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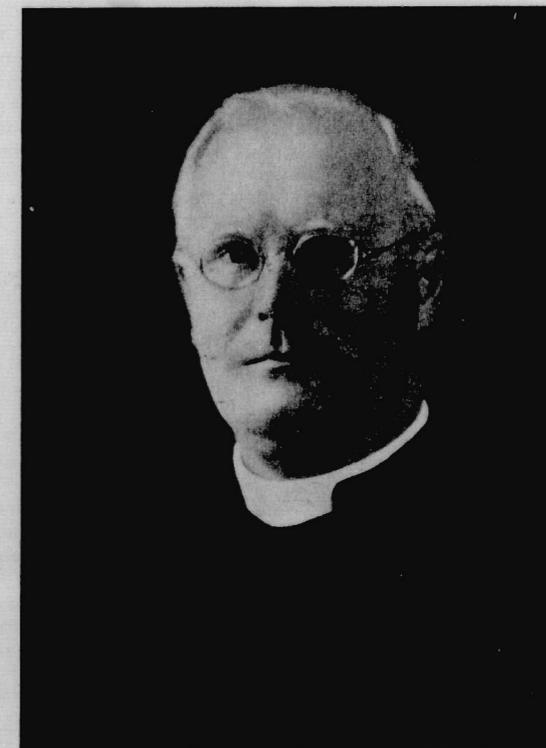


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OCTOBER 24, 1946

No. 19

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed



THE LATE VENERABLE JOHN FORSTER, B.D., Archdeacon of Armidale.

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



THE REFORMATION. OLD AND NEW.

(By the Rev. W. F. Pyke, B.D.)

No one can look upon the religious condition of Australia and the world to-day without deep misgiving. There is much to encourage, it is true; but on the other hand there is a great deal that is unsatisfactory and perplexing. In our own Church we would feel happier if all our members were more thoroughly grounded and established in the faith. There seems to be as yet no adequate appreciation of the issues that are at stake.

While the Romanist is pressing his claims, in season and out of season, some are apt to brand with fanaticism the person who presses for a clearer perception of the vital differences between the faith of the one and the other. A Reformation Sunday and Rally gives us the opportunity of being reminded of our heritage in the Church of England. A healthy Protestantism is essential to the life of the nation and that on its maintenance the development of the Kingdom of God very largely depends.

It is not unkind to point out that in any nation where Roman Catholicism has sway, elements of vigour and independence are often lacking. The sturdy British spirit of independence and religious freedom has contributed greatly to our national greatness in the past as well as to the purity of the faith. The strength of the Protestant position is not derived from the weakness or the folly of those who oppose it; it is rather to be found in the truth and beauty of its ultimate and abiding principles.

There are most urgent reasons why our children, should know why it is that their fathers of old 'resisted unto blood.' To know what the Protestant faith is, is to love it; it is the duty of us all, both to learn and to teach it.

The Reformation was a very vital period in the Church's history. It brought Jesus Christ again before the minds of the people. Men awoke seeking reality in religion. They knew they had lost God. They said the Church had lost Him, too, in the maze of tradition, ceremonial and worldly ambition. They quarrelled and sacrificed their lives and fortunes over such things as copes, candles, altars and the like. The Reformer's cry was "Back to Christ and the New Testament." They revised their ancient For-

mularies and gave us a Prayer Book and Bible in the mother tongue. In our Church's worship there had been much that was a "corrupt following of the Apostles," superstition was rife, in contending for the Faith they exposed the false Catholicism of the Roman Church with its emphasis of Trans-substantiation, Masses for the dead, the Cult of the Blessed Virgin and the like. They believed that these things struck at the roots of spiritual religion and they freed the Church of England from them.

We need to gather up again the fruits of their victory. For three hundred years the Church of England has had "One Use" in its worship; it is only of recent times that there has been an attempt to go behind the Reformation, and bring in again many things which our fathers resisted and repudiated. They have no place in our reformed Church. True Catholic Christianity is the original Christianity of the first century.

There is just cause for a bold statement of what the Bible and the Prayer Book teaches us about the Church and the Sacraments. There is a fundamental cleavage between Churchmen on the question of Holy Communion. If we examine the teaching of our Anglo-Catholic brethren as contained in their Manuals and Books of Devotion and compare it with the teaching of our Church we see the need of a clear statement of the principles at stake.

Without doubt our Reformers were led by the Holy Spirit to give us a rich treasure of Devotion in our Book of Common Prayer. The late Bishop Moule, a scholar and a saint, once wrote: "While the Prayer Book leaves the Bible alone in its unapproachable greatness as God's Own Book, it has drawn so much of the Bible into itself, that it shines all over with its derived and reflected glory."

We must ever encourage a deep devotion to our Lord in our worship, but we must not allow our imagination to run riot. There is no need to "dress up" the Sacraments in all the colour of an age that has passed away, and to bring in again all the trappings of Roman vestments and ornaments which were discarded at the Reformation.

We believe that the basis of the Christian faith is in one's own experience, mediated through God's Word by the Holy Spirit's gracious influence, the "life that is hid with Christ in God."

All creeds, sacraments and even the Church itself rest upon this fundamental belief. There is no vital union with Christ in the Sacrament without faith and spiritual effort. We feed on Christ, the Living Bread, by faith. His Presence is there; He comes to us, in His own appointed way. God "dwelleth not in temples made with hands," but in the heart of every true believer. This is true Evangelical Faith.

We urge all our brethren to stand firm for these precious truths for which our forefathers gave their lives to maintain and to determine to oppose every effort made within our beloved Church to bring back again medieval and sacerdotal conceptions of the Christian ministry and sacraments.

We have young people in all our churches with courage, charm and enthusiasm and our hope for the future is in them. Our solemn duty is to instruct those under our care what their Church teaches. We are facing a world where vulgarity, materialism, faithlessness, scepticism and superstition is growing. We must let a simple faith in Christ's redeeming love speak its own language. We need a revival of true religion to-day. A new emphasis on the fundamentals of our Christian faith. The word Catholic stands for that which is universal, comprehensive, large-hearted and great-minded, and not for any ecclesiastical party. The Anglo-Catholic party is fast becoming identified with what is narrow, rigid and schismatic. The future lies with an enlightened Protestantism, which is rooted and grounded in the faith "once delivered to the saints."

Proper Psalms and Lessons

Oct. 27th. 19th Sunday after Trinity.

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

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

Nov. 3rd. 20th Sunday after Trinity.

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

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

Nov. 10. 21st Sunday after Trinity.

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

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

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NOTES AND COMMENTS.

The teeming population of India, together with the prevalence of Hinduism and the other great religions of the East naturally provide a difficult problem to the Christian and philanthropic world.

We cannot imagine the tragic position manifested by such statistics and facts that the "Open Door" publishes in the October issue. Here is the statement:

SUFFERING MILLIONS.

A few statistics will serve to sketch India's appalling need. In India:—

There is one hospital bed per 4,000.

At least 100,000,000 die every year from malaria, and 200,000,000 suffer from it.

200,000 women die annually from child-birth or associated causes, and probably 4,000,000 suffer from varying degrees of disability. To deal with this suffering multitude, India has—

One doctor for every 6,000 persons;

One nurse for every 43,000;

One qualified midwife to every 60,000 and One fully qualified pharmacist to every 4,000,000.

The challenge comes! What can the Christian Church do about these things? What contribution can the C.M.S. of Australia and Tasmania make? What can I do in this situation so immense, so poignant, so vital for the cause of the Kingdom of Heaven?

These figures are simply overwhelming and very probably will give a feeling of utter impossibility to many sympathetic souls. But the Church of Christ must know no such depression. The world's need in all its enormity is only a challenge, growing in intensity as we learn more and more of the utter inadequacy of the means that are being employed to meet this monstrous need. We venture to hope that the lead being given by the Parish of St. Paul's, Chatswood, will be followed

generally and generously by the Churches, that realise the responsibility of being "put in trust with the gospel." There is a tremendous appeal in this post war period for the Church to lay aside all plans for local luxuries and to go forward in the Lord's strength to bring to the needy world such adequate gifts of love as will provide to the world an overwhelming manifestation of the reality and practicality of the Love that Christ engenders in the lives that yield to Him.

A great deal of misunderstanding exists over the use of the term Protestant as describing the Churches of the Reformation. Some in ignorance, others swayed by invincible

prejudice deny the Protestant character of the Church of England as reformed in the days of Edward the Sixth. They seek to prejudice men's minds by stressing what they term the negations of Protestantism instead of recognising the fact that the historic Affirmations of Protestantism really mark the true Catholicity of the Churches that rightly stand by its principles. We imagine that the loyal members of the Protestant Episcopal Church of America glory in the Great Affirmations that send our minds back to the earliest and purest days of the Church of Christ. Those Affirmations do not, as men sometimes in their narrow vision suggest, send our thoughts back to the days of the Great Reformation, but point us back to those earlier days when the great principles of the New Testament provided the foundation principles of the Christian Church. The Church, as Dyson Hague pointed out, had first of all its Formation in the days of the Apostles, then in those dark medieval days came from Deformation, when it got away from those first principles in all their purity, then came the glorious experience of its Reformation, when the cloud of medieval darkness was dispelled and our fathers looked back to those early days and emphasised duly those Apostolic doctrines that had been so beclouded.

Fairly recently the Principal of Princeton University, U.S.A., wrote a statement dealing with those Affirmations. Amongst other things he said:—

"The soul of Protestantism is the soul of the Christian religion. It is the core of the New

Testament in its pristine classical expression and its deepest spiritual urge. For Protestant Christianity, when it emerged in the sixteenth century, came forth, not as an aberration from the Christian tradition, nor as a schism from the Church of Christ. It was a creation of the Holy Spirit to reaffirm the meaning of the Gospel, and to give fresh expression to the spiritual nature of the Church. At the time of its birth, Protestant Christianity appealed to origins against developments in Christian history. It proclaimed a once-for-allness in the redemptive activity of God, both with respect to what He said to man and with respect to what He did for man. It affirmed that Christianity is primarily an individual relation of the soul to God, which is founded upon the once-for-all redemptive deed which God wrought in Christ, and is maintained by the abiding presence of the Spirit in the Christian's heart. It appealed from a religious hierarchy to Christ, from Tradition to the Bible, from an ecclesiastical system to the living Fellowship which the Spirit created at Pentecost. Modern Protestantism must, therefore, rediscover its soul by a two-fold act of retrospection. It must re-examine itself to-day in the light of its sixteenth century origins in the light of the once-for-allness of the Christian revelation in Christ. It will then be ready to face to-day and to-morrow.

"Three affirmations would seem to constitute the everlasting Christian core at the heart of Protestant Christianity; an affirmation concerning Jesus Christ and the Christian life, an affirmation concerning the Bible, and an affirmation concerning the Christian Church."

Principal Mackay then proceeds to enlarge upon this subject.

(a) "The Affirmation concerning Jesus Christ is this: In Jesus Christ God established and continues to maintain direct relations with sinful man. This is the foundation truth of the Christian Gospel.

(b) "The second Affirmation concerns the Bible and is as follows: The Bible is the chief medium of intercourse between God and man.

(c) "The third and final affirmation of Protestant Christianity is: The ultimate spiritual relationship of Christians is their relationship to Jesus Christ and not their relationship to the Church as a visible society." "A Christian's primary allegiance is to Christ, the Head of the Church."

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The action of the Pope in excommunicating those responsible for the sentence against Archbishop Rome's Stepinac of sixteen years' imprisonment for his crimes against the people has naturally found some support amongst our Roman fellow-citizens. But most people of ordinary sanity will wonder at the Vatican's hardihood, not to say impertinent arrogance, in venturing to protest in such manner against the ordered form of justice, which should not favour one citizen above another, of a civilised nation. A letter over the name of J. B. Owen in last Friday's "Sydney Daily Telegraph" puts the case very clearly against those who seek to justify the medieval action of the Pope and his fellow councillors, Mr. Owen writes:—

DIFFERENT STANDARDS?

Sir,—I, too, should like to register a protest against the punishment of Yugoslavia's Archbishop Stepinac for his crimes against the State.

Why should his sentence, be only 16 years' jail for crimes for which his secretary was sentenced to death?

Some people have called the trials unfair, although no details appear to have reached Australia.

But, on the face of it, why should Marshal Tito (albeit not a "practising" Roman Catholic) and other Catholic officials connected with the trial, risk the penalty of excommunication if they did not clearly see their duty to the State and put it above their religious partisanship?

If those trial officials erred in their judgment, surely it was only on the liberal side!

It is not logical that a mere secretary should be sentenced to death for the crimes for which his principal escapes with a mere 16 years' imprisonment.

Are we to understand that, because a man adheres to the beliefs of a certain religious minority, he shall be judged by standards different from those set down for non-religious criminals?

