

Th.L.; the absence of Missionary E. D. J. Sh being made bers, Th.L.

CENTENARY SYNOD

The third will go down most memorably not on account of its importance but because it formed part of the marked the Century. The 1st, the presence who attended to the Bishop's introduction of the Council of Churches president congratulated the Free Church of England in occasion.

Seldom has attendance of now in the roll-call. The illness and the retired list.

The outstanding was that of M restrictions of many of our learn much from A Synod speech beforehand, and a few notes used is no special notes; once a speaker of his subject the farther we only too fully what unusual into committee attendance. Sy tee, but was at for want of a successive speaker from the point of tunity was lost.

There was also humour. Perhaps too momentous. The city of the great the previous Sunday. Perhaps laugh. If so, v for another court

But how we might Archdeacon of voluminous paper reports, his reading and every question was here, there a now he is elsewhere bringing recalcitration of timing the speakers.

The Bishop delivered one of the most best attended Synod

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

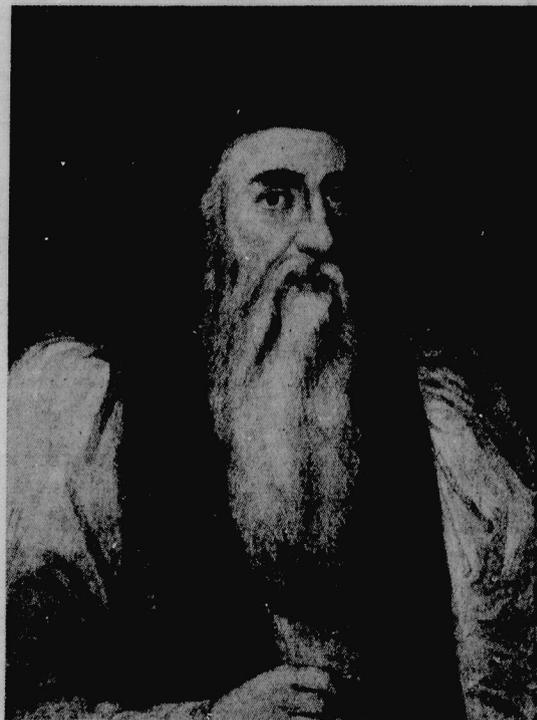
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Notes and Comments.

It is of interest to our Australian Church to remember that

Bishop Broughton and The Reformation. Bishop were truly laid by William Grant first and only Bishop of Australia, on loyalty to Reformation

principles. In one of his sermons the bishop referred to the Reformation as "the ark which carries the treasure of the world's final security against spiritual slavery. Its protest stands for ever recorded against the false grounds of righteousness and hope for sinners which the system of the Roman Church seeks to substitute—and succeeds too well, it must be said, in substituting—for the genuine tenet of the doctrine of Christ, our Lord and Saviour,—that 'we are accounted righteous before God only for His merits, by faith; and not for our own works or deservings' . . . the hope of the world, I repeat, is bound up with the cause of the Reformation, as it was then undertaken and carried on within the Church of England;—would that I might say with confidence, as it is still unanimously maintained in the Church of England."

Those detractors of the great Reformation who seek to belittle its unique importance and its prin-

ciples may well take to heart these words of appreciation from the lips of one who in his day and generation stood out as a fine example of Anglican Churchmanship.

We shall be glad to read the whole of Archbishop Temple's Presidential Address to the Convocation of Canterbury. The excerpts given in the daily press indicate a sane attitude against methods of conducting services which savour of unreality and are difficult to join in for an ordinary congregation. According to press reports just to hand the Archbishop said:—

"There is no sign of any considerable return to regular attendance at church services. We need supplementary forms of service for those who are not ready to participate and profit in our accustomed forms of morning and evening prayer. I hope we soon will have suggestions to help us in this direction.

"We also need to make traditional forms as valuable as possible to our people.

"There should be every five years a course of sermons explaining the Prayer Book services, and, above all, the actual conduct of the service needs constant vigilance lest we fall into lifelessness.

"Services often are conducted perfunctorily and unnaturally. Prayers in some churches are gabbled. It is a standing temptation to the clergy to conduct a service in a manner most impressive to themselves, but this is rank selfishness.

"Our task is to lead in worship, so that the people most easily and most advantageously follow. The monotonous of prayers should be reduced, and might be finally abandoned, except in great buildings where it is necessary for audibility. Let all prayers be offered in a natural voice.

"The sermon should follow the hymn after the Third Collect so that it will be a little earlier while the capacity for attention is fresher."

The Archbishop rightly indicates the necessity of a simpler form of service in view of the prevailing ignorance and lack of interest.

Many church-people will welcome the letter from the Rev.

M. A. Warren, secretary of the A.B.M., of Missions anent the fine service to our A.I.F. on the part of the natives of Papua. Of course it is a testimony to the

men and women who have stood for these missions for many years, whether in themselves going out as messengers of the gospel or providing the wherewithal in prayer and gift by which the missionaries have been supported in their work. In the last Great War, we had the same exhibition of friendliness and helpfulness in Africa where British prestige, resting largely upon the missionary enterprise, drew spontaneously from native races welcome aid for our British armies. Even to-day the King's African Rifles and other kindred units are largely based upon the enthusiasm of men and women who have come to value the Christian gospel as presented by our English missionaries. It is another evidence of the truth of the Preacher's words, "Cast thy bread upon the waters and thou shalt find it after many days."

The Archbishop of Canterbury always get a "good press." But evidently he sometimes suffers thereby. Dr. Temple and Political Schemes. Recently, in a broadcast interview, being asked, "Has the Church any contribu-

tion to make to the social programme for the post-war world?" Dr. Temple replied: "The Church can never have a precise programme. Its job is to preach the Gospel and proclaim the principles that are involved in the Gospel; but individual Christians ought to work these out into programmes and there are principles that ought to be worked out from the Gospel and proclaimed as widely as possible.

"The activity of the Press lately has given an impression that I am talking politics. Indeed, one paper said whenever I spoke it was about politics. The fact is five-sixths of my writing and speaking is purely religious. But that doesn't get reported; and, when one slips in a solitary political illustration, that is reported by itself as if it was the whole of what one said."

This is an illuminating protest and should be kept in mind in days when so much is being said about "The Church and the New Order."

It is a far cry from the great cities and our capital city to the diocese of Willochra, consequently some useful criticism of Government policy may escape the notice of men in a position to voice this criticism in places where our legislators meet. The Bishop of Willochra is righteously scornful concerning certain aspects of the **Austerity Appeal and Loan**. He rightly points out that the great waste of public funds and the very high wages being paid to munition workers and others are giving to our people false values. The bishop says, "in the economy campaign let the Government give a clear lead and then the people of Australia will take more notice of the appeal to spend less and save more."

The bishop instances the creation of an Egg Board as on a par with the futility of the Apple and Pear Board, and an additional incubus, in its highly paid officials, upon the country's resources.

Again in his criticism of the demand for Sunday entertainments for the American troops, most Christian people will agree with the bishop in saying, "It now transpires that no request was made by United States troops for Sunday entertainments in Australia, and General MacArthur has issued a statement to this effect. It was therefore dissimulation on the part of certain persons in Australia to sanction Sunday entertainments with the plea that American troops wanted them. Such hypocrisy needs to be dealt with and the offenders punished."

