. Paul reminds us.

18—Monday, St. Luke's Day. This medico and artist and writer lays us under great obligation. He proved valuable to St. Paul in his trials.

24—18th Sunday after Trinity. And here is a Good Work most necessary, the great fight against sin and Satan. Verily this war is a war against sin and Satan.

RELIGION IN PRISON CAMPS.

News about religious activities among British prisoners-of-war in German camps is given from time to time in the Church papers. In a recent number of the "Methodist Recorder," an article appeared on this subject, showing how keen officers and men are to use any opportunities for practising their religion. The writer quotes from letters written by Chaplains who are prisoners-of-war, one of which contains these words. "At the request of the men we now have services every evening and we are going through the Gospel of St. Mark. The man who reads the lesson keeps the Bible for one day. We have worn out our very few Bibles and New Testaments. Hundreds of men are asking for them but unfortunately we cannot get any. Having no hymn books we have to write out all our hymns." It is added that steps have been taken to help remedy the shortage of religious literature.

SOLDIERS OF CHRIST.

Long, long ago with vows too much forgotten The cross of Christ was sealed on every brow. Ah, slow of heart that shun the Christian conflict,

Rise up at last—the accepted time is now. Soldiers of Jesus, blest who endure. Stand in the battle—the victory is sure.

Oh, Christian souls, all base temptations spurning,

Drown coward thoughts of faith's triumphant hymn.

Since Jesus suffered, our salvation earning, Shall we not toil that we may rest in Him?

—J. H. Ewing.

The Fourth Anniversary of the Inauguration of the Church of England National Emergency Fund (C.E.N.E.F.), and the Sydney Diocesan Churchwomen's Association (S.D.C.A.). RALLY, Friday, October 22, 1943, 2.15 p.m. Annual Service in Cathedral; preacher, the Archbishop. At 3 p.m. the Fourth Annual Meeting in Chapter House. C.E.N.E.F. banners and S.D.C.A. certificates for the Fourth Year of C.E.N.E.F. will be presented by The Lady Wakehurst to the branches qualifying for them.

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for 1944

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Somebody prayed, and across the sea The old, old story of Calvary. With its new, sweet meaning of love untold. To the waiting millions' hearts was told.

INTERSTATE TEACHERS, 101 Queen St., Melbourne. Vacancies in 1944 for women teachers in 45 plus group:—2 Headmistresses, Senior Mistresses. From £200 to £300. Science, French, Geography, Maths.

TANGANYIKA APPEAL.

The following amounts have been received:—Mrs. R. H. Hill, 20/-. Total £5/10/-.

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28th. OCTOBER 1943

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B.C.A. 1/4 Page

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THE AUSTRALIAN CHURCH RECORD LTD.

NOTICE is hereby given that the postponed General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday 12th. November 1943 at 5 p.m., at the Company's Office, Diocesan Church House, George Street Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

WANTED Copies of Songs of Praise, words only, new or secondhand; any quantity, however small, or up to twelve dozen; Rector, St. Giles', Greenwich; XF 2134.

"THE BUILDERS"

ANNUAL MEETING

will be held in THE BIBLE HOUSE, Bathurst Street, Sydney, on SATURDAY, OCTOBER 23, 1943, at 7.30 p.m.

Chairman: HIS GRACE THE ARCHBISHOP OF SYDNEY.

MISS MONICA FARRELL will present a short account of year's work

Speaker: Canon R. B. ROBINSON. Subject: "BUILDING FOR CHRIST."

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