Christ's teaching was that the servant who knew not his lord's will and had erred was to be beaten with few stripes — but that the servant who knew and did not was to be beaten with many stripes.

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Publishers: National Council of Religious Education of Australia.

QUIET MOMENTS.

A CHRISTIAN'S MINISTRY.

Notes from Three of the Addresses given by the Rev. W. G. Thomas at the All Australian Deaconess Conference held recently in Melbourne.

THE FIRST ADDRESS.

The Second Epistle to Timothy is probably the last of Paul's letters recorded for us. He writes to "My beloved child in the faith." Perhaps, reports had reached St. Paul of Timothy's slackness. Perhaps there had been a dying away of enthusiasm. Maybe we are conscious of our flame burning low. It should be fed by our prayer life and by meditation. There is a danger in our work that this becomes a mechanical thing. I remember my grandfather once saying to me, "My son, have you said your prayers?" "Yes grandfather." "My son, have you prayed your prayers?" It sent me away thinking There must be a stirring up, a rekindling of the flame of devotion. "Quench not the Spirit." The Spirit of God can be blanketed by a sinful habit and while unrepented of the flame cannot be stirred up. Or perhaps it is something outside that is dampening us. Our Lord in His parable of the Sower and the Seed, spoke of the cares and riches of the world which choked the Word. We feel that we are farther away from heaven than when we were ordained. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." The thing that can help to stir into flame the gift of God is the realisation of that gift. It is one of those things that our Lord spoke about and St. Paul goes back to it again and again. "Paul, an Apostle of Christ Jesus by the will of God." You are a deaconess by the will of God, called and empowered for His service. Therein is comfort and strength.

THE SECOND ADDRESS.

"For God gave us not the spirit of fear. . . . Why did St. Paul speak first of all of the thing that is not given? He gives us something to build up our morale. The Church to-day is suffering from a weakened

morale. Our hearts are inclined to fail us for fear. It is not hostility but the indifference that makes fear. Hostility and persecution strengthen the faithful. But when there is a steady flow of minor failures, both in witness and in ministry, it is hard not to lose heart in discouragement and despair. When such a spirit of fear besets you it is well to take stock of it and face up to it. First of all it may be in yourself. It may be psychological or physical, and we should seek the help of those who are older and more experienced and able to help. There may be a moral background. Remember the experience of Isaiah when overwhelmed with a sense of sin. "I am a man of unclean lips, and I dwell among a people of unclean lips." The sense of personal moral failure can be devastating, and release only comes when we come in repentance to God. Never may we doubt the loving Heavenly Father's grace and forgiveness. He will take the live coal from off the altar and touch our lips as He did for Isaiah of old. Go in peace, for the Lord hath put away thy sin. There can never be peace but only fear unless we are reconciled to God. He is able to keep us from falling and present us faultless before His throne with exceeding joy.

Secondly, we may be more or less lonely in the work. After a time of exaltation such as Elijah experienced on Mt. Carmel we find him sitting down moody and lonely under the juniper tree. First of all God commanded action. Get busy, do not sit brooding. Action is not a way of escape, it is a remedy. Secondly, remember you are really not alone. "I am with you." And also there was the heartening message: "I have 7000 left of Israel that have not bowed the knee to baal." God is in the communion of saints. It may be that it is for the Church that you are afraid. Your young people seem to regard the Church lightly, unbelief is eating like a cancer in our midst. There are few among us that are not despondent at times, but we must not let it get us down. Are we to let our hands hang down in defeatism? Remember that the hosts of God have marched bravely on down through the ages. St. Augustine, writing in a day when Rome was rotting at the core, when men's hearts were failing them for fear because all that was enduring seemed to be falling, looked from the dark days into the future

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and the carrying out of God's will, and the building up of the hidden "City of God." The attempt to destroy religion in Russia meant that it went underground, but slowly it came back. Now there are more people, proportionately speaking, going to Church in Russia to-day than there are in Australia. Think of Germany, Japan, and how the Church has endured in the mission field in India, Africa, and New Guinea, and how the Christians are proving to the world that the Holy Catholic Church is moving steadily on.

Remember that we have a message to deliver whether people hear it or not. It may be met with hostility or contempt. You need to be careful. You may say, there is a time to speak and a time to be silent; and you are silent. Consideration of people's feelings is called for at times, but we must be sure it is real and not a way of escape. Things must be held in the right balance. We must be wise, but not cowardly. "The Lord is my light and my salvation; whom shall I be afraid?"

THE THIRD ADDRESS.

"For God gave us not the spirit of fear but of power . . ." — *dunamis* — dynamic. The emphasis these days is all on power. The word is always in our ears. Power politics, power of the press, the power of money. It is a power-obsessed age. All these claims to power are based on selfishness, whether individual or national. It is sinister, and there are those who are slowly coming to realise it. The power of man seems to be outstripping his moral and spiritual advance. We are living in dangerous days. But there is another power. It is the gift which we need to stir up. It is given to us as personalities, found supremely in the Incarnation of our Lord Jesus Christ. "As my Father hath sent Me, even so I send you." We are "sent people," commissioned people. It is in your womanhood that your strength lies. The ministry of women in the Church is within the will of God, with its peculiar capabilities and opportunities. You think of your ministry as particularly a ministry to women and children, and you must present Him as the strong Son of God, not the weak One.

In the laying-on of hands there is the spirit of authority and rule, but in it we must beware. It is given to some to magnify their office. However, though as deaconesses you are in the capacity of those who serve, there is involved a certain amount of leadership and authority. Your dress marks you off, but you must not let it be pressed unduly. Remember that the "power" is delegated. You are ambassadors of Christ and you must not let it down by abuse, nor deny its reality or avoid its responsibility. Was it a low estimate Paul was placing on his ministry when he said, "I was with you in weakness and in fear, and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." It is when people see the power of God working in you that they give you respect. Power to witness, to endure, and to live a consecrated life.

There is something we must not miss, it is the power for growth and development. Potentiality is something that may be brought out. As against that is the idea of the static. Always consider that your ministry is a ministry of potentiality. Do not be content to get to a certain standard and stop there. Do not forget that the word for life is "excelsior." (To be continued)

THE OENPELLI MISSION.

THE BEGINNING OF ITS STORY.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

IV.

SETTLING IN.

We remembered the promise at the early landings at Groote Eylandt in the midst of wild natives: "Every place whereon the sole of foot shall rest will be yours." Now 2000 square miles of territory is our backyard. The nearest white neighbour is 180 miles away. Four hundred miles of country was certainly in the hands of aborigines, most of it unexplored. The prospect was not reassuring, but knowing that it was, in spiritual things, a new beginning in a place where Satan had long held sway, we lifted up our hearts in praise to God, knowing that He would not fail us. There was no other sign of life, but the cattle and thousands of birds and wallabies and other denizens of that wild country.

A WOMAN'S HARDIHOOD.

I had to leave Mrs. Dyer at the isolated wharf while I walked the seven miles to the Station. It was a second experience of isolation for her, for on our first arrival at dead of night, I had to leave there in order to get some important luggage that the first launch had not brought along. There she was for the hours of midnight alone, except for the natives that hovered around. But the Lord was her keeper and saved her from all her fears. While I was away on my walk to the station, a naked native swam across the river and said to Mrs. Dyer, "Which way boat? where, boss?" Ten years later the same man was to say to us, as we were leaving Oenpelli, "I will meet you in heaven."

THE NEW STATION.

As I drew near to the station, it was a lovely sight—clothed in rare beauty with its billabong and foliage and birdlife, with all the bright hopes of winning souls of the people for Christ. Our inheritance! I have to be its leader, the maker of its laws, the controller of the lives of its people. I had only a few shillings in my pocket which were useless there. But the sceptre of my new kingdom was to try to live out the Love of Christ.

Of earthly help there was practically none—no navy to strike a wholesome or unwholesome fear into the hearts of a wild people. Our nearest policeman 200 miles away and practically useless in case of any emergency! "Who is sufficient for these things?" These are the times when you are thrown back on God. Are His promises true?—"Can God?" "Yea, verily." That anchor ever holds.

THE FORMER OCCUPANTS.

The Campbells were indeed glad to see me and get their mails and to have the assurance of "Seeing life" again, for they had felt the isolation very much. In the afternoon we went for the stores and incidentally brought my wife to her new home.

In the evening, sitting round a fire of cowdung to keep the mosquitoes at bay, we talked and talked. There were only a few native stockboys and their wives on the station. The station homestead was a very sorry looking shack, without any glass windows, built of corrugated iron. In that fourth hottest place in the world for humidity you can hardly touch the iron for the heat. The views were wonderful. We had lived in tents before on other stations, so we were grateful for a more stable abode and for the many mercies which we experienced at the hand of our loving Father.

OUR FIRST MUSTERING.

We were soon out in the great bushland mustering to get the 500 gift cattle which the Government had promised us, and to get them securely branded. As for paddocks, one could ride for 600 miles or more without touching a fence. Except for the sea, rivers and mountains, the cattle are kept in largely by native spearing and sheer rising ranges, in the 2000 square miles. I saw my first buffaloes, and shot one for food. We also enriched our menu (?) with fresh water crocodile eggs; these are round like lizards' eggs. It was interesting to watch the natives catch these crocodiles; they only grow to some five feet in length. The man-eating crocodile has eggs like hen's eggs. What cannot God bring out of an egg! A creature to live 200 years or a fowl for a few years, or a bird of paradise.

We found the buffalo steak very appetising. If young it is quite good.

Before leaving us Mr. Campbell taught me quite a lot and helped me to get 500 head of good cattle. He was in charge of the station until a Government official arrived to take off the rest of the cattle. He gave me lessons in branding and dipping cattle. We inherited two cattle dips, two big yards and several small ones miles apart. Also we received a large amount of gear, wire, tools, and a smithy. The butter factory engines and pumps, pipes and fittings, all these things were lying about, also two steam boilers, some in need of repair. Yet it was all so different from our Groote experiences, where we had to use tents and had very few tools.

CAUSE FOR THANKSGIVING.

So we had quite a lot to thank God for, as we entered upon our new work, and we may add, incidentally, our thanks to Australian taxpayers. We were soon at work, painting, making shelves, ant-bedding our floors, in preparation for the time of taking over the station. We were not long at the station before smoke fires notified the arrival of drovers for the cattle and horses. The leaders had a serious quarrel, with the result that one left by the boat when it arrived while the other collected about 1000 head of cattle and took his departure and left the rest. "Even the wrath of man shall praise Thee", for the mission were left with 100 horses and 700 goats. The drover said that he would return—but never came. Some years after I met him in Darwin and he told me that he wished he had left me the lot as the cattle and horses he took were all lost or stolen. When he left Oenpelli we entrusted him with our mail and stores order for 1926 and started the real work of the mission station.

PERSONAL.

The Rev. Alan Whitehorn, M.A., F.R.G.S., Dip. Ed., is on a visit to Sydney from England, and hopes to leave the state again early in the New Year. Mr. Whitehorn was formerly a vice-principal of Moore Theological College, Sydney, before he left to take up educational work both in America and in England.

The death is announced of the Rev. Joseph A. Reynolds, rector of Bundarra, on Sunday, October 13th, just after holding service. We desire to express our sincere sympathy with Mrs. Reynolds and his brothers.

The resignation has been announced of the Right Rev. F. L. Ash, Bishop of Rockhampton. We understand that he is undertaking some special work in connection with the A.B.M.

The Bishop of London (Dr. Wand) is appealing for £250,000 to rebuild Churches and Church life in his diocese. The other week he and one of his suffragans sat in state on the steps of St. Paul's Cathedral for eight hours, to receive offerings for that purpose. Some 9000 people joined in the offering of £26,900. It is intended to rebuild 50 churches, including St. Clement Danes in the Strand and St. James', Piccadilly.

At the annual meeting of the Crystal Brook Church (S.A.), held recently, Mr. T. G. Haskard, Th.L., was re-elected minister's warden. At the close of the meeting the Bishop of Willochra, on behalf of the members of St. Silas, presented Mr. Haskard with a gold wristlet watch as a token of their appreciation of his services as a lay reader and officer of the church.

Mrs. Commins, who was a teacher and organist at St. Luke's, Junee (N.S.W.), for 31 years, has retired. On September 8 she was presented with a leather writing case by the Sunday School members.

The Ven. T. H. C. Partridge, acting warden of St. John's College, has been appointed Vicar of St. George's Church, Epsom, Auckland.

The Rt. Rev. F. L. Ash, B.A., Bishop of Rockhampton (Q.), has accepted the invitation of the Australian Board of Missions to become Commissioner of the Centenary Appeal Campaign.