The figures recently given in the secular press support this criticism. We altogether support the bishop's protest against the immoral tone of recent legislation and his word of warning:

"Again and again men in authority in the daily newspapers and over the wireless have referred to Australia as a Christian land, that we are guided by Christian principles, and that we are fighting in this war to uphold our Christian heritage. Let us put into practice what we believe, and not compromise where important issues are involved. Our religion and our home life must be safeguarded if we are to build well for the future. . . ."

Another bishop has been hitting out and saying things that have to be said. We are reminded of an American evangelist who visited the Commonwealth some years ago. He was speaking of the worldling's criticism of the Church: "There were so many hypocrites in the Church"—that was the given reason for his being outside. The preacher said that it was about time that the Church stood on its dignity and reminded the outsider that there were far more hypocrites outside the Church. Much to the same point were the Bishop of Newcastle's words in his closing speech at the conference in Newcastle. During that speech Dr. Batty said:

"And so to-night we come to the final challenge—the challenge to the individual. What are YOU going to do about it all? I am glad of the opportunity to voice that challenge because it is only too often assumed that it is always the world which ought to do the challenging, and the Church which ought to submit to be challenged. I hope I am not entirely lacking in the virtue of Christian humility, but I confess to being a little tired of assumption, which is almost invariably made, that whenever there is divergence between the Church's point of view and the world's it is the world which is always right and the Church which is always wrong. That is an assumption which we do not make in any other connection. It is true that the average man has no use for the music of Beethoven or the pictures of the great Italian masters, but we don't blame Beethoven and Raphael for that. Yet somehow or other when the average man says or shows that he has no time for religion it is assumed that the Church ought to accommodate its message and practice to the popular taste. That seems to me unreasonable. I may have quoted to you before the wise and witty saying of one of our Anglican preachers on that subject. He said that the real question was not Why is the Church out of touch with Society, but why is Society out of touch with the Church? And he said that the answer to that question was that Society thinks the Church old-fashioned and out of date, and it wants to be in the swim. He said it was just as it was in the days before the flood. When Noah, according to the old legend, started to warn people of impending doom, and invited them to seek the protection of the ark he had built, they thought he was old-fashioned and out of date, and they wanted to be in the swim. And so they were before many days had passed!"

The witty story has a very sol-

emn relevance to the present attitude of the world to the Church and of the Church to the world. The world needs the Baptist's challenge, "**O generation of vipers who hath warned you to flee from the wrath to come?**" And the Church is charged with the giving of that challenge. Is the Church to-day, in its ministry, alive to the implication of that seeming paradox, "The wrath of the Lamb"?

We are getting tired of amateur reformers who have their little fling at sundry and rub their hands in satisfaction. The last smug letter appears in our contemporary, "The Australian Christian World," which is not, of course, responsible for the opinions expressed.

We have seldom read anything which for sheer fatuity out-distances this effusion.

It is time that someone spoke sharply to these self-constituted prophets.

If these theological students represented the earnest men who are seeking to enter the ministry the case would be indeed bad, but they do not.

They are puffed up with self-conceit and unconscious of the fact. These young men deprecate "the false unity created by the State for purposes of war" and accuse the Church (which, by the way, is never defined) of acquiescing in it.

This is sheer nonsense. The unity for purposes of war unhappily does not extend to a wider and more salient unity but it is not false. It is the most real thing in Germany, Japan, Australia, England and America. Do these men want disunity in the prosecution of the war? That is what the sentence means. They should learn to speak correct English.

They object to singing the National Anthem although the injunction is given "Honour the King," and we are "to render to Caesar the things that are Caesar's."

They object to propaganda

and make no distinction between true and false propaganda sound or unsound.

They want a new social order and yet dread an external religion. It is nonsense like this that falls on serious minds.

They have one axe to grind and want the whole Church undefined to grind it.

They believe they can get rid of monopolist capitalism but are in too great a hurry to tell us what they mean exactly by those words. We are all to become Marxist socialists and the kingdom of heaven will come. We have our doubts, but it is only fair if we are to beat the socialist drum that our leaders should utter some words of wisdom as to the kind of noise we are to make.

We were glad to read a trenchant article in a recent issue of "The Methodist" on these reformers. It says, "The Church is virtually accused by its young critics of side-stepping vitally important but thorny questions. The implied accusation is without foundation."

What preacher does not understand the meaning of "atmosphere" in the congregation to whom he may be ministering? A beautiful illustration of it comes from an exchange. The note is as follows:—

An Old Country D.D. recalls a summer when as student, he took the service in a large church, in much fear and trembling. Here are his words: "Help came to me, as I was reading my text. I observed sitting near the pulpit a venerable minister and his wife, both strangers to me. She was a beautiful old lady, with silver hair and a sweet face and soft eyes which surveyed me with a serene look of infinite kindness. Immediately I lost sight of all else. That loving presence was my audience and it delivered me from all my fears." When the service was over, the two were without, waiting for me in the sunshine. On parting, she took both my hands in hers and said: "God bless you and make you a

blessing." There was music in my heart when I went away and gladness and peace when I returned to the evening worship. The old lady wrote that lovely hymn:

"The sands of time are sinking
But dayspring is at hand,
And glory, glory dwelleth
In Emmanuel's land."

Loving gracious souls breathe the atmosphere of Christ's presence. And God always touches a human heart through a human medium. His perfect revelation was through the Word made flesh. To this day the best interpreters are humble human souls. Each of us affects the spiritual atmosphere in our church.

Quiet Moments

THE CHURCH AND HUMAN RELATIONSHIPS.

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

All evangelicals are intensely interested in the various conferences which are being held both in England and Australia with reference to the attitude of the Church towards the modern world and the New Social Order which, it is hoped, will eventuate after the War is over and Reconstruction begins in real earnest.

But if it is to succeed we must be sure of our foundations, for this, we must read again our Bibles, and see what both the old eighth century prophets had to say about it, and more especially what Our Lord Jesus Christ had to say in the Sermon on the Mount.

Our Lord had a spontaneous love for His fellow-men and a deep sense of the sacred for human personality. He saw men and women as the children of God; Who "makes His sun to shine on the just and the unjust, and offered forgiveness to all who seek Him with their whole heart in penitence and faith."

All the missionary and philanthropic work of the Church throughout the centuries has been based on it. Schools, hospitals,

alms-houses, orphanages, and the like were provided by the Church long before the State took up such work.

We need to examine our present Social Order and see how far it develops human personality. The criticism of our present social system is, that it gives no security of tenure to the labourer; no share in the control of industry to the worker, or in the profits; but too often nothing but dismissal after years of faithful work.

War reveals the capacity of the "ordinary man" for love, chivalry, heroism, aspiration and repentance. Do we have to wait for a war to reveal these possibilities, or did Christ always recognise and appeal to these qualities? I think He did.

The mind of Christ was centred on one Great Hope—the establishment of the Kingdom of God ON EARTH. The conception of a God-filled humanity, living in a righteous social order, which would give free play to love and respect and bind together all humanity in one spiritual bond of goodwill.