The Diocese of Wellington has lost one of its most faithful and zealous workers in the passing to higher service of Mr. Ernest Henry Anderson, for over 50 years, an active worker in the many departments of diocesan work. A second loss in the death of Mr. F. K. Kelling removes from the parish of St. Mark's, Wellington, one who has been a regular worshipper and supporter of the Church since 1882. Incidentally he was looked upon as the father of chess in New Zealand and was an ardent sportsman and cricketer.

Mrs. R. S. Maddocks, of Hampshire, England, is paying an extended visit to her sister, Mrs. M. E. Wallis, of Wallis House, Wellington, N.Z. Mrs. Maddocks, is chairman of the Church of England Zenana Missionary Society, and has also taken a prominent part in local body work as a member of the County Council of Hampshire, Winterton Division.

Canon Wise, one-time rector of Goodwood, S.A., has arrived safely in England on flying boat. He hopes to return to Adelaide after the summer.

Rev. A. W. Tonge, who recently resigned the charge at Eden (N.S.W.), is ill in the War Memorial Hospital, Waverley.

With great regret we learn of the death of the Rev. W. H. Irwin, M.A., Senior History Master of St. Peter's Collegiate School, Adelaide.

Pulteney Grammar School, Adelaide, gets a new headmaster with the appointment of Rev. W. R. Ray, B.A., Th.L., former rector of St. Peter's, Glenelg, S.A.

The Archbishop of Sydney is in St. Luke's Hospital, Sydney, for a major operation. It is hoped that he will be able to resume his work before Christmas.

A very general sympathy is felt for the Archbishop and Mrs. Mowl and many prayers will be ascending to the Throne of Grace for his complete recovery.

LAMBETH CONFERENCE.

The Archbishop of Canterbury has announced that the next Lambeth Conference will be summoned to meet from July 1 to August 8, 1948. The last meeting was held in 1930. The War hindered the holding of a conference in 1940.

"Lest We Forget."

THE REFORMATION OBSERVANCE COMMITTEE

invites you to attend

The 18th Annual Reformation Rally

on

TUESDAY, OCTOBER 29, 1946, at 7.45 p.m.

in the

CHAPTER HOUSE, GEORGE STREET, SYDNEY

Chairman: THE MOST REVEREND, THE ARCHBISHOP OF SYDNEY

Speakers:

The Rev. B. G. JUDD

Subject: "WHY THE REFORMATION?"

The Rev. Canon R. B. ROBINSON

Subject: "THE MESSAGE OF THE MARTYRS FOR TO-DAY."

NOTE.—At 7 p.m. Canon Hammond will give a Lantern Lecture on

"THE NIGHT BEFORE THE DAWN."



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ALEXANDRIA

THE BIBLE AND THE REFORMATION.

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

The title of this article is "The Bible and the Reformation," but should it have been—"The Reformation and the Bible?" We think not, for the Bible was there almost from the beginning; the Reformation was a movement which sprang from its pages as God revealed more truth from His word. When in the great monument at Worms Rietschel expressed in bronze and granite the forces which brought about the Reformation, he placed high above the figures of Waldo and Wycliffe, Huss and Savonarola, a colossal statue of Luther, with his right hand clenched upon the Bible.

LUTHER.

The Reformation which was to shake the world first took place in the heart of a few choice souls, of whom Luther was one. Although of different nationalisation yet they were all members of Western Christianity. What great events were preparing for the world as Luther studies that famous Bible in the Library of the Augustinian monastery at Erfurt. A famous artist has depicted the scene for us—there stands the rugged figure of Germany's great reformer, clad in his rough habit, reading a great volume lying open on a lectern, the light of dawning knowledge illuminating his face. Life could never be the same again to Luther for he had come face to face with the Christ in the pages of Scripture. From that moment his great ambition was to give the Bible to the people. At Worms, with his hand on the Bible, he defied the Papal delegate. Snatched away by his friends to the safety of the mountain castle of the Wartburg, he settled down to prepare that monumental version of the Bible which will ever be associated with his name. His version was destined not only to bring the Reformation to Germany, but to inspire reformers all the world over to give the Bible in the vernacular to the common people. Luther's New Testament, which first saw the light, was the best seller of his day; scores of editions appeared one after the other. So large was the circulation that the Roman Catholic historian, Cocheus, exclaimed in amazement—"The New Testament was printed and distributed in such abundance that even shoemakers and tailors, women and all sorts of ignorant people, have adopted it as the fountain of all truth. Many of them have learned it by memory and carry it continually with them."

ERASMUS.

Meanwhile Erasmus was electrifying the intellectual life of England by his lectures on the Pauline Epistles; his spare time was spent editing the Greek New Testament which was to do so much in promoting the Reformation. In his introduction to his volume Erasmus says—"The mysteries of kings it may be safer to conceal, but Christ wished His mysteries to be published as openly as possible. I wish that even the weakest woman should read the Gospel—should read the Epistles of Paul. And I wish these were translated into all languages, so that they might be read and understood, not only by

Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey."

Then referring to the use of images in the Churches he continues:—"They only profess to give us the form of His body; these books present us with the living image of Christ's most holy mind. Were we to have seen Him with our own eyes, we should not have had so intimate a knowledge as they give of Christ, speaking, healing, dying, rising again, as it were, in our own actual presence."

TINDALE.

Among the advance students at Cambridge when Erasmus was lecturing there was William Tindale. His debt to Erasmus was incalculable; his Greek New Testament became his life campaign. Professor and pupil were bound together by a common purpose; to free Jesus Christ from the bands of scholastic philosophy and make him accessible to all. To do so they both followed the same method, that of preparing the Scriptures; one, however, for the learned, the other for the common men. Erasmus laid the foundation on which the vernacular translations, which characterised the Reformation, were built. Tindale, who was a scholar of the first water and knew at least seven languages, built on this foundation. His outburst at Little Sodbury, where he was chaplain, when he told a visiting high-ranking but ignorant ecclesiastic, that "If God spare my life, ere many years I will cause the boy that driveth the plough to know more of the Scriptures than thou dost," became literally true.

It was largely due to Tindale that Jeremy Collier could say "Englishmen have now in hand, in every Church and place, and almost every man, the Holy Bible and New Testament in their mother-tongue, instead of the old fabulous and fantastic books of 'The Table Round,' 'Launcelot du Lac,' and such others. The work of Tindale and his successors made the Bible in a very special way the Book of the English people. In 1539, only three years after Tindale's martyrdom, the Great Bible was set up by Law in every Church where, chained to a lectern, it was within the reach of the public.

Moreover, Tindale had a God-given gift for translation and the quality of his work may be judged by the fact that in the Authorised Version 90% of the language of the Old Testament and 80% of the New Testament is still his.

ROME AND THE BIBLE.

It is instructive to note the different attitude towards the Bible adopted by the Roman and non-Roman Churches. Rome was the custodian of the Bible throughout the early ages of the Church when the precious manuscripts might so easily have perished, and as such deserves the gratitude of all. Moreover when the Council of Trent decreed that "God is the author of the Bible" they were in complete agreement with the Reformers. There was, however, a fundamental difference, the Reformers believed with all their soul in the supremacy of the Scriptures to all other authority and they were ready to lay down their lives for the truth contained in the 6th Article of the

Church of England, that "Holy Scripture containeth all things necessary to Salvation" whereas with the Romanist it was the Bible, plus the tradition preserved by the Church down through the ages. Again the Roman, for fear of abuse, reserved the Bible for the learned, the Reformer with superb daring gave it to the common people, trusting in the common sense of the average man. While it is difficult, if not impossible, to change from authority to liberty, without liberty sometimes degenerating into licence—in this connection we remember how the excesses of the Anabaptists nearly broke Luther's heart—nevertheless, after taking all this into consideration, the amelioration in every branch of life resulting from the Reformation with its open Bible, constitutes a big credit balance in favour of humanity.

THE NEED OF REFORMATION.

William Canton, the author of "The Story of the Bible Society," in his book, "The Bible and the English People," gives us a graphic picture of the condition of England at the time of the Reformation:—

"It is an age of turbulence and pageantry, of misery and peasant revolt. The mind's eye is filled with brawling men-at-arms and unruly barons in gilded steel; hunting abbots with their jingling bells; prioresses with love-rhymes on their brooches; crowds of summoners to the Church courts; pardoners with absolutions and indulgences, 'piping hot from Rome'; begging friars with their tablets for the names of those who want their prayers. Through the noise and stir comes the cry of yeoman and serf, the rugged villains of the oatake, the water, and the straw, the poor souls who for velvet and fur have but 'pain and labour, the rain and the wind in the fields.' In a population of about two millions there are between twenty and thirty thousand clerics. They own a third of the soil. Their spiritualities amount to double the King's revenue. Patronage is in the gift of Rome, and foreign ecclesiastics are appointed to English livings. The Black Death has left many a farmstead and field deserted, but the papal tribute from England alone is 'larger than that of any prince in Christendom.'

"While all this was watched and noted by two of our English poets—Geoffrey Chaucer and Langland, the dreamer of the Malvern Hills—the genial hooded man with the 'far-looking grey eyes' sketched a russet figure one loves to remember, a 'poor parson,' who in all weathers travelled staff in hand to the houses, far asunder, in his wide parish, and 'taught Christ's love, but first he followed it himself.' This 'good man of religion,' some have thought, was no other than John Wycliffe."

Generally speaking, the English people did not want a new Church, but they did want a return to the purity of primitive Christianity. They wanted to be free from all tyranny whether political or ecclesiastical. The Bible was welcomed with enthusiasm because it brought knowledge which, when put into practice, swept such abuse away. It showed the way to return to a purer faith. The Reformation meant a happier world and a chance for the simple man and woman. St. John tells us that the Gospel was written that "ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in His name." This is true to-day, nations and individuals, believing, find that which brings true happiness and contentment, which is life indeed.

IN MEMORIAM.

REV. J. A. REYNOLDS.

Mr. Reynolds died suddenly at Bundarra on Sunday, 13th Oct., shortly after conducting service at St. Mary's Church Bundarra. He had a long and varied experience. He had the benefit of training by the late Canon Mervyn Archdall at St. Mary's, Balmain. He entered Moore College, became curate to the Dean of Bathurst, went as a missionary to New Guinea with late Rev. Copland King to the district around Dogura where so much fighting took place during the war and the native population served the Australians so well: Having been invalided back to Australia, he conducted for a time the Church Mission by boat along the Murray River. In the South African War he served as Captain Chaplain to the Imperial Bushmen. After the War he was for a time private Chaplain to late Archbishop Saumarez Smith and a Bush Brother in Queensland. He worked in several parishes in the Sydney Diocese. He is survived by his widow (a daughter of the late Archdeacon Thompson, a distinguished naturalist who for a time acted as an Entomologist for the Government of Tasmania) and his brothers Arthur Joseph Reynolds (a member of the Sydney Synod) and Mark H. Reynolds (formerly a member of the Synod of New England).

ADVENTURING FOR GOD IN IRAN.

(By Dr. Kathleen Blackwood, Iran.)

"Here we are at Bai-yarz," said the chaffeur.

The two passengers in the truck, an Irani clergyman and a missionary doctor stepped out and stretched their legs in relief after the hours of travelling and bumping over what had seemed an interminable road across the desert. It was quite dark and all were hungry, ready for some of the little glasses of bitter-sweet tea that the tea-house man would bring when he could be awakened and his samovar brought to the boil.

"Where will you sit?"

"Why, here, by this little stream will be cool and refreshing." So rugs were spread and the two passengers settled down by a stream of surprisingly clear water which ran through the village and separated the road from the houses. There they waited contentedly until tea and fried eggs on big slabs of bread should be brought—a welcome meal.

"Salaam Khanum—peace be with you, lady." Both jumped as the voice came out of the darkness, and, quickly spying the shrouded form of a woman across the stream the doctor made the polite and unexpected rejoinder, "Peace be to you. Do join our meal." "No, I have fed, thank you. I have

work with you but will wait until you are rested."

So the woman sat silent and motionless with the infinite patience of the eastern servant, until the two should have finished their meal, hurrying somewhat as they knew the visit portrayed a request to see a patient, and time was short. Sure enough . . . "We heard that there was a woman doctor here. Can you come and see a patient?" "But has your patient seen a doctor yet? Perhaps he would not care for me to see your patient."

"The patient is a woman, and there is no doctor here, only a Government dresser. Of course, he has not seen her, but we have told him how she is. He has given her medicine but she is no better. She is very ill. Please come."

"I will come, but I am only passing through, and have no medicines with me. I'm afraid I may not be able to help her much."

"No matter. Come!"

So, through the darkness, stethoscope in hand, stumbling over ruts and potholes in the lane, the doctor went, rather nervous, wondering whither she was bound. At last they reached a big doorway in a high wall and, upon knocking loudly, saw it opened by another shadowy figure carrying a hurricane lantern.