In the past, the dynamic energy of the Spirit of Christ has been limited and disguised by an individualistic form taken by religion, with its emphasis on personal salvation. This often has left the idea of the Kingdom of God in the background and made a "by-product" of the social effectiveness of Christianity.

Christ knew that ambition and love of money and power were deep-seated in the hearts of men. But He gave a new greatness to personal service to all.

Is Christ's teaching about Leadership taken seriously today? Are we getting the right kind of leaders who are coming forward from our universities and centres of training in Australia? We all know that the money-grubbing schoolmaster, or doctor, or politician, or parson forfeits all respect and is not tolerated. Why are such people who show disinterested service and who will turn their abilities into channels of self-denying service so few?

Christ's ideal is a challenge to the individual to-day. Some people believe that religion is a spent force and are looking elsewhere for leadership. Yet world-unity, the primacy of personality, and the value of fellowship are the essence of Christianity.

What other power has in the past been so fruitful of inspiration, impulse, will-power and moral force as Christianity?

People seem to want a human leader. Many prefer to follow Nietzsche, Karl Marx, Lenin, or Shaw. They may reverence Jesus Christ but think His social and ethical principles are ephemeral and unworkable in these "practical" days.

The desire for a Christian "united front" by so many in an expectant world is urgent. And when the Church does show an "united front" of goodwill towards the problems that vex and trouble our stricken humanity, and puts into practice in the market-place what is taught in the church, then she will be believed.

Just as it was in the 18th century, when churchmen like Wilberforce and Shaftesbury were instrumental in the abolition of slavery and the security of factory reform, so to-day the Church must lead in championing the cause of all oppressed people, whether at home or abroad.

We believe that all life, whether it be culture, art, politics, business or amusement must find its unity in Christ. Everything must be brought to the judgment of God's Written Word. Moral lapse, bad social conditions, and the many evils that have been tolerated too long in the community, all come from a spiritual destitution, which only a real "change of heart" can alter.

Acts of Parliament and schemes of social reformers are helpless to achieve for the people

a life of happiness and social uplift. It is through the Gospel of Jesus Christ alone that the world will be righted.

There is no party in the Church that can show such a splendid record of Christian social reform as the evangelical leaders of the past century.

A Christian Revival will strengthen the active body of social ethics and bring social and political reform.

The temptation is powerful to-day to become so obsessed with the urgent, brutal facts of the immediate world, that faith in Christ and His way of living becomes like a lovely, inefficacious dream. It was the little group of people believing in a spiritual message accepted the challenge of the whole might of Rome's legions who in the end survived. We must keep the higher realm of the Christian faith intact and luminous for the world to come back to, when these mad days are over. We need Christ now more than ever to give us all guidance and strength to enable us to keep true to His Word and "live dangerously."

"God reigns. This is the fundamental truth. From Heaven He reigns—Creator and upholder of the world. From the Cross He reigns—making defeat itself the stuff of His triumph. From the heart of His people He reigns—extending His rule by the energy of His love constraining us."

BOOKS.

The Influence of Religion on Life, by the Ven. S. M. Johnstone, M.A., F.R.H.S., Sub-Chaplain of the Venerable Order of St. John of Jerusalem, and Archdeacon of Sydney. Published by Edgar Bragg and Co., Sydney, price 2/.

These eight addresses, given at various times and in different connections, illustrate in varying degree

"The Influence of Religion on Life." Several were preached on National and semi-national occasions as, for instance, the King's Call to Prayer on May 26, 1940, the Centenary of the City of Sydney, the Annual Church Parade of St. John Ambulance Association (2). We have found these two sermons especially informative concerning this venerable and historic Association. The Archdeacon, who is at his best in the historical line of things, has given in this small volume some exceedingly interesting history and used the opportunities presented to stress the essential place of religion in all departments of human life.

The booklet is nicely printed and, in view of present-day prices, very reasonable.

The New World, by Fairelie Thornton. (Published by Robert Dey and Sons, Sydney, price 2/6. Our copy from the publishers.)

This is another volume of verse, tastefully printed, by this well-known Australian writer. All her poems are charged with messages for dark and bright days, and are the fruit of a simple faith in God and His love as manifested in Christ—that is the great undertone of her writings. She knows Him in Whom she believes and "is convinced." A fine sample of the present volume we take from "Springtime (in England)."

"Change no more
Can reach us when we gain the shore
Of endless life—but here we know
In this brief life change is our lot,
That here on earth we settle not,
And sent that man may know the love
Of God, may lift his thought above
Earth's toys; for were man's life all
bliss
He then no God would want,
For he no God would ever miss."

Personal.

At the venerable age of 95, Prebendary Wilson Carlile, the founder of the Church Army, has answered his last "roll-call," but assuredly "his works do follow him" in the wonderful organisation he had been instrumental in creating within the borders of the Church, and is now to be found in all quarters of the Empire. Word had just come to hand that the Rev. H. H. Treacher, rector of Hanby, Staffs, had been appointed by the Church Army Board as "General Secretary and Head" of the Society, in order to relieve the Prebendary of the load of general administration.

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

The death of two men has left Britain the poorer. Sir Flinders Petrie, formerly Professor of Egyptology in London University, added very greatly by his excavations to the world's knowledge of ancient civilisations, particularly in Egypt. It is nearly sixty years since he began (in 1884) his discoveries; he continued his work almost to the end. As long ago as 1889 he discovered, under the auspices of the Palestine Exploration Fund, the city of Lachish. His work was of special interest to students of the Old Testament who found him confounding more than once the extreme critics of the Scriptures. Sir Frank Younghusband's chief work also lay overseas. First brought to public notice by his courageous journey to Tibet (1903-4), he became increasingly known as a cool, intrepid traveller over unknown and perilous ways. Later he gave his knowledge and organising ability in unstinted measure as chairman of the Mount Everest Committee. In more recent years his chief concern was in connection with the Congress of Religions. He had himself thought deeply upon religious problems. Few men more thoroughly deserved the magnificent tribute paid to him in these words: "He had a fine simplicity of character, and no more honourable man ever served King and Empire."—English Record.

News has come to hand from Persia of a great tragedy. The Vice-Consul at Isfahan and Dr. Leslie Griffiths met their deaths at the hands of brigands. Dr. Leslie Griffiths was an Australian, and after school and college days took his M.B., B.S., at Melbourne University, and was accepted by the Victoria C.M.S. in 1932. In September of the following year he sailed for Egypt and spent four strenuous years at the C.M.S. Hospital in Old Cairo, learning much from his contact with Moslems there. A brief visit to England in 1937 was followed by his transfer to Isfahan, and he has worked there for the past four years with loving skill and devotion. Our deep sympathy goes out to his widow and daughter in their tragic loss and grave uncertainty as to the fate of the son, who was on holiday with his father and is missing.