"She came. Take her in." . . . in a hurried whisper from the escort.

So they went across the courtyard and up steps on to a wide, cool, open verandah well carpeted and lighted by two lamps. There, by lamplight, the doctor viewed her patient lying on her floor bed, propped up by pillows and covered with an expensive padded quilt in spite of the hot night. Her face was drawn and pinched and she was short of breath. Around her clustered a crowd of agitated women.

"How long has she been ill?"

Five voices answered simultaneously, "Three days."

"No, a week."

"It started ten days ago with a cold."

"She's only been ill three days," so four or five of the women standing round made haste to answer.

They pressed forward until the doctor could scarcely see the patient.

"How did it start? Had she a headache? How long has she had fever? Is she eating anything?"—so the questions went on, each one drawing a volubility of answers out of which was pieced a fairly accurate picture of the course of the illness.

"May I examine her?"

Then all drew back a little, leaving the mother to help lift and move clothes a little at a time as the doctor, kneeling on the floor made her examination, slowly, carefully, using eyes, ears, hands and stethoscope. At the end, "What is the matter?" is the reply, giving the direct and definite answer so beloved by the Irani in regard to illness.

"Pneumonia! We thought it was typhoid or typhus."

"No. It is pneumonia, and on one side some fluid has collected. It should be removed, but I have no instruments here and I should need a syringe and needles. Can she be taken to Yeزد?"

"Doctor, it is 100 miles to Yeزد. The dresser here has a syringe. He would lend it. Can you not do it?"

So they stood, the doctor apparently thinking, actually breathing a quick prayer for guidance as she weighed the pros and cons. She knew the risks. If she touched the girl and later (as easily might happen for she was very ill) she died, then the whole village would say "That Christian doctor came and killed her." On the other hand she was disinclined to withhold possible help over that risk, so, with a quick prayer that all might be to the glory of God and a request for His help, she said, "I will see if there is time."

So followed the stumbling back in the darkness to the car—the request to the chaffeur to delay an hour—messenger sent to the dresser, who, awakened and dressed, brought his syringe and some alcohol to sterilise it.

In the interval the doctor rummaged in one of her cases and found eight precious sulphur tablets. They were pitifully few, but she had bought them at 2/- each to take on the journey for use in emergency—now they were to be used.

Everything ready, the procession wended its way back, servants and doctor together while hurricane lanterns threw grotesque shadows on the walls as they passed.

Again on the verandah, they saw that this time the girl's father and husband had come, as well as the crowd of women. Their presence was needed to give permission that the needling be done.

"Would you bring some warm water and some soap, please . . . and take off her jacket . . . yes, and her dress; yes, all the clothes over her chest. No, she won't catch cold. It is very warm to-night. You can hold them round her till I am ready."

Then there was quietness; just the splashing of water poured from a height as the doctor washed her hands in Moslem fashion in running water. Then the testing of the big syringe and needles and a little reassembling of the patient.

"This will hurt a little, you know, but only a little. You've often pricked your finger sewing, haven't you?—well, it is a prick like that. The medicine we rub on will feel very cold, and then a prick and then it is all over."

So, all being prepared, the quick jab of the needle was made, seeking the little pocket of fluid that was pressing on the lung, impeding recovery.

"There, it is!"—a cry from the watchers as a little clear fluid came into the syringe. Then—crack!—felt by the doctor's fingers but heard by no one as the needle, buried to the hilt, broke.

(Continued on page 13)

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to—

W. S. LESLIE, M.A., Headmaster.

TO AUSTRALIAN CHURCHMEN

The Reformation and Authority

The subject of the final authority for the soul of man has received considerable attention in recent times. We are becoming increasingly familiar with the Barthian re-assertion of a Divine fiat which transcends the best efforts of human reason. Karl Barth in his Gifford lectures, "The knowledge of God and the Service of God" speaks very definitely on the limitations of the human study of the Bible. Such a study may be expected to throw light on the linguistic, literary, historical and religious historical aspects of revelation. But revelation itself can only be recognised through revelation, that is, by the revelation contained in and constituting the inner quality of the Bible awakening our faith. But a human study that misses the Divine content misses the form in which that content is held. According to Barth, "The Scriptures have the authority of God Himself, not because of any human liking or judgment, nor because the Church considers it correct, but because, according to the content of the Scripture, it is the case that God Himself has here spoken of Himself . . . she means by the Word of God, Him to Whom this book and this Book alone bears testimony. It is in this sense that she says that neither angel nor man, but Holy Scripture alone, has the right to possess and exercise sovereign power in the Church."

That is a very lofty conception. We would not be fair to our readers if we did not remind them that for Barth there is the outward shell of literary investigation and criticism which partly conceals and partly reveals the inner kernel, which alone has vitalising power. But when we have admitted that we are still confronted with the fact that in the twentieth century the old opinion that the Word of God is an authority supreme over Church and tradition has found forcible expression.

Another important Contribution:—

The Problems in relation to Rome.

The vigour of Barth is infectious. We feel when reading him that we are braced for conflict and ready to do and dare for truth. Such rare souls emerge in periods of crisis and catch the imagination of the dispirited, giving fresh inspiration to them. We may thank God for the great souls of history, and refresh ourselves in their happy intui-

tions. But the question recurs at times. Is there another side to the picture? If we are set thinking along this line, we will perhaps pick up Franz Hildebrandt's fascinating little volume "Melanchthon Alien or Ally?" all the more fascinating because he does not answer his questions, but leaves it to our intelligence. This gracious tribute enables us to forget his references to Anglicans' "inherent Pelagianism," and the fact that the "Black Rubric" is dear to us. If Dr. Hildebrandt journeys to some parts of Australia, he may be convinced about the inherent Pelagianism, but he may change his mind on the Black Rubric. But he lives in Cambridge, and the Black Rubric may still be dear to the Dons there. When we consider "the concessions" which Melanchthon was prepared to make, the question of the authority of Scripture is found to be one of them. Here Melanchthon appears to give a greater place to the Humanist tradition than did Luther. We are led along a path of investigation here, which well repays the labour of treading it. Melanchthon was sensitive to the value of philosophy. The value of universal experience, the knowledge of first principles and of the order of the mind in the syllogism are forms of certainty in philosophy. But in the Church, we have a fourth means of certainty, namely, the Divine Revelation, "made through illustrious and infallible testimonies as contained in the prophetic and apostolic writings." Thus St. Paul's idea of the world "groping after God if haply it may find Him" finds an echo in the Lutheran divine, and he is also aware of the further Apostolic message that God in the fulness of time revealed Himself fully in the Son of His love. Thus in one respect Melanchthon joins hands with Barth, though Barth may hesitate whether to regard him as an alien or an ally.

Efforts, we are told, were made to bring Melanchthon back to the fold which he had forsaken. He was steeped in tradition. He rejected the views of Copernicus and scorned the love of novelty exhibited by the Anabaptists. He is as emphatic as any Anglican that the Lutheran position can only be justified when it is found

to agree with the prophetic and Apostolic Scriptures, the Holy Fathers, Ambrose, Augustine, and most others and with the universal Church of Christ. But Melanchthon is sensible of the fact that tradition has drifted from its early moorings. "Under the Papacy, they adopted quite a different method, and judged, as is manifest, from their own constitutions and power . . . We question the constitutions in as far as they are against the Word of God." Melanchthon, therefore, rejects ordinary succession as a criterion of the Church's existence. He is quite definite on the point. "The Church holds otherwise. It is indeed a company not tied to regular succession, but to the Word of God. There the Church is re-born where God restores doctrine and gives the Holy Spirit. And in this way, Churches are ruled and preserved, not by regular succession." "When bishops do not teach rightly regular succession by no means pertains to the Church, but it is necessary to abandon it." This raises directly the question of authority, and decides it so far as the Reformers are concerned in one mode. There can never be an equal authority to that of the Word of God. The continuity of doctrine, not the continuity of order is the essential matter for consideration. When both can be maintained, there is occasion to rejoice. Where a choice has to be made, doctrine must prevail over every other element in the Church's life, and must be maintained in purity at all hazards.

Hildebrandt quotes with approval, Kenneth MacKenzie's statement:—"In cases where the Church has to choose between the right Gospel, and the rightly interpreted and rightly administered sacraments, on the one hand, and, on the other hand, the formal continuity of ordination, she must choose the Gospel, and the sacraments. The Anglican Church has not been faced with this choice. But the Lutheran Churches have been in this situation." That is an inevitable corollary from the supreme position accorded to Scripture in our Articles of Religion. Yet many in the Anglican Communion are receding from that position to-day and are claiming that the true via media is to be found in Scripture interpreted by the Church, which means by the Bishops in Apostolic Succession, which means, indeed, by the Bishops who subscribe to a new system of religious opinion, as foreign to ancient Anglicanism as it is to the Reformation, or as Melanchthon would put, to the more

prudent fathers. If we are to have authority it must base itself on something. Reason alone is not sufficient for the spiritual needs of the Church, and we must demand submission on the part of all earthly rulers to the Word of the living God.

An Anglican Re-Construction.

We turn from Barth and Melanchthon to a very different presentation. The Rev. Rupert E. Davies has given us a close examination of the problem of authority in the Continental Reformers. This is yet another evidence that the question is of more than passing interest. The book represents careful study, and there is much in it to commend. If we were reviewing it, we would point out many merits. But it is vitiated by a strange notion that there are two independent sources of authority in the Church. He separates "the inner coerciveness of truth" from the objective authority of Scripture, and makes the former alone determine. He also says that "to assert the authority of the Bible is to assert the prior and superior authority of the Church, which fixed the canon." Here we think we discover two great weaknesses in what may be called the modern and usual Anglican and Liberal presentation of the problem of authority. The first is that such writers as Mr. Davies first separate "the inner coerciveness of truth" from the outward expressions of authority, and then complain when they find themselves unable to put them together. Many questions are left unsolved by Mr. Davies, and he promises a return to the subject, which will be eagerly awaited. But the key, we venture to think, to the solution of the first problem is found in his own note to Calvin's findings: "We are here separating into two distinct 'notes' of truth, two things which Calvin himself more or less identified with one another." The coerciveness of truth and the inner testimony of the Spirit are in view in relation to this note. We would prefer to state it that the inner testimony of the Spirit creates a consciousness of the validity for truth of the outward message of the Word of God, and that is the coercion of truth, which cannot be further analysed.

But the other objection that if the Church fixed the Canon of Scripture that gives it a prior and superior authority conceals the old fallacy that the evidence of a witness, because it is the means by which we arrive at truth has a superior authority to the truth at which we arrive. Suppose God spoke

to Mr. Davies and I get three indubitable witnesses to assert that fact. I believe them. Only for them I would never know that this message came from God. Am I therefore to assume that the three witnesses have a prior and superior authority to the message which came from God? Are Nichomachus and Eudemus of superior authority to Aristotle, because only for them, and, shall we say, Andronicus we would never have known what Aristotle said? If the Church bears witness to a voice from God, it is the voice that speaks with coercive power, and not the Church whose witness, ex hypothesi authenticates it. So the Reformers were right. The authority of God is supreme. Once we are satisfied that God's voice is found in His Word, our controversy is at an end. We shall return to this at a later stage.

A COMPREHENSIVE CHURCH.

(By The Ven. J. H. Thorpe, B.D.,
Archdeacon of Macclesfield.)

(Portion of the Archdeacon's charge dealing with the use of the phrase "The Church of England is comprehensive.")

A phrase which has played an influential and persuasive part in recent controversies amongst us is, "The Church of England is comprehensive." Now, what does this phrase mean? According to the dictionary "comprehensive" means "inclusive," "embracing." Applied to the mind, it means capable of receiving, understanding and holding in view many and diverse ideas. When a box is said to be comprehensive it means that it is capable of containing various kinds of things. A society which is comprehensive is one wide enough to include in its membership many who differ in various ways, but yet are agreed in the objects and principles of the society, and have been admitted to it in the way provided by its constitution. When the Church of England is asserted to be comprehensive, the latter meaning in some sense or other, is no doubt that which is suggested.

What is, or Who are, the Church of England?

But then the question arises, "What is, or who are, the Church of England?" Simple as the question appears, it is amazing what confusion exists regarding the proper answer to it, and how general that confusion is. It results, in some degree, from the common error of referring to a man who is about to take Holy Orders as "Going into the Church." The clergy are the officers of the Church; but they are no more the Church than the officers of the Army are the Army. It is high time that this ill-informed and misleading phrase were dropped by general consent. If then the clergy are not the Church of England, who are? The answer is quite simple. The Church of England is the body of English Christians who have been baptised with water in the name of the blessed Trinity and who have not apostatised, or been excommunicated. It is true that all these do not regard themselves as members of it, but

they are members in right and title whenever they choose to claim and exercise their membership. Whoever may have been the agent by whom their Baptism was administered, they are accepted for confirmation when they desire it. For the validity of Baptism does not depend on the agent.