The death of Mr. Frederick Garnsey Hooke, at the age of 88, has removed one of the most outstanding evangelical laymen of the Melbourne diocese. He probably held the record of parochial service, more than sixty years a member of the vestry of St. Columb's, Hawthorn, teacher in the Sunday School, member of Synod, secretary of the C.S.S.M., and Young People's Scripture Union, and in all spheres maintaining the principles of Evangelical life. He was a member and treasurer of the Evangelical Trust that was formed after the example of the Simeon Trustees, which also became the foster-parent of Ridley College; also a member of the Church Missionary Committee. The Church is definitely the poorer for his death—an example of gentle, unassuming, devoted churchmanship.

The death recently occurred in England of the Rev. G. R. Balleine, D.D. His passing will be a great loss to the teaching side of the Church's work. His Sunday School lesson books were most informative and inspirational and were widely used.

We offer our congratulations to Canon W. R. Barrett, of Tasmania, who has been appointed Archdeacon of Hobart, in succession to Bishop D. B. Blackwood, the Bishop of Gippsland. Archdeacon Barrett has been on a recent visit to Sydney as a member of the C.M.S. Federal Council.

We regret to record the sudden death of Mrs. W. E. Gates, a well-known member and worker of St. Andrew's Cathedral, Sydney. It is of pathetic interest that Mrs. Gates had prepared the choir boys' robes for the Sunday services, but was found dead on Saturday morning, October 3.

The Rt. Rev. B. C. Roberts, warden of St. Augustine's College, Canterbury, and formerly Bishop of Singapore, has consented to become Assistant-Bishop in the Diocese of Canterbury. The announcement was made by the Archbishop at a recent Canterbury Diocesan Conference.

Telegraphic advice has been received by the Australian Board of Missions that three women missionaries have arrived in Queensland from the New Guinea Mission. They are Mrs. R. L. Newman, Mrs. Dennis Taylor and her young baby, and Miss Dorothea Tomkins. It is expected that they will go to their homes in Queensland.

The Bishop of Wangaratta, the Rt. Rev. J. S. Hart, announced at the recent Synod that it is his intention to resign his See early next year. His Lordship was consecrated Bishop of Wangaratta in St. Paul's Cathedral, Melbourne, on June 29, 1927.

Rev. Eric Webber and his family have gone from Rochester, Vic., to Palm Island to assist Canon E. R. Gribble in his work amongst the aborigines.

SPECIAL PSALMS AND LESSONS.

October 25, 21st Sunday after Trinity.

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

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

November 1, All Saints' Day. 22nd Sunday after Trinity.

M.: Wisdom v 1-16; Revel. xix 6-10; Psalm 118.

E.: Eccles. xlv 1-15; Revel. vii 9; Psalms 132, 133, 134.

November 8, 23rd Sunday after Trinity.

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

E.: Prov. ii or iii 1-26; John ix or 1 Cor. xiii; Psalms 137, 138, 139.



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JOHN WYCLIFFE, 1320-1384 A.D.

(By Canon H. P. Plumtre)

"Wycliffe, writing without fear in the reign of Richard II, had drawn in anticipation the whole map of Protestant thought and belief."

"Wycliffe anticipated all the main positions of the Protestant Reformation."

"The Protestant Reformation in England springs not from a German but from a native root."

"Every important aspect of the English Reformation was of native origin. All can be traced back as far as Wycliffe, and some much farther."

In such forthright language two of the leading historians of our time, Fisher and Trevelyan, estimate the part played by Wycliffe in bringing about our English Reformation. He comes before us, first, as the leading schoolman of his time, attracting students to listen to his learned lectures at Oxford, where he had held since 1358 the high position of Master of Balliol College. In the second and political phase of his life we find him the chosen representative of his country in a conference at Bruges, in protest against Papal exactions. But it was in the last ten years of his life that the main work associated with his name was accomplished. Others no doubt had seen and pointed out the evils of the time; some had suggested methods of reform. But Wycliffe, as none other, diagnosed the disease and offered the remedy. In architectural terms, he realised the unsoundness of the existing structure, and planned the rebuilding.

1. **The Repudiation of Papal authority** within the realm, and the subordination of the Church to civil authority. "He claimed for the national sovereign powers of ecclesiastical control and discipline which would have satisfied Henry VIII."

2. **The Abandonment of Wealth**, and the return to some degree of "Apostolic poverty" on the part of the higher placed clergy—bishops, abbots and others—whose ostentatious magnificence compared grimly with the dire poverty of the lower orders.

3. **The Denial of Transubstantiation** and "the miracle of the Mass," in doing which he struck at the nerve-centre of medieval religion. This, the boldest act of his life, bought down the full weight of Papal censure upon his head, alienated many who had hitherto been his friends, and resulted in his expulsion from Oxford.

4. **The Circulation of the Bible in English.** He realised with increasing

clearness that the secret of reform lay in giving the Bible to the people in a language which they could understand, and in a more accurate translation than that of the Latin Vulgate, the official Bible of the day.

It was not given to Wycliffe to see the fruit of his labours. Expelled from Oxford, with enemies all around him, deserted by many who had at first supported him, he passed the last few years of his life in the comparative seclusion of his rectory at Lutterworth, though working incessantly in the cause which he had at heart. "Admirable," says Fuller, "that a hare hunted by so many packs should die at last seated in its form."

But were the Architect's plans to be lost and forgotten? History has a very different tale to tell. Pass on in imagination just two hundred years from the date of Wycliffe's death. The reign of Elizabeth, in 1584, is rather more than half over. True, the final clash with Rome, in the defeat of the Spanish Armada, is still four years ahead. But that victory merely clinched the events of the last fifty years. For it was exactly fifty years since Parliament, in '34, had enacted the Supremacy of the King, and declared that the Pope had no jurisdiction in England in either civil or ecclesiastical affairs. After the fall of Wolsey in '29 there has been no ecclesiastical magnates of that calibre to exclaim "Farewell, a long farewell to all my greatness"; and if some scandals remained, and lasted indeed for several centuries, most of those which had so shocked the conscience of men like Langland, Wycliffe and Chaucer had been removed. The doctrine of Transubstantiation, too, had been expunged from our Prayer Books, and Bibles, better translated and in far handier forms, were now set up in churches and were read in homes. Would indeed that the architect could have seen the building in its completeness that he had planned with such skill and foresight!

"Morning Star of the Reformation." In view of the facts just related does that familiar metaphor do justice to this great man and his work? Some of you perhaps have seen the breaking of the dawn in the mountains, when the first rays of the sun, still far below the horizon, streak with gold the hill tops, "making the white one red," if I may thus parody Shakespeare's line. It is a spectacle of almost unearthly beauty. And Myers uses it to describe the Forerunner of that first and greatest Reformation. Here are his lines:

John, than which man a sadder or a greater
Not till this day has been of women born,
John like some lonely peak by the Creator
Fired with the red glow of the rushing morn.

This when the sun shall rise and overcome it
Stands in his shining desolate and bare;
Yet not the less the inexorable summit
Flamed him his signal to the happier air.

A fiery signal, with gloom and darkness all around—that is a worthy symbol of this great churchman. In the annals of our Church who greater than he? We wrong him and we wrong ourselves if we make him the symbol of division, the patron of a party. Wycliffe represents Anglicanism at its purest and best; and pre-eminently:—

1. In his devotion to learning and scholarship. In an age of intellectual giants, such as the great schoolmen were, "he was acknowledged supreme in philosophical disputation, and his lectures were crowded" (Encyc. Brit.). He heralded a Church, in Bishop Creighton's famous phrase, "of sound learning."

2. In his loyalty to truth. That loyalty involved for him the censure of the Church, the desertion of his friends, and expulsion at last from his beloved Oxford. But he faced all for the truth's sake. Like Charles Kingsley he "loved God and truth before all things."

3. In his faith in the Bible. But that faith demanded, be it noted, a Bible in the native tongue, and a Bible accurately translated and freely circulated. Here was, in effect, an appeal from superstition to scholarship, from officialdom to the priesthood of the people, from dictatorship to democracy.

Are not these characteristics of Wycliffe those of a true Protestantism, and of a sound churchmanship?—From the Canadian Churchman.

Victorious Sun of Righteousness,
At whose supreme command
Thy Morning Star flamed forth afar
O'er England's darkened land,
We praise Thee for that man of fire
Who, called and sent by Thee,
Flashed through the night the living light
Of truth and liberty.

—Bp. Venn Pilcher.

Rev. Percy Webber has retired from active work and is living at Malmesbury, Victoria.

THE MORAL ISSUES OF THE WAR.

(C.B.)

It is a matter for national self-congratulation that so many of those who are at the head of affairs in the Empire are not ashamed openly to avow their faith in religion, and who see in the present war, primarily, a combat between moral right and wrong. Our King and his Consort, the Prime Ministers of Britain and of Australia, Lord Halifax, and Mr. Attlee, the leader of the Opposition in the House of Commons may be cited in support of this statement.

"The Listener" of February 8 contains a full report of a broadcast by Mr. Attlee, and it is well worth reading, not only because it states the ethical basis of the Labour Party, but also because it makes clear that that party is in favour of a vigorous prosecution of the war as a fight against the powers of moral evil. If supporters of the party are in harmony with the spirit of the following quotation, they must of necessity give their adherence to a prosecution to the death of the present conflict. Mr. Attlee says: "The Labour Party has always based its propaganda on ethical principles. We believe that every individual should be afforded the fullest opportunity for developing his or her personality. The founder, Keir Hardie, always made his appeal on moral grounds. He believed that the evils of society were

due to the failure to put into practice the principles of the brotherhood of man. . . . The Party's object is the building of a new world on the basis of social and economic justice. . . . The German workers have seen co-operation and social services destroyed amongst them. Wherever Nazism is, there are cruelty, tyranny, and the rule of the secret police."

Examining the nature of the present war, he says, "We are fighting for something greater than the safety of our country. We are fighting the battle of civilization against barbarism, and to do this successfully we must bring to our aid the spiritual forces in all countries. Our aims must be such as to commend them to the conscience of mankind. If we seek a peace wherein moral principles are to prevail, we must carry out those principles ourselves."

He says that the failure of the League of Nations, that organisation on which so many sanguine hopes were built, was due to the condonation by nations within the League of the renewal of aggression and of the use of armed force instead of the peaceable methods to which the subscribers to the League had pledged themselves. He says that supporters of Nazism do not accept as valuable the virtues which are in our Empire accepted as desirable by all, even by those who honour them very little in their actions. And he makes the bold assertion, the more emphatic and valuable because his words are those of a prominent lay-

man, not a cleric, that our western civilisation has been built up in the main on the acceptance of the moral standards of Christianity. "Even those who find themselves unable to accept Christian dogma, accept in the main its ethical standings. In our everyday intercourse we assume that most people are honest, truthful and kindly, and in general we are not disappointed. Mutual confidence is the foundation of civilised peaceful life."

His address concludes with a forcible appeal to his fellow citizens to put their own moral houses in order, politically, socially and personally. For, as he says, "If we really wish to build a new world wherein justice, mercy and truth shall replace brute force, wherein equality and good neighbourliness shall take the place of violence, aggression and domination, we must also build a new Britain worthy to lead the world away from anarchy and strife into the paths of Peace."

The chairman of the Australian Board of Missions, Dr. G. H. Cranswick, has been informed that the Rev. James Benson, Sister May Hayman, and Miss Mavis Parkinson, of the New Guinea Mission, are reported killed, and that the Rev. V. F. Redlich, Sister Margery Brenchley, Miss Lilla Lashmar, and Mr. John Duffill, of the same mission, are reported to be prisoners. Last January the Bishop of New Guinea (Rt. Rev. P. N. W. Strong) and his staff unanimously decided to carry on their work in all circumstances.

CHURCH OF ENGLAND Federated War Work Council

The Council, representative of the whole Church in Australia, has been formed to promote work amongst the troops stationed in remote centres of the Commonwealth, its Territories and Overseas.

Funds are urgently needed for the following:—

- (1) A Hut at Port Moresby.
- (2) Eight Mobile Units—Trucks and Canteens.
- (3) Twenty small tents for Chaplains (to be used for religious and other purposes).
- (4) Grants of money to Chaplains to assist them in their work.
- (5) Writing materials, comforts, books and materials for games.

It is estimated that for this work a sum of at least £5000 is immediately required.

The Council urgently appeals to Church of England people throughout the Commonwealth to support this effort. Contributions should be sent, if possible, through the Patriotic Fund of your Diocese, or they may be sent direct to the Hon. Treasurer, the Ven. Archdeacon S. M. Johnstone, Church House, St. Andrew's Cathedral, Sydney, N.S.W.

Further information will gladly be supplied by the Hon. Secretary, Rev. F. A. Ray, Diocesan Registry, St. Paul's Cathedral, Melbourne, Vic.

To Australian Churchmen

REFORMATION SUNDAY

For many years there has been an observance of Reformation Sunday in Sydney. The observance has been assailed from time to time. Apparently we can have Anzac Day without hurting anyone's feelings, but a commemoration of the Reformation is "fanatical," "bigoted," even "un-Christian." This raises two questions. Why do we commemorate events? Should we commemorate the Reformation?

Why we Commemorate Events.

We commemorate national or spiritual events because they remind us alike of achievement and obligation. Something has been done that should not be suffered to sink into oblivion. Anzac reminds us of a historic and heroic struggle. In it Australia found maturity as a nation. It is not fitting that episodes like that should remain "unhonoured and unsung." The principle prevails in religious things. The Jews added to the Old Testament Feasts, the Feast of the Dedication, and our Lord honoured it.

There was a service in our Prayer Book which formed the subject of one of Keble's hymns, "A Form of Prayer with Thanksgiving," for deliverance from The Gunpowder Plot. In 1692 this service was modified to include a thanksgiving for the deliverance of England from "Popish tyranny and arbitrary power." There are other forms of prayer which also received authority for a greater or a less time which abundantly justify the belief that it is in accordance with the sentiment of the English-speaking people to record with thankfulness historic events of far-reaching importance.

Should we Commemorate the Reformation?

There are those in our midst who look askance at the Reformation. They divide into two camps. There are those who recognise that a Reformation was

necessary, but profess that the precise form that it took was deplorable owing to the influence of foreign Reformers. This may be described as the original Tractarian position. There are also those who avow, in the words of the late Lord Halifax, that the Reformation needs to be repented of in dust and ashes. These were regarded in early days as Romanizers, but have gained considerable importance in modern times.