A Body of Baptised Persons.

The Church of England is the body of baptised persons in England; not the clergy only; not those who have been confirmed; not those whose names are on the electoral roll; still less the ratepayers. "By Baptism we are admitted into the Church," said John Wesley. "Entered we not into the visible Church before our admittance by the door of Baptism," said the learned and judicious Hooker. The Church of England is inclusive or comprehensive of the baptised people of England. Then the parish churches are comprehensive in the sense that every parishioner whatever his state or rank, religion or irreligion, has a right to a seat in his Parish Church at the ordered services, and a right to the spiritual ministrations of the clergy of the parish. These are actual senses in which it may be said with truth that the Church of England is comprehensive. But it must be pointed out that the Church of England has nowhere in her Liturgy, Laws, Canons, Articles or Homilies claimed, as one of her distinctive characteristics, that she is comprehensive. Nor, so far as my reading has extended, can I remember meeting with such an assertion in the writing of any of our great English divines. The origin of the phrase is obscure. I regard it as a mere catch-phrase, but, like most other such, dangerous because misleading by the assumptions which it can be made to cover. One of these is that it is inherent in the character of the Church of England to be so elastic that the special views on doctrine or ceremonial which are held by any group or school of thought within the organisation of the Church have a right to a place in public worship, and recognition in its formularies in case of revision, if they are not already explicit in them. In support of this view of comprehension moving appeals have been made to mutual forbearance, charity, liberty and other beautiful things, which unfortunately have no bearing on the real issue. The real issue is between certain truth and truth on which approximately general agreement is not possible. Both in the New Testament and in the primitive Church there is a distinction between fundamental and Catholic truth and other truths. The Creeds were drawn up to summarise the former. Thus the Apostles' Creed is the standard of belief required for Baptism, that is, for membership in the Church. The Church of England declares in the VIIIth Article that the three Creeds "ought thoroughly to be received and believed; for they may be proved by most certain warranty of holy scripture."

The Great Ideal of the Church of England.

The great ideal of the Church of England is that public worship shall be such in every parish that all her members can unite in it whatever opinions they may hold regarding truths which are not fundamental or generally accepted. Her offices of Common Prayer and the Sacrament are composed for clergy and laity who are intellectually free men, with the right of private judgment and with direct access to Holy Scripture in the original and in the English tongues. The great principle on which she has proceeded in order to secure this ideal is set out in the

(Continued on page 15)

MOTHER OF MORALS, OR FATHER OF CORRUPTION?

In November, 1515, Thomas Wolsey, aged 44, received from a Papal envoy his "red hat" and became Cardinal. Already Archbishop of York, he had formed the ambition of becoming first man in Europe. Soon after his appointment as Cardinal Archbishop Warham of Canterbury, resigned the Chancellorship of England, Henry VIII made Cardinal Wolsey the Chancellor in place of Archbishop Warham. Later the Pope elevated Wolsey to Cardinal Legate-a-Latere, a position in which he was second to the Pope only.

Wolsey's dreams were coming true. All Church courts, clergy, monasteries, colleges were under him. All matters of conscience, questions in marriage and divorce, and all causes in which the Church was remotely interested, came under his jurisdiction. In fact, England was governed by the Cardinal and the King between them, and the former had "spiritual" power over the latter.

Wolsey now looked for the fulfilment of his dream. Bitterly opposed to Luther he carried out strong persecution against all who dared to read Luther's works or express his opinions. No doubt his policy herein was sincere and according to his conscience. However, it was politic also, as we shall see.

In Germany from 1521 to 1529 the princes of the States held a number of Diets or assemblies. At the first of these, in 1521, Luther made his famous stand and was supported by a strong section of the princes. Charles V of Spain had recently become Emperor of Germany. He had summoned Luther to the Diet and after the Diet had commenced to dissolve, outlawed him.

Charles, however, had a political game to play with Francis I of France, his rival for the Emperorship and the Pope. The latter since the time of Charlemagne had been the authority who crowned the German Emperor though the princes elected him. Pope Leo X had excommunicated Luther. Any king who sought the Pope's favour must oppose Luther, therefore. On the other hand, the Pope was secretly supporting Francis I in case he should be successful in overthrowing Charles. Moreover Charles had an envious eye for the Italian provinces under the control of the French king, and the Pope had hopes of setting up a temporal kingdom of Italy with Rome as capital.



ST. ANDREW'S CHURCH, WAHROONGA.

Consecrated by Rt. Rev. Bishop Hilliard, on Sunday, October 13.

Obviously, with war impending against Francis, Charles would rather have England on his side than against him. He noted with interest Wolsey's opposition to Lutheranism. When he was approached by Wolsey for nomination to the Papal See when Leo X died, he promised the Cardinal his support. Of course, Leo X was not old and seemed to be very healthy at the time.

Unfortunately for Charles, Leo X died unexpectedly shortly after the Pope had defeated the armies of Francis and annexed Lombardy to his ecclesiastical state. Wolsey now thought that Charles would support his candidature for the Papacy. He was disappointed. Adrian VI became Pope. Adrian died in September, 1523, and Charles again disappointed Wolsey, for Clement VII now donned the tiara. Wolsey, his dreams of power severely shaken, now sought to avenge himself on Charles V, and to build up other possibilities.

Henry VIII, King of England, had married Catherine of Aragon, widow of his brother Arthur, and aunt of the Emperor. Henry had misgivings concerning the marriage and these were increased by Catherine's inability to provide him with an heir.

Wolsey saw that he could insult Charles V and lower his prestige by injuring Catherine. He therefore encouraged the English king to entertain

theological scruples about his marriage in spite of the fact that Pope Julius II had given the king a dispensation declaring it legal.

Francis I was now endeavouring to secure support against Charles V. Wolsey encouraged Henry VIII to make a treaty with Francis and disregard his treaty with the Emperor.

In 1527, one of the royal secretaries, Knight, was sent to Rome to seek the revocation of the bull of Julius II validating Henry's marriage to Catherine. Knight found Pope Clement VII, a prisoner in the fortress of St. Angelo, Rome. He had disputed Charles' claim to Lombardy and the Emperor's army had retaliated.

Clement VII's position was very delicate. He dare not incur Charles' displeasure further by declaring his aunt incestuous. On the other hand, he dare not antagonise England which was in treaty with France, his only hope to curtail Charles. Accordingly he promised Henry's representative that the necessary dispensation would be forthcoming, and at the same time told Charles that he would do only what the latter commanded concerning the required divorce!

In 1528, Wolsey encouraged France and England to declare war on Spain. He planned to depose Charles. The attempt came to nothing. So Wolsey commenced intrigues to remove

Clement VII, who had so disgraced the Papacy by becoming the servant of Charles! Finally, Wolsey told the Pope that Henry VIII could brook no longer delay. If the Pope would not divorce Catherine, England would break from Papal control.

At this juncture the French forces were victorious over the Emperor's forces in Italy. Clement felt free to disregard the Emperor's feelings. On the 8th June, 1528, the Pope commissioned Cardinals Campeggio and Wolsey to adjudicate on the divorce suit. He furnished Campeggio with a secret bill dissolving the marriage — to be shown to the king only. But while Campeggio travelled to England, the tide of war turned, and he was sent fresh instructions by the Pope. Actually the Cardinals did not open their Commission until June, 1529. In July, Campeggio adjourned the court until October 1.

Wolsey was doomed for his part in this procrastination. So was the Pope's power. In 1530 the Pope summoned Henry and Catherine to Rome for trial of their case. Wolsey's disgrace and Henry's enforcement of the Act of Praemunire were the final reply.

The divorce was now submitted to the universities and doctors. The Reforming doctors, including Luther and Calvin, both opposed the divorce. A large number of Romanist nobles, however, petitioned the Pope to grant the divorce. He would only go so far as to permit the king to have two wives. Henry was not sufficiently immoral to accept this alternative.

Eventually Catherine's marriage to Henry was declared null and void (May, 1533) by the English Archbishop-courier.

We have traced the circumstances previous to the annulment of Henry's first marriage. Throughout we have endeavoured to show the extreme difficulties in which political relations placed the Pope. We have shown that owing to international complications Clement VII was not free to exercise spiritual office impartially. His scruples against Henry's divorce were plainly political, not moral. He had drawn up a bill divorcing Catherine. He had suggested polygamy to Henry. What morals had such a man? What scruples had such a Pope?

WANTED IMMEDIATELY for a Missionary leaving shortly for Foreign Service, a Piano, Accordion and a camera. Apply C.M.S., 93 Bathurst St., Sydney.

WANTED. — Cultured woman with some nursing experience, light duties in the home. LM 4623.

ADVENTURING FOR GOD.

(Continued from page 9)

For a second the doctor's heart stood still as all the possibilities of a broken needle loomed before her eyes. Then, with a quick prayer for help, she withdrew the needle a fraction before it snapped right off. Then, slowly, gripped with finger nails only, the needle was withdrawn and the doctor breathed again, having learned a lesson—never again to use anyone else's instruments when doing a job.

Interested eyes viewed the fluid in the syringe; interested ears heard the explanation that the withdrawal of even that small amount would help the patient and that nothing further could be done because the needle was broken.

Then, hands washed, the patient dressed again, comfortable and comforted, the tablets were produced and explanations given as to their use.

"Have you a clock?"

"No, but they have one at the tea house. We can borrow it."

"These tablets must be given four hourly, exactly, no sooner and no later, night and day."

"When shall we give the first tablet?"

"Give one as soon as the clock comes—say 10 o'clock. Then the next one must be given at 2 o'clock."

"What food shall we give her?"

Then followed endless questions and explanations about food and drink, the while tea and fruit were brought for the doctor's refreshment. Sitting on the floor exchanging courteous question and answer the atmosphere of fear and hopelessness weighed upon the doctor's heart, emphasising the need for the love of Jesus in the hearts of these sad though wealthy women. But time and opportunity would not only pray that a word, and the doctor could only pray that here her deeds would speak of the love of Christ and prepare a way for the hearing of the words which would surely follow in God's own time.

If an evangelist were to go to that village now he would not be put in prison as sometimes happens. Instead, a ready welcome would be given him.

"You are a follower of Jesus? Yes, we know about that. Once a foreign doctor came here and saw the daughter of Hassan, and by what she did and the medicine she gave, she cured her. Yes, she is quite well—was much better a few days after the doctor's visit. We saw what she did and we know that the followers of Jesus are good people. Tell us more."

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MISS G. GORDON EVERETT, M.A.

There are many big towns and villages whose inhabitants have felt the benefit of mission hospital for attention. But as yet there are no evangelists to follow with the Word. Are there none to offer? And what of the mission hospitals which they say must be closed for lack of staff? Are there no doctors or nurses to offer? What better use could one make of one's life than to thus venture for God in Iran?

ST. STEPHEN'S, NEWTOWN. CENTENARY OF PARISH. 1846 - 1946.

CENTENARY SERVICES.

Sunday, October 27th.

7.30 a.m.: Holy Communion.
11 a.m.: Morning Prayer. Preacher: Right Rev. Bishop Pilcher.
7.15 p.m.: Evensong. Preacher: His Grace the Archbishop. Broadcast 2CH.

Sunday, November 3rd.

7.30 a.m.: Holy Communion.
11 a.m.: Morning Prayer. Preacher: Right Rev. Bishop Hilliard.
7.15 p.m.: Evensong. Preacher: Right Rev. Bishop Wilton.

Wednesday, November 6th.

8 p.m.: Thanksgiving Service.
Preacher: The Rector.

Wednesday, October 30th.

8 p.m.: Centenary Concert.
Presbyterian Coronation Hall,
103 Lennox Street, Newtown.

Special Thanksgiving Offertories asked for.

Ex-Parishioners cordially invited.

THE WORLD-VIEW

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CORRESPONDENCE.

"SYDNEY DIOCESAN CHURCH MUSIC SOCIETY" AND ORGANISTS.

The Editor, "Church Record."
Dear Sir,

May I refer to my letter, published in the "Church Record" of 9th May last, urging the formation in Sydney of an association of organists and choirmasters, and the letter in the "Church Record" of 18th July following, from "Three Sydney Organists" strongly supporting the proposal. These letters followed, and were the outcome of a correspondence with Bishop Pilcher discussing the policy of the "Summer School of Church Music," which had been then recently formed in February last. In this correspondence I gave my reasons for holding that choirs must be relied upon to set the musical standard of church services through their directors (organists and choirmasters) who are chiefly responsible for the musical part of the services. Bishop Pilcher appeared to assent to this contention.