It is always difficult to separate the good from the evil. A growing spirit of toleration, and the increasing social power of Roman Catholics in England made it difficult to retain the sentiments of the Gunpowder Treason and the William III prayers. This is in one way all to the good. We have many reasons for desiring to live in harmony with those who happen to differ from us. But the good spirit of toleration has given way to the wholly evil spirit of indifference. Men look with something like contempt on the learned treatises against Roman pretensions. They refuse to believe that persecution was rife and false doctrine rampant until the power of the Papacy was largely broken. As a result whispers are heard now on every hand that the Roman Catholics are increasing in influence and threatening in certain directions the harmony and stability of the State.

What the Reformation Did.

The best corrective to ill-regulated rumours and to real subversive action is sound information. People are a little bit impatient of knowledge at the present time, and that constitutes one of our major problems. Until we have a people soundly educated in past history we are likely to repeat the mistakes of past centuries. There is no intolerance in facts. They are unemotional presentations of that which happened. We hope that the Reformation rally will offer one means of presenting facts.

The Place of the Bible.

When our Lord rebuked the Jews He told them that they made void the commandments of God through their tradition. The mediaeval Church fell into the same error. Over and over again attempts were made to recall people to the Word of God as the true fountain-head of all genuine spiritual life. As time progressed the attempts grew feebler, and we have the melancholy picture of a community robbed of the Word of Life. In isolated places the Bible still kept its hold, but generally its readers were placed amongst those who were regarded as suspicious, if not absolutely heretical. S. R. Maitland, who is an example of erudition without judgment, made an attempt to refute this assertion. He scored one or two cheap victories over ill-regulated partisans of the Reformation, but by driving men to research he established the main contention more firmly than before. The ordinary man has little time to study ancient tomes. It may suffice for him to point out that today the Bible reading people are the people of the Reformation. Even Sir Thomas More had to admit that he could not make good his confident assertion that the Bible had been translated into English by the authority of the dominant Church. It is much to be wished that statements purporting to issue with Sir Thomas More's sanction should be compared with the actual facts as they meet us in his controversy with Tindal. Whoever loves and reads his Bible has occasion to thank God for the Reformation. It is only in reformed countries to-day that the Word of God has its full freedom as it circulates amongst the people.

The Place of the Priest.

And those who speak loudly of democracy might do well to recognise that the true freedom of the people is a product of the Reformation. The usurped authority of the clergy was one of the evils against which would-be reformers protested in vain until the breath of God at the Reformation gave to the world the true conception of the New Testament

ministry. The creation of the priesthood with its tyrannies was a matter of slow growth. But when it reached its height there emerged a body of individuals which held the power in this life and in the life to come. There was no law which could curb its excesses but Canon Law passed in its interests. There was no court before which transgressors could be brought except a court presided over by members of the impugned order. "Benefit of clergy" produced scandals that threatened to wreck ordered society. Every man who knows that the law refuses to recognise a select class with special immunities has reason to thank the Reformation. A drunken priest can now be arrested by an ordinary policeman. Yet it took hundreds of years and much suffering to achieve this simple result.

The Place of Morals.

It is the habit of decry the reformers as men who let loose the floodgates of licentiousness. A modern figment is that the Reformation developed new economic laws and ushered in "Capitalism." It is a sad reflection that men can be so easily misled. But here as elsewhere facts come to our assistance. The high standard of morality amongst the clergy of all denominations is a direct product of the Reformation. Public opinion has been revolutionised in this, as in many other matters. We can scarcely conceive that on the eve of the Reformation Cardinal Beaton, in Scotland, procured patents of legitimacy for no less than seven of his children, not all of the same female parent. We can scarcely realise that the alleged austerity of celibacy was so flagrantly violated that bishops drew substantial sums from the clergy in fines for cases of departure from Canon Law in this respect.

And what is true of the clergy is true of the people. A newer, higher decency has pervaded the ranks of all men. There has been a strengthening of family ties, a firmer sense of responsibility in business, a greater regard for the laws that govern the relations between man and man. Those who are so intent to-day upon a New

Order might turn again and read the lessons of the past. Not primarily by force, not primarily by just laws, was the spiritual balance redressed.

The Reformation called men back to right relations with God, and from it there issued those moral consequences out of which a new Europe sprang. To-day men are seeking to destroy the foundations. Let us study the Reformation afresh that we may confidently meet the new assaults.

THE HERO OF THE REFORMATION.

HIS TRIUMPH IN DEATH.

The great scene of Thomas Cranmer's triumphant witness in dying to the truth of those great Reformation principles for which he stood is well described in W. M. Patterson's "History of the Church of England." After briefly referring to the brutal degradation of this great saint and the recantations wrung from him, Mr. Patterson proceeds:—

Cranmer, now a mere layman, was sent back to prison, though he was shortly afterwards allowed the greater freedom of the deanery. The Government had not, however, done with him; prospects were held out, that if he recanted, his life might even yet be spared. And then Cranmer fell. His first four recantations were mere declarations of his submission to the authority of the Crown. As the King and Queen had restored the papal power, true to his principle, that submission to the temporal power was right, he would submit. But in his fifth recantation he anathematised the heresies of Luther and Zwingli, and declared his belief in the One Church, outside of which there was no salvation. He recognised the Pope as its supreme head, and declared his belief in transubstantiation, the seven sacraments, and purgatory. A sixth recantation in terms still more humiliating was wrung from him. The Government thought that it had at last got the object of its desire. Would the Reformation stand, when its chief prophet had cursed it? Mary had no thought of sparing his life; she bitterly hated him both as the man who had annulled her mother's marriage, and as the chief author of the heresy which had overspread her country. The 21st March, 1556, was fixed for the day of his burning. St. Mary's Church at Oxford has witnessed no more memorable scene than it witnessed on that day. Cranmer was set on a platform opposite the pulpit. It was understood that he was to make a declaration of his belief in the doctrine of the Roman Church. The sermon ended, Cranmer was called upon to state his faith. According to the programme

arranged by his enemies, Cranmer began by asking the congregation to pray for him. He then knelt down and poured forth his heart in prayer.

HIS LAST PRAYER.

"O Father of Heaven, O Son of God, Redeemer of the world, O Holy Ghost proceeding from them both, three persons and one God, have mercy upon me, most wretched caitiff and miserable sinner. I have offended both heaven and earth more grievously than any tongue can express. Whither then may I go, or whither should I flee for succour? To heaven I may be ashamed to lift up mine eyes, and in earth I find no refuge or succour. What shall I do, then? Shall I despair? God forbid. O good God, Thou art merciful and refusest none that cometh unto Thee for succour. To Thee therefore do I run; to Thee do I humble myself, saying, O Lord God, my sins be great, but yet have mercy upon me for Thy great mercy. O God the Son, this great mystery was not wrought (that God became man) for few or small offences; nor didst Thou give Thy Son unto death, O God the Father, for our little and small sins only, but for all the greatest sins of the world, so that the sinner return unto Thee with a penitent heart, as I do here at this present. Wherefore have mercy upon me, O Lord, whose property is always to have mercy; for although my sins be great, yet Thy mercy is greater. And I crave nothing, O Lord, for mine own merits, but for Thy name's sake, that it may be glorified thereby; and for Thy dear Son, Jesus Christ's sake." He recited the Lord's Prayer; and then exhorted the people not to set their minds on the things of this world. He bade them obey the King and Queen, and show brotherly love to each other, and charity to the poor. He then proceeded:—

"And now forasmuch as I am come to the last end of my life, whereupon hangeth all my life past and all my life to come, either to live with my Master Christ for ever in joy, or else to be in pain for ever with wicked devils in hell, and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up, I shall therefore declare unto you my very faith how I believe, without any colour of dissimulation; for now is no time to dissemble, whatsoever I have said or written in times past."