On reading the note which appeared in the "Church Record" of 15th August last, of the founding of "The Sydney Diocesan Church Music Society" with the object of helping "organists, choirs and congregations to reach a higher standard of church music," I wrote to the Rev. O. S. Fleck, Secretary of the Society, to enquire how this would affect the formation of an association of organists as proposed in my letter to the "Church Record" above mentioned. I received a reply informing me that the Society is identical with the School of Church Music originally formed, and that there was consequently no suggestion of an attempt to implement my proposal for formation of an association of organists. The need for an association of organists and choirmasters therefore remains and its formation would be the first step to a practical reform of church music. There is a difference in constitution between a "society" and a "school," and to prevent misunderstanding the latter title, I suggest, should be retained as appropriate for the present organisation. Although the constitutions and policies of the "School" and any projected association of organists would differ, the two organisations could work together for the advancement of their common purpose.

In my letter to the "Church Record" of 9th May last I said that I knew of no association of organists in Australia. I have now learnt that there are at least two, one in Victoria, and the other the Hobart Guild of Organists. In his recent address to the latter, Bishop Cranswick referred to the "trashy" and unsuitable songs permitted to be sung at wedding services, and said that he hoped clergy and organists would object. This criticism might very well have been aimed at the Church in Sydney, but in that case, where is the organisation capable of instituting a reform?

I am, sir, etc.,

WALTER HOOTON.

STATE AID FOR CHURCH SCHOOLS.

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

So that hardy perennial "State aid for Church Schools" has been brought before the public again, not, as one would expect, at the opening of a new Roman Catholic

school, but by Father Michael Scott during the course of an address delivered at the Religion and Life Conference at Newcastle this week.

Whether or not the Bishop of Newcastle was aware that this topic would be introduced, or whether he agrees with the principle enunciated, I am not in a position to say, but at all events, such a happening must surely be regarded as a disservice to the cause of Protestantism, whatever the effect may have been on those present at the session, and it emphasises the futility of attempting to co-operate in any way with Rome.

Truly the "comprehensiveness" of the Church of England is an enigma to many of its members, and a confusion to numbers outside its communion, who are restrained by conscience from active co-operation in a common cause.

Your stand in the past against the "State aid for Church Schools" question is appreciated, and it is to be hoped that further publicity will be given in the future to the erroneous principle involved.

Yours sincerely,

KENNETH HARRIS.

GRAFTON SYNOD AND C.S.O.M.

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

In your issue of the "A. C. Record" dated September 26th, and which contains a report of proceedings of the recent Grafton Synod, I notice myself reported as one of those strongly opposed to the support of C.S.O.M. while its present Director was giving it a definite political party flavour.

I would like to correct this statement. What I said was that I was all for the resolution as proposed by the Rev. A. J. Withers of Bowraville. I referred to the fact that this was not the first time the Diocese

had tried to do something with the C.S.O.M. and that I believed that if we were going to start out again, we would need leaders who were specialists in the art of leading us in those particular questions which concerned the Church.

From the above you will see that mine was not an attitude of strong opposition, and I would be grateful if you would allow space in your valued paper for this correction.

Yours sincerely,

OSCAR C. J. VAN.

The Rectory, Grafton.

(The Editor, "Australian Church Record.")

Dear Sir,

The report of Grafton Synod (A.C.R. 26/9/46) contains references to the Christian Social Order Movement which might unfairly prejudice your readers against the Movement. May I request space for one or two observations?

1. The Rev. O. C. J. Van, so far from "strongly opposing support of C.S.O.M. . . ." rather supported it, though stating that the only C.S.O.M. Group that had been formed in the diocese had not survived.

2. The vote against the motion was influenced largely by statements made by two clergymen. These statements were unsupported by evidence and were, in fact, quite incorrect.

All of the clergy, and some of the lay representatives, have from time to time been given opportunity to know of C.S.O.M. and its work at first hand. Very few have availed themselves of this offer, and the great majority of those who voted against the motion—and against the Bishop's advice and advocacy—did so in complete ignorance of the subject and under the influence of incorrect and unsubstantiated charges.

Yours truly,

W. G. COUGHLAN.

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Churchman's Reminder.

"That saints will aid."—Coleridge.

"To the saints and faithful brethren, St. Paul.—Col. 1:2.

October.

27.—19th Sunday after Trinity. How many people try to please God in their own way and fail to be really happy. One purpose of man's creation was to please God. The ancient composer (it comes from the Sacramentary of Gelasius) knew how impossible it was to please God by ourselves, for the more we try by ourselves the less we please God, or anybody else except ourselves for awhile.

November.

3.—20th Sunday after Trinity. How pleasant to meet a person who tries to please God and depends on God's guidance in so doing. Then indeed he will "cheerfully accomplish those things which Thou would'st have done." Yes, the world ever welcomes cheerful Christians.

A COMPREHENSIVE CHURCH.

(Continued from page 11)

Preface to the Book of Common Prayer in the section headed, "Concerning the services of the Church." "Here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same." Put shortly, the Church of England has avoided the mistake of over-definition in her formularies of Divine Worship; avoided dogmatism on points of uncertainty, or legitimate variety of opinion, and confined herself in these formularies to the truths in which general agreement is possible because they may be proved by most certain warrants of Holy Scripture. It is that, when it is faithfully adhered to, which makes common worship possible throughout her fellowship. Whenever she departs from that sound principle, as a whole or in particular places, then common worship ceases to be possible and becomes local, sectional and partisan. Her fellowship, instead of being a fellowship in truth degenerates into that of a mere external organisation, divided in Sacraments and worship, merely held together by endowments, patronage, finance and legal machinery. These may produce comprehensiveness of a sort, but they are not the bonds which bind the followers of Christ in One Body. And comprehensiveness of that sort is nothing of which Churchmen can be proud, or which they should accept as a characteristic of the Church.—"The Record."

BOOKS.

Up from Childhood, by Robin R. Adair. Our copy from the publishers, the National Council of Religious Education in Australia, 147 Collins Street, Melbourne, price 5/.

This book, the writer claims, is "an outline of Child Life for Parents and Teachers," and from its format, is a book not merely to be read, but studied, and if possible, discussed in groups. The book is well arranged in age groups, well printed, and attractively covered. It contains 240 pages, and, it is suggested, provides a landmark in the literature of Christian Educa-

tion. Although the late Mr. Adair was the author of the main part of the book, the two opening chapters and the closing chapter were contributed by the Revs. J. C. Jameson, A. T. McNaughton and Dr. John MacKenzie.

In view of the very real helpfulness of the book, a caution is necessary. We have to bear in mind the illusiveness of the nature of the human young and the impossibility and danger of rigid classification. "The psychology of individual differences" must not be overlooked in all the subjects of a child's training, not least in that of sex. Indeed, the whole subject of Sex Instruction bristles with difficulties which even this author seems not to have realised to the full. It is a subject within the responsibility of the parent and the utmost care is needed in the interests of the life of a true home as well as of the individual life of every child.

The moral or immoral condition of the civilised world in general indicates the extreme danger of the present widely practised sex instruction.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. IVES' C.E. HOSPITAL.

The Report has been issued for 1945-6 of the activities of this excellent hospital. The Rev. Dr. Frank Cash, rector of Christ Church, Lavender Bay, is the President and the Rev. F. O. Hulme Moir and W. J. Siddens have been elected associates. The total number of associates is 81. There were 626 admissions for the year and 529 operations. Interest in the hospital is shown by the six centres that work, first:—Mosman, Neutral Bay, North Sydney, Chatswood, Northbridge and Lindfield. A splendid gift of £2000 came from the firm of Messrs. Hailstroms Pty. Ltd. Other generous gifts of £100 each came from Mrs. E. M. Roberts of the Chatswood Centre, and Mrs. E. J. Hailstrom, of the Northbridge Centre.

MISSIONARY ENTHUSIASM.

A very challenging address on the work and needs of missionary activity was given a few Sundays ago by Dr. Kathleen Blackwood, at St. Paul's, Chatswood. The doctor outlined the opportunities which were presenting themselves in the strategic countries of Iran illustrating her talk by her experiences as C.M.S. doctor at the hospital at Kerman during the past five years.

At the conclusion of the Service the Rector expressed the hope that this, as a Parish, might be able to help in a special way in the paramount need for missionary doctors by the provision of financial help, such as a scholarship, for some young person who, feeling the call to this special work may not be in a position to embark on expensive University preparation. Already the suggestion has caught interest and fired enthusiasm. One of the church members has promised the annual interest from an investment amounting to about fifteen pounds per annum. It is hoped that a scholarship at the rate of £100 per annum could be provided. Further details of the plan will be given after they are worked out in consultation with C.M.S.

OBITUARY.

We notice in the current issue of St. Paul's Gazette (Chatswood) a memorial reference in the following terms:

"Roll of Honour.—Flying Officer Owen Loane, A.A.F., reported missing, air operations, Burma, September 9th, 1942, now officially presumed dead. Beloved son of Mr. and Mrs. K. O. A. Loane, Chatswood."

Owen was the youngest brother of our Mr. Loane. He was the pilot of his plane and had seen service in a number of engagements in North Africa. His plane was last seen in single combat with a number of Japanese planes in the Gulf of Akyab. Since then neither he nor any of his crew have been heard of. Unfortunately, his story is one of thousands that should not lessen either our gratitude or our sorrow. Nor should it lessen our sympathy for those who mourn.—From the Parish Paper of Christ Church, Gladesville.

NEWS FROM THE PARISHES.

Holy Trinity, Wentworth Falls, has held a very successful Daffodil Fete. It was opened by Mrs. J. Jackson, an old friend of the parish and the sum of £150 odd was netted.

St. George's, Earlwood, reports a most successful Men's Service, some 90 men being in attendance to hear "a masterly exposition of the present situation," by the Rev. C. E. Hulley, rector of Haberfield.

THE CHURCH OF ENGLAND DEACONESS INSTITUTION, SYDNEY.

(Communicated.)

The Deaconess House Annual Meeting, held on Wednesday, 18th September, 1946, at Deaconess House, was a very happy affair.

His Grace the Archbishop graciously presided. Mrs. Wheat, the Acting Principal, presented the Annual Report, and the Hon. Treasurer, the Rev. A. N. S. Barwick, the financial statement. Mrs. Harold Bragg was congratulated on the valuable work she was doing as Hon. Secretary for the Deaconess Institution, and the Ven. Archdeacon Bidwell was thanked for presiding at the Council Meetings.

Officers were elected for the year for the Deaconess Council, Home of Peace, and Palister Girls' Home.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

There are vacancies in the Choir School for 1946, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

The new Principal, Deaconess Evelyn Stokes, was warmly welcomed by His Grace to Deaconess House and back to the Diocese of Sydney, where she found herself among many friends.

The guest speakers were: Miss Ruby Board, President of the National Council of Women, whose wise and practical counsel was most helpful, and Deaconess M. Haslam, of the C.I.M., whose reminder that Deaconess work was a calling, a vocation—not a profession, a job—made all realise afresh the amazing privilege of having any share in Deaconess work. Finally the Rev. J. R. Le Huray delighted us all with song.

House and hall and tables outside were gay with flowers, and the students waited on their guests with tea and cakes. So many old friends of Deaconess House, and past and present students, meeting together for a happy reunion resulted in an atmosphere of delightful informality.

Please remember us in the days to come, thanking God for having so richly blessed us in the past in things temporal and spiritual, and praying that His Good Hand may continue to be upon us as we do put our trust in Him.

ANNUAL SERVICE FOR NURSES—1946.

The Fourteenth Annual Service for Nurses was held under the auspices of the Australian Nurses' Movement, at St. Andrew's Cathedral on Sunday evening, 13th October, 1946.

It was an inspiring sight to see 800 nurses present in uniform, the colours of which contrasted with the stone walls and pillars of the Cathedral. There were representatives from the Army and Air Force, and from 37 metropolitan and country hospitals. The nurses were welcomed before the Service by Bishop Wynn Jones, on behalf of the Archbishop who regretted his unavoidable absence. Greetings were also given from the Australian missionary nurses in his diocese in Tanganyika.

The lessons were taken from Isaiah 53 and John 3 and were read by Dr. Walter C. McClelland and Lt.-Col. R. Winton, M.B., Ch.M., respectively.

The sermon was delivered by Rev. Alan Begbie, late Chaplain to the Forces.

The singing of the choir and nurses was an inspiration to all who heard it.

DEDICATION TO SOCIAL RECONSTRUCTION.

The first special Service of Dedication to the tasks of Christian Social Reconstruction arranged by the Christian Social Order will be held in St. James' Church, King Street, Sydney, on All Saints' Day—Friday, November 1st—at 7.45 p.m.

The occasional sermon will be preached by the Chairman of the C.S.O.M. Council, the Right Rev. the Bishop of Armadale, Dr. J. S. Moyes.

All Church people and citizens who wish to see, in our generation, definite progress towards a Christian Social Order in Australia and the wider world are invited to take part in this inspiring act of worship and dedication. The Form of Service has been drawn up by the Rev. Kenneth T. Henderson, author of "Prayers of Citizenship" and other works.

SYDNEY DIOCESE. CHRISTIAN YOUTH LOOKS AT SOCIETY. (Contributed.)

Fifty-five members of the Church of England Fellowship of Australia (Sydney Section) held a three-day Conference at Kurra-

jong Heights during Six-hour Day week end to discuss "Christianity and the Social Order."

It was agreed that the Church should vigorously proclaim the doctrine of "the fatherhood of God and the brotherhood of man" particularly among its young members, to offset pietism and escapism. "Religion can itself become one of the most selfish influences in life; it becomes not a stimulant but a sedative, not an inspiration for service, but a substitute for it"; this, among many other quotations from Christian writers, was well discussed, and accepted as unfortunately true.

The discussions at the Conference were based on the study book, "The Faith That Works," published by the Christian Social Order Movement.

VICTORIA.

Diocese of Melbourne.

G.F.S. ANNUAL FESTIVAL SERVICE.

The annual Festival Service was a very great inspiration to the 900 G.F.S. Members, Commonwealth Conference Delegates and friends, who were present in the Cathedral on Sunday, 15th September. The Service was taken by the Rev. H. S. Simmons, and an inspiring address given by the Rev. E. Franklin Cooper, whose theme was Friendship and Love. The Re-dedication of members and dedication of the new G.F.S. flag, which was presented to him by the President, Mrs. J. J. Booth, was taken by the newly-appointed G.F.S. Chaplain, the Rev. R. W. Dann (Diocesan Youth Director). Dr. Sch-

wieger played the organ and the G.F.S. choir led the singing and sang the Anthem, "Brother James' Air."

Before the Benediction the clergy, choir and banner-bearers with their colourful banners processed round the Cathedral preceded by the Cross, three members of the Women's Services and the G.F.S. Flag.

Our interstate visitors were very impressed by the beauty and dignity of the service.

A GRACIOUS TRIBUTE.

In his Synod address the Archbishop paid a gracious tribute to Canon Baglin and the late Mrs. Baglin. His Grace said: "Canon Baglin resigned from the parish of St. Alban's, Armadale, in August, completing a ministry in which the vicarage house has always played such a splendid part. The Canon and the late Mrs. Baglin gave themselves to the uttermost, and those who were privileged to enjoy their friendship know how deep the debt that the Church owes to them both.

"I could not end this very short account without making my own personal tribute. It was to their home that I came as an unknown youth in 1910. They opened their hearts as well as their door. Among the people of St. John's, Footscray, I found comradeship and opportunity. The inspiration of the Vicarage was broad and deep. It was there that I met the lady who became my wife. My debt is unpaid, nor can it be paid, and that surely is the thought of so many of us who, during the years, have felt the faith and warmheartedness of the Canon's ministry. May God give him light and succour in the eventide!"

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VICTORIA, HONG KONG.

CONSECRATION OF ASSISTANT BISHOP IN ST. PAUL'S CATHEDRAL, LONDON.

Eye-witness account sent in by Mrs. Davey, Assistant Secretary of the Victoria Diocesan Association:—

"It was a brilliant summer morning on St. James' Day, 25th July, 1946, when a large congregation assembled in St. Paul's Cathedral, London, for the consecration of the Rev. N. V. Halvard, to be Assistant Bishop to the Bishop of Victoria, Hong Kong. The Diocese was well represented, and seldom can a Far Eastern Bishop at his consecration in London have found himself surrounded by such a wide circle of friends to whom his work in the Diocese was already well known and appreciated.

If the congregation was representative, the Bishops who had come to share in the laying on of hands were even more so; for these 12 Fathers-in-God who were with the Archbishop of Canterbury came from the United States (Albany), the West Indies, (Nassau), West Africa, Gibraltar, Singapore, China, and England. It was specially appropriate that the Presiding Bishop could represent the House of Bishops in China. And it was indeed a significant moment when the Church of England and the Church in China, in the persons of the Bishop of Chichester and Bishop T. K. Shen, together presented the new Bishop to the Archbishop of Canterbury "as a godly and well-learned man."

Diocese of Gippsland.

COBAINS.

The Bishop writes:—
"The re-opening and blessing of St. Mark's Church, Cobains, near Sale, on September 7th, was a notable event. This church, about 70 years old, was removed from The Heart, where it had ceased to function, to this new site, given by Mr. W. Tann. Working Bees of men and women had put up a fine fence, planted trees and shrubs, etc. The church was painted inside and out, new curtains hung, and new carpets in the Sanctuary, bridge erected over the drain on the roadway. Altogether it has been a wonderful piece of work. The service was taken by Canon Sansom, Rev. P. F. Taylor, and myself, and there was a fine congregation and a welcome cup of tea beside the church after the ceremony. It was good to have with us our new Mayor of Sale, Cr. J. E. Christie, a former lay Canon."

"THE CHURCH NEWS."

The Rev. A. E. Clark has resigned from the position of Editor of the Church News, and the Bishop has appointed the Rev. J. Harvey Brown, M.A., Rector of Yallourn, to that position. Mr. Brown will take up his work with the next issue.

OUR CHURCH MEN.

"I was tremendously cheered and encouraged by two wonderful gatherings of Church men. The first at Toongabbie on August 27th, where the C.E.M.S. of Traralgon parish took on a fresh lease of life, over 30 men being present, and quite a number of servicemen. The other was at Maffra on August 29th. Here the Vestry, in spite of the Rector's severe illness, organised and carried through the most successful gathering of

church men I have seen in the diocese. Some 150 men, nearly all from Maffra, attended and a very happy and profitable night was spent with a grand talk on the "Work of a Padre," by Rev. A. W. Sutton, and a fine challenge by Canon J. D. Sansom. This is a lead for us all in these days."
—From the Bishop's Letter.

QUEENSLAND.

Diocese of Brisbane.

NEW EDUCATION FELLOWSHIP.

"Brisbane has been the scene of many varied Conferences lately with delegates from far and wide. We even jostled one another at times, so much so that on one occasion I found myself involved in a gathering of experts on hair-dressing whom I mistook for leaders in International Education! There is no doubt that the visit of the International delegates of the New Education Fellowship has done much to stir up interest in the importance of directing all schemes of National Education towards the furtherance of World Peace. It is not difficult, for instance, to see how history, taught in schools, with a national bias, can do much to foster misunderstandings between neighbouring States, and finally lead to World War. It was good to see the Conference Hall filled day after day with young prospective teachers, who will thus have gained a wider vision of the important task that lies before them. It was a most stimulating and delightful experience to have the leader of the delegates—Dr. Lauwerys of the London University—staying with me at Bishopshorne as my guest." — From the Archbishop's Letter.

PROVINCIAL SYNOD.

The Provincial Synod of Queensland commenced last Tuesday in Brisbane.

OFFICIAL.

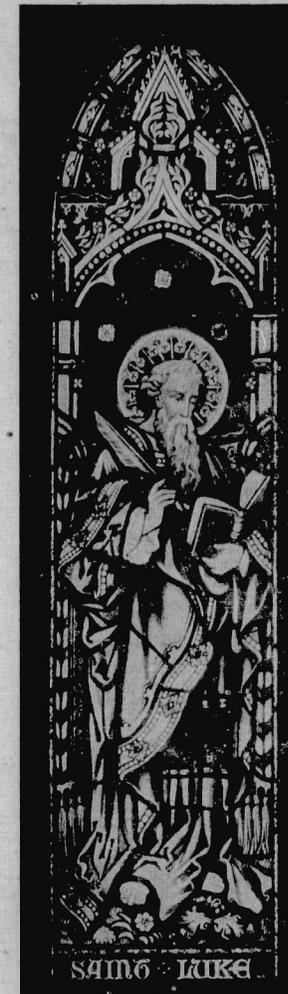
The following licences have been issued:—
The Rev. Walter Bryan Ward, B.A., Th./Schol., as Mission Chaplain from 1st June, 1946.
Rev. John Alfred Swan, Th.L., as Rector of St. John's, Inglewood.
Rev. Fraser Charles Ham, Th.L., as Vicar of All Saints', Clifton.
Rev. Kenneth Francis Watt, Th.L., as Vicar of St. Mary's, Gin Gin.
Rev. William Auchterlone Hardie, M.A., B.D., Warden of St. John's College, Brisbane.

The Women's Auxiliary of Bush Church Aid Society invite you and your friends to their Annual Thanksgiving Day, in the Bible House, Bathurst St., on Friday, November 1, at 2.15 p.m.

Speakers: Rev. R. S. Meyer, and Miss R. Campbell.

To commemorate Peace, it is hoped to build a small Church at Hogarth Range, in the Rappville Mission District.

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TASMANIA.

The Synod terminated on the evening of Sept. 19th. For the first time in its history, and so far as we know, in the history of the Church in Australia, Lady Representatives took part in the deliberations of Synod. There were sparklets at times. A Bill designed to limit the tenure of Archdeacons aroused a great deal of opposition and was finally defeated on a division by 32 to 17. The Dean was made the scapegoat for the suggestion, as he shouldered the burden of moving the Bill — but the Bishop graciously owned up to authorship, seeking for a discussion of the Bill quite impersonally. A curious printer's error makes the Bishop say, "In Goulburn the Archbishop of Sydney is solely responsible for the appointment of his Archdeacons. He appoints them for a term and re-appoints them." From what the bishop said we fancy that his Lordship "cribbed the idea from Goulburn," who probably got it from Sydney.

There was a good discussion of the missionary question. The Synod accepted the Constitution as sent on to it by General Synod. There was only a slight opposition.

A GREAT CHRISTIAN.

St. Luke's Church, Richmond, suffered great loss in the sudden passing of Mr. W. H. B. Jacobs (Harry) who collapsed recently at a show meeting. He had been a Churchwarden and Minister's Warden for about 45 years and for many years he took a pride in looking after the Church and grounds. He had been a member of the choir for years. He was most keenly interested in the work of the Church Missionary Society. The Red Cross and soldiers' organisations as well as other district affairs claimed his interest. Kindness and thoughtfulness for others shone in his daily life.

NEW ZEALAND.

BEQUEST OF £20,000.

The will of the late Miss Frances I. Garland, of Paratai Drive, Orakei, Auckland, who died last February, provides for a legacy which, after the payment of death duties, will amount to about £20,000, to be devoted to the needs of the Auckland Diocese. One-third of the money is bequeathed to the central fund of the Diocese, while the remaining two-thirds is to be shared equally among the Papatotē Orphans' Home, the Brett Home, the Maori Mission, and the Melanesian Mission.

Miss Garland was a daughter of the late Mr. H. N. Garland, for many years Secretary of the Auckland Hospital Board and a prominent Synodman. He was associated with Holy Sepulchre Church until he went to live in Mount Eden, where Miss Garland took a keen interest in the affairs of St. Barnabas' Church and in missionary work. Her devotion to the Church is reflected in her bequest, which embraces practically the whole of her estate.

YOUTH SUNDAY IN WELLINGTON DIOCESE.

September 15 was widely kept in many parishes of the Wellington Diocese, either as the Bible Class Union day of prayer, or as the occasion on which members of the Young Anglican Movement renewed their vows of membership. In one or two parishes these special events were to be held over until

September 22, because of school holidays. The corporate communion of all young parishioners was followed in some parishes by a fellowship breakfast, while in a few parishes a vigil of prayer was observed throughout the day.

A bible class tea, followed by evensong at which the special form of prayer was used, brought the day of a close. Young Anglican re-enrolment services were held in several city parishes, and in Eltham, Gonville and St. Peter's, Palmerston North and possibly other parishes around the Diocese. At St. Peter's, Palmerston North, the Traveling Secretary of the Diocesan Youth Council was the guest speaker at a rally, and at Evensong 30 Young Anglican members were re-enrolled, and three new members were admitted. Evensong was followed by a question and answer session in the parish hall when the younger people asked questions which the vestry endeavoured to answer.

On the day before Youth Sunday, the Bible Class Unions' annual football and basketball tournament was held at Petone Central School and Petone Recreation ground.

WAIAPU SYNOD BREEZES.

Dean Gibson in proposing a motion to congratulate the Bishop of Aotearoa (Bishop Bennett) on attaining the jubilee of his ordination, mentioned that the Bishop had seen many other Bishops out of office, and he hoped that he would see many more (the sentence was left unfinished, amid laughter.)

Mr. G. H. Roach, addressing Synod, "Now, gentlemen, if you will all refer to your appendix. . . ." (roars of laughter.)