He recited the Creed, and continued: "I believe every article of the Catholic faith, every word and sentence taught by our Saviour Jesus Christ, His Apostles, and prophets in the New and Old Testaments."

A BOMB-SHELL.

"But now I come to the great thing that so much troubleth my conscience more than anything that ever I did or said in my whole life, and that is the setting abroad of writings contrary to the truth" (thus far Cranmer had followed the plan of procedure prescribed by his enemies, but he then

continued after a fashion very different from that which they had intended), "which now here I renounce and refuse as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for, may I come to the fire, it shall be first burned. And as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine. And as for the sacrament, I believe as I have taught in my book against the Bishop of Winchester; the which my book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of God, where the papistical doctrine contrary thereto shall be ashamed to show her face."

This speech fell like a bomb among the assembled congregation. "Stop the heretic's mouth," cried the preacher, Dr. Cole, "and take him away." In a tumult the archbishop was hurried off to the place of execution; the fire was kindled, and as the flames shot up, Cranmer, with triumphant steadfastness, thrust his hand into the flames and held it there. He seemed, we are told, to move no more than the stake to which he was bound; his eyes were lifted up to heaven, and with the words, "Lord Jesus, receive my spirit," he breathed his last. The martyrdom of the first Protestant Archbishop of Canterbury burnt into the life of the English people the hatred of popery and has since marked its history. The torch which Ridley and Latimer had lighted was not quenched, as Papists hoped, but burnt with increasing vehemence.

The present writer has not scrupled to lay bare the weakness that marked several incidents in Cranmer's career. They were more than expiated by the triumphant agony of his death. It was a Papist eye-witness who wrote that Cranmer's patience in the torment, his courage in dying could have been matched with the fame of any Father of ancient time.

ANOTHER TESTIMONY.

To this we add the testimony of Professor Pollard, in his carefully balanced story of Cranmer. He writes: "Cranmer was dragged from the stage and led out towards the stake. There was no need of a spur for his lagging steps. His desire was now to be gone. He had done with the quicksands of logic, legal formulas and constitutional maxims, and had gained a foothold in conscience. The fight had been long and bitter, but he had reached a conclusion at length; he had 'professed a good confession before many witnesses.' The Reformation would not be shamed in him and the gates of hell should not prevail against it.

Over it, over his own ashes, he would write the legend **Resurgam**. Eager he pressed forward to the scene of his final victory, and the friars could scarcely keep pace. . . .

"The friars ceased not to ply him with exhortations. 'Die not in desperation,' cried one; 'Thou wilt drag innumerable souls to hell,' said another. But Cranmer was out of their reach; it was not to perdition that he thought those souls would go. Cheerfully he put off his upper garments and stood in his shirt, which reached to the ground. There was no hair on his head, but a long white beard flowed over his breast. He was then bound to the stake with a steel band, and light was set to the one hundred and fifty faggots of furze and the hundred faggots of wood which made up his funeral pyre. As the flames leapt up, he stretched out his right hand, saying with a loud voice, 'This hand hath offended,' and held it stedfastly in the fire until it was burnt to ashes. Thus openly did he proclaim his faith by the gesture in which the mind of posterity paints him. No one could falsify that recantation; it was a sign which none could misread. His body might perish, but his cause was won. He saw of the travail of his soul and was satisfied."

C.M.S. HOUSE, SYDNEY.

It was a great day for C.M.S. friends and supporters in Sydney when, on Monday afternoon, October 12, his Grace the Archbishop of Sydney dedicated the newly acquired property in Bathurst Street.

The new C.M.S. House, although not yet finished, greatly impressed those who were present. In spite of the inclement weather a large number gathered on the ground floor of the building for the act of dedication. It was specially arranged that the dedication should take place during the visit of the Federal Council of the C.M.S. to Sydney. This gave opportunity for representatives of other States to convey greetings and congratulations to the N.S.W. Branch. The speakers included the Bishop of Gippsland, the Rt. Rev. D. W. Blackwood, Archdeacon W. R. Barrett, of Tasmania, the Rev. P. S. Lawrence (brother of the late Canon Lawrence of Africa), Rev. G. Smee, and the Rev. C. J. Gumbley, of South Australia.

The Archbishop of Sydney, in welcoming the inter-State visitors and others, referred to the good

fellowship of C.M.S. and the influence of its work in many parts of the world.

The Acting General Secretary of C.M.S. informed the meeting that it was proposed to place the lending library, book-room and dining-room on the ground floor and the administrative offices, both Federal and State, on the first floor. This is as far as the use of the building can proceed, until the termination of the War. The building is being rapidly prepared for occupation and the official opening will be announced later.

On Saturday, October 10th, C.M.S. conferences were held in the Chapter House. Excellent addresses were given by the Archbishop and Mrs. Mowl, Archdeacon Denman, Revs. C. G. B. Chambers, H. M. Arrowsmith, R. J. Hewett and Miss S. Dixon.

On Monday, a largely attended service was held in St. Andrew's Cathedral, when the Archbishop of Sydney delivered a challenging sermon on the missionary situation in the world.

In the Chapter House on Monday evening an informative lantern lecture on the history of C.M.S. was given by Archdeacon S. M. Johnstone, followed by an inspiring address by Archdeacon H. S. Begbie. We congratulate the C.M.S. on a forward move worthy of a great society, and all who were responsible for the arrangements on the success of their labours.

PRAYER FOR AIRMEN.

As there happens to be in the American Prayer Book no prayer for the members of the Army and Navy Air Forces, Bishop Oldham, of Albany, U.S.A., has authorised the prayer from the Scottish Prayer Book for use in his diocese:—

"Almighty God, Who makest the clouds Thy chariot and walkest upon the wings of the wind; have mercy, we beseech Thee, on our Airmen, and when they are amidst the clouds and wonders of the sky, give unto them the assurance of Thy protection, that they may do their duty with prudence and with fearlessness, confident that in life or in death the eternal God is their refuge and underneath are the everlasting arms; through Jesus Christ our Lord. Amen."

CHURCH MISSIONARY SOCIETY

"Christ for the World and the World for Christ."

CHURCH **M**ISSIONARY **S**OCIETY, **BY**
ONSECATED **IN**STRY AND **S**ACRIFICE **BY**
HRIST'S **IN**ESSAGE OF **AL**VALUATION **C**ARRIES
ONTINENT, FOR EVERY **AN**, OF EVERY **T**ATION **TO** EVERY

"The Church is called to live, and to give life, in a world shaken to its foundations."