When the assertion was made that there was plenty of money about, Archdeacon Hodgson quoted John Henry—"Aye, there's millions in 'bank, but ye can't get at it!" The Vicar of Opotiki asked that his £25 cost of living allowance be discontinued. In the astonished hush that fell over Synod someone called for a doctor.

OVER £25,000 FOR BOARD OF MISSIONS.

The excellent sum of £25,168/9/- was contributed by the Church people of New Zealand in response to the Board of Missions Appeal during 1945-46.

This represents an increase of £1542 15s. 7d. over the amount contributed during the previous period of 1944-45.

"The total is one for which I am sure we shall be thankful," says the general secretary of the board, the Rev. F. C. Long. "This is a record in all the board's 25 years of existence. The previous best was about £23,800 two years ago."

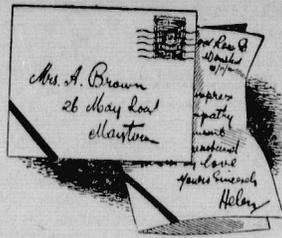
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HOMAGE TO WILLIAM TYNDALE

ALL TRANSLATORS OF THE BIBLE
OWE HIM A DEBT.

(By Gerald Bullett.)

The Bible is known to most of us in two versions only: the Authorised Version (1611) and the Revised Version (1881 and 1885). We are apt to think of the first as the work of "translators," and of the second as the work of mere "revisers." But though there is something to be said for this practice it cannot be strictly justified; for the A.V. translators, no less than their

is that our English Bible to-day is still substantially Tyndale's work. The homely diction, the vivid colloquial imagery, the exquisite rhythms—these can all be traced back to him; and, making amends for our long neglect, the Cambridge University have erected a monument to this great man, in the form of The New Testament, translated by William Tyndale, 1534.

Later Improvements.

It is a very noble volume, printed in Bembo type on a large and beautifully planned page and bound in buckram. The text is Tyndale's own revision of his 1525 translation; and the

reviser of his own prose. In 1525 Tyndale wrote of the Prodigal Son: "Then he remembered hym selfe and sayde . . ." In the 1534 edition he wrote: "Then he came to him selfe and sayde . . ." Again, "See that youre light so shyne" becomes "Let your light so shyne"; and "Behold the lyles of the felde" becomes "Considre the lylies of the felde."

An Interesting Comparison.

Let us follow the clue of that last phrase and see how Tyndale, in the whole passage, compares with the Authorised Version of nearly a hundred years later. To facilitate the comparison I modernise the spelling, except of one word.

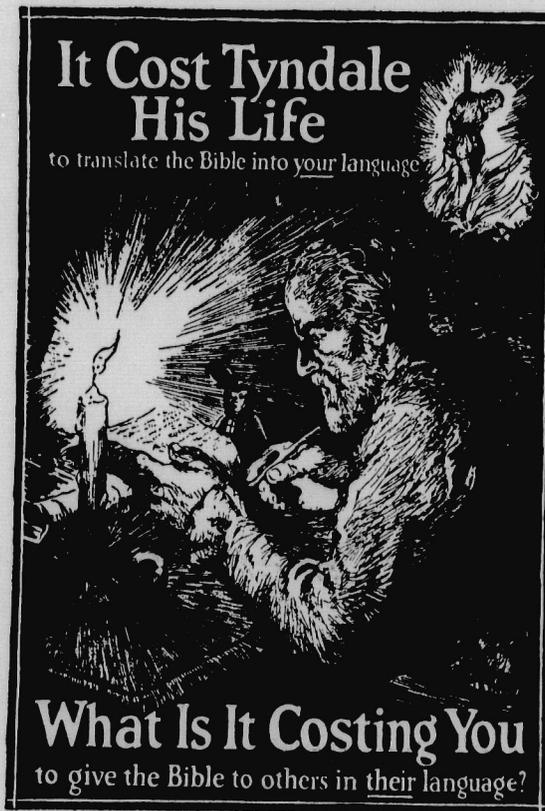
Consider the lilies of the field, how they grow. They labour not neither spin. And yet, for all that, I say unto you, that even Solomon in all his royalty was not arrayed like unto one of these. Wherefore if God so clothe the grass, which is to-day in the field and to-morrow shall be cast into the furnace, shall he not much more do the same unto you, O ye of little faith? Therefore take no thought, saying: what shall we eat, or what shall we drink, or wherewith shall we be clothed? After all these things seek the gentiles. For your heavenly father knoweth that ye have need of all these things. But rather seek ye first the kingdom of heaven and the rightwisnes thereof, and all these things shall be ministered unto you.

That is Tyndale, in 1534. Here is the same passage. (Matthew vi, 28-33) from the version of 1611:—

Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Altered for the Better.

Even when allowance is made for the prejudice of familiarity, I think we must admit that the alterations here



It Cost Tyndale
His Life

to translate the Bible into your language

What Is It Costing You

to give the Bible to others in their language?

nineteenth-century revisers, had before them a magnificent English text which in many places it was impossible to improve on. That text was the work of William Tyndale, who, as a reward for his incomparable service to the religion and the literature of England, was strangled at the stake (and his body then burnt) four centuries ago.

variant readings are given in footnotes, so that it is possible at a glance to see how surely and subtly, after nine years, he was able to improve on a word here and a cadence there. The editor is Mr. N. Hardy Wallis, Librarian of the Royal Society of Literature; and it is impossible to imagine the work better done.

It is not enough to say that all subsequent translators or revisers owe an immense debt to Tyndale; for the truth

I borrow from Mr. Isaac Foot, who contributes an introduction, three examples of Tyndale's genius as a re-

are also improvements. Nevertheless, it is still Tyndale; the basic musical structure is his, as well as all but three ("toil," "glory," "added") of the individual words. King James's men did well to write: "Wherefore, if God so clothe the grass of the field"; but Tyndale had already written "Wherefore, if God so clothe the grass," which contains the essential character of that rhythm. The Revised (1881) Version carefully spoils this passage: instead of the trochee ("wherefore"), followed by a silent beat (or pause) and then by the four stressed monosyllables ("if God doth so clothe the grass"), we have "But if God doth so clothe the grass"; which alters (and ruins) the whole musical character of the sentence. Here Tyndale certainly has the advantage of the Revisers, and in the word "rightwisnes" (which I left unmodernised) he has the advantage of us all; for our word "righteousness" suggests formal obedience to rules rather than the "right-wisdom" or intuitive "knowledge of right" which it meant for Tyndale. It is a pity that "right-wisness" is lost to us.

His Immortal Phrases.

Whenever we read the English Bible to-day we are reading Tyndale; consequently we shall find many of his immortal phrases in "The Poetry of the Bible" (Cobden-Sanderson, 7s. 6d.), an anthology edited by Mr. W. Force Stead, "Though I spake with the tongues of men and angels, and yet had no love, I were even as sounding brass or as a tinkling cymbal"; this (Tyndale) is actually better sense, if you examine the syntax closely, than the Authorised Version: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

—From "John O' London's Weekly."

CHRISTIANISING EDUCATION—A VITAL TASK.

The Lieutenant-Governor of Victoria, Sir Edmund Herring, made a great appeal for education on Christian principles, in his address the other week at the official opening of the New Buildings of St. Anne's C.E.G.S. Sale.

OPENING OF NEW BUILDINGS.

Sir Edmund said:—
"I am very glad to be here to open these buildings, and would congratulate all concerned on this fine block of new class rooms and equipment. It is grand to know that the School will be so much the better able to perform its very important task of turning out Christians — never has this been more vital than to-day. For if we are to

Christianise society, as I believe we must or perish, then we must begin by Christianising education.

"To-day we seem to have lost our way. Peace seems as far off as ever. Here at home we cannot agree what course we should steer. We lack a real sense of national unity—and so we seem unable to go forward together and take full advantage of our great opportunities.

NATIONAL UNITY.

"I believe we will only regain our National unity when we once again begin to harmonise all our ideas in a loyalty to Christian values and a recognition of Christian authority. When we see once more the world as God's world, in which he has set us to do His will, and to work not for ourselves alone, but for Him and our fellow men.

"We must never forget what we have derived from Christianity and its traditional influence on our National life. Christian reverence for the human personality is at the root of so much that we value — our standards of justice and fair play—our conceptions of friendliness and mercy—the basic equality of man before God—our spiritual and intellectual inner life that is wholly free. We have fought war after war against those who would take these treasures from us and destroy the human spirit. Practically everything that is best in our civilisation, practically everything we have been fighting for, comes from Christianity. Hitler recognised Christianity for what it was, the most deadly foe of all who seek to enslave the spirit of man.

THE CRYING NEED.

"I believe we have lost our way because we have lost touch with God, this is due to the fact that materialism has pushed Christianity out of our hearts. Materialism brought in with it greed and jealousy and envy and there just has not been room for Christianity as well. It is not that we are persuaded that Christianity is wrong. It is rather like the parable of the sower — "and some fell among thorns and the thorns sprang up with it and choked it."

"I read recently a small book on the public schools and their future by Donald Hughes—it is one of the Current Problems Series edited by Ernest Barber — very interesting. This is how he puts the problem that faces the world to-day.

"But a re-enthronement of Christianity as the highest truth that we know about God, man, life, and the terms on which life must be lived—this is the crying need of our age. It is not yet too late, but without it we shall surely perish. And it is in our education that we must begin."

"This is a clarion call to us all—the re-enthronement of Christianity as the highest truth we know about God, man, life and the terms on which life must be lived. This is the unifying truth we need, to unify the Nation, and here in this School it is the Truth needed to unify and link together all the subjects that are taught here. Thus and thus only, as Mr. Hughes points out, will our pupils come to see that all their subjects are but different aspects of a scheme of things that have a pattern and a purpose. And the School Chapel and the hymns and prayers in which they share night and morning, will become to them the deepest and truest expression of man's approach to the source and end of all Truth. Religion should not be treated as a thing apart. It is not

something that teaches us how to live on Sundays, but how to live our lives ~~out~~ through every day of the week. And if we are really in earnest, and really believe that the light in which we want our children to walk, is the light revealed by our Lord and Master, then we must see that this is taught to them in all their subjects. They must learn that the only true attitude to life in all its aspects is the Christian one, and that the only right basis for knowledge and for life is Christian Truth.

"Our teachers and indeed all Christian people must not be afraid to proclaim Christian Truth. If we believe it we will fail in our duty if we do not proclaim it or teach it to our children, teach them to think the truth. A great deal of our trouble to-day is due to the uncertainty that is so widespread, uncertainty as to what is true and what is false. Hitler attacked truth, you remember, there was no place for truth in his crooked creed. We have been half-hearted and apologetic. We have encouraged the prevailing feeling of uncertainty by a misguided desire to appear very broad-minded. We have really lacked the courage to stand up to our responsibilities. How often do we hear to-day, "What is Truth?" We forget that it was Pilate who asked this question, when he was refusing to shoulder his moral and intellectual responsibilities, when he was about to crucify Truth.

THE HARD ROCK OF TRUTH.

"Christianity is not a matter of opinion, but the hard rock of truth. And we cannot escape our responsibility of teaching it by pretending there is some alternative that will do just as well or by taking refuge in some misguided sense of liberty. Freedom in education does not mean that we should leave children without guidance on the one matter in which they need it most, viz., on religious truth. We do not leave them free to think that 2 and 2 make 5, because we know 2 and 2 make 4. How then can we justify any failure to teach them the infinitely more important truth of Christianity?"

"There is no room for compromise. The Church and laity all must play their part to help the teachers in their task. Mr. Hughes says on this subject: "I believe that the days of the Church's greatness will return, when she claims for herself the unique authority which she possesses, when her prophets, remembering whose they are and whom they serve, preface their proclamation of Eternal Truth with the brief reminder, "Thus saith the Lord."

"We must remember that the other side of the question is being put all the time, by people who can make themselves heard, sometimes I am afraid even by parents and friends and always by all the persistent pressure of a materialistic world.

"We must see the truth of Christianity taught as if it really mattered. With authority, yes, undoubtedly, mindful always of the fact that our young people will only know true freedom in the service of Him, whose service is perfect freedom."

The Rev. R. Eva, canon of the Brisbane Cathedral, received many congratulations on the completion of 25 years of ministry in Roma. A wallet of notes and a wealth of flowers were presented to the Canon and Mrs. Eva at a Garden Party on Saturday, August 31. The tributes of respect and affection were very general and included tributes from members of other denominations.

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2 CH BROADCASTS

Friday, 8th. November Rev. R.W. Hemming.
Thursday 14th. November Rev. H.C. Dunstan
Wednesday 20th. November Rev. W.K. Deasey
CHURCH WORK SESSION Sunday 10th. November at 8.45 p.m. Canon R.E. Robinson.

A METRONOME FOR SALE. 'Phone J.A. 8841