The Church Missionary Society was founded on April 12th, 1799, and is working in the following fields of service:—

WEST AFRICA—

Sierra Leone
 Yoruba
 Northern Nigeria
 Niger
 No. of Stations 106
 No. of Out-Stations 2337

EAST AFRICA—

Kenya
 Tanganyika
 Uganda
 Ruanda
 Upper Nile
 No. of Stations 237
 No. of Out-Stations 6910

MIDDLE EAST—

Egypt
 Northern Sudan
 Southern Sudan
 Palestine
 Iran
 No. of Stations 32
 No. of Out-Stations 26

INDIA & CEYLON—

Punjab, N.W. Frontier and Sind,
 Western India
 United Provinces
 Central Provinces
 Bengal and Bihar
 Madras
 Dornakal
 Tinnevely
 Travancore and Cochin
 Ceylon
 No. of Stations 228
 No. of Out-Stations, 1663



An African Congregation.

CHINA—

South China
 Kwangsi and Hunan
 Fukien
 Chekiang
 Western China
 No. of Stations 60
 No. of Out-Stations, 233

NORTH AUSTRALIA—

Roper River
 Oenpelli
 Groote Eylandt
 No. of Stations 3

The work of the Church Missionary Society consists of three main avenues of service, all of which work in co-operation, and with one aim—to win souls to Jesus Christ.

EVANGELICAL—

Native Christian Adherents 1,484,112
 Communicants 351,110
 Native Clergy 833
 Native Lay Teachers 24,114

EDUCATIONAL—

Schools and Colleges 6,582
 Pupils and Students 453,183

MEDICAL—

Hospitals 52
 Out-Stations and Dispensaries 108
 Western Doctors 96
 Non-Western Doctors 64
 Western Nurses 118
 Non-Western Nurses 1,226
 Beds 5,974
 Inpatients 9,076
 Outpatients 2,457,003

"The restless millions wait
 The light whose dawning maketh all things new;
Christ also waits,
 But men are slow and few.
 Have we done all we could?
Have I? Have you?"

Information regarding the Society is given in the monthly periodicals, **The Open Door**, 2/- per annum (2/6 posted); for children, **The Round World**, 1/- per annum (1/6 posted).

THE ARISTOTLE OF THE REFORMATION.

JOHN CALVIN.

(By Rev. R. S. R. Meyer, Th.L.)

Any commemoration of the glorious Reformation would be partial and incomplete which did not honour and extol the greatness of one of its most brilliant lights, John Calvin. If Martin Luther was the initiator and driving force of that great revival of true religion in the sixteenth century, Calvin was its literary genius and theologian. His influence on the course of Protestantism has been immeasurable.

Our indebtedness to John Calvin is largely forgotten to-day. Indeed, his name is very often only mentioned to-day as a term of opprobrium. It would seem to be part of a preconceived plan, for to discredit Calvin is to discredit the Reformation.

Unbiased and well-instructed minds have been more kind to the great man's memory. Even Ernest Renan had to call him "the most Christian man of his generation." Hooker, no admirer of Calvin's church polity, says of the man: "Incomparably the wisest man the French Church did ever enjoy" (Ecclesiastical Polity Bk. I, Preface). He has been justly called "the Aristotle of the Reformation."

He has achieved undisputed pre-eminence as the greatest theologian of the Reformation or since, by the publication of his "Institutes of the Christian Religion," in 1536. Calvin was then only 26 years of age, but such was his literary genius and profound spiritual insight that he gave mankind "one of the few books which have done something to change the world" (Benham, Dict. of Religion). Dr. T. M. Lindsay says of it: "More than any other work has it influenced and moulded the character of the Reformation." His French translation made the work the "first great classic in French," and it has had a formative influence on much that is best in French literature.

His writings and his strong personal friendships won for him a dominating influence on the course of Protestantism in many lands. In 1533 Calvin fled from France, his native land, on account of his religious opinions. Before his death in 1564 he saw his teachings and discipline established as the rule of faith and order of the Protestant Churches in France. His influence in Holland has always been most marked. Dutch Calvinism has given the world a William of Orange and the great Dutch Reformed Church of U.S.A. The reformed churches in Poland, Hungary and parts of Germany owe much to him. Von Lutzow, in his "Historical Sketch of Bohemia," speaking of the doctrine of the Holy Communion in the "Confessio Bohemica," says, "On this point the Bohemian profession of faith coincided rather with the teaching of Calvin and the Bohemian Brethren than with that

of Luther" (chapter 7). John Knox, of Scotland, was a personal friend and disciple of Calvin, and through Knox Calvin has given Scottish religion that purity, piety, simplicity and scripturalness which drew from Dr. Johnson the remark, "When your Scottish clergy give up their homely manner, religion will soon decay in that country" (Life of Johnson, Vol 1, p. 284).

Turning our thoughts to our own great Anglican communion, we must remember that Martin Luther died in 1546, some years before the complete adoption of Reformation principles. Even so, by that time, as J. H. Froude admits, "The guidance of the Reformation was handed over by the more moderate genius of Lutheranism to the control and guidance of Calvinism" (Reign of Elizabeth, ch. 16). Calvin, however, lived to see the great Church of England reformed and adopting "the Articles and Homilies which were derived from Geneva" (Macaulay's History of Eng., ch. 11). In 1568 the Spanish Ambassador, de Silva, writing to his master, Phillip the Second, reports, "So far as we can see, the majority of Protestants here believe in Calvin."

The Church Catechism was not issued in its present complete form until 1604, and for Elizabeth's reign, Calvin's Catechism was popularly used. We read that throughout Northamptonshire "the youth were instructed in Calvin's Catechism." This was with the complete acquiescence of bishop, clergy and laity (Froude's Reign of Eliz., ch. 20). Lord Macaulay records of the same Elizabethan period: "The doctrines held by the chiefs of the hierarchy touching original sin, faith, grace, predestination and election were those which were popularly called Calvinistic" (Hist. of Eng., ch. 1). These quotations will carry more weight when it is remembered that both Froude and Macaulay had a strong distaste for Calvinism.

It was the great reformers of Elizabeth's reign from which our Church received its doctrinal tone. All profess their debt to John Calvin. Archbishop Cranmer was a Calvinist at the time when his influence was paramount in the purifying and reforming of our liturgy. Our present Prayer Book bears the stamp of his genius. Parker, Grindal and Whitgift, the three Archbishops of Canterbury during Elizabeth's reign, were doctrinally the disciples of Calvin. At the very time when our Church's formularies were being determined and our doctrinal standards were being set at such noble heights, it was the calm, penetrating influence of the saintly and scholarly Calvin which breathed abroad and left its indelible mark on the Church of our English nation.

Lord Morley has said, "Calvinism saved Europe in the sixteenth century." The world to be saved to-day needs to heed the strong plea by which Calvin uplifted and ennobled the profligate city of Geneva. We need to return to a recognition of the sovereignty

of God in all the affairs of men and then to come to Him in humble dependence on His grace and on the merits of His Son.

Bancroft, the American historian, has written: "He who does not honour the memory and influence of Calvin, betrays his ignorance of the origin of American liberty." So, too, we members of the Protestant and Reformed Church of England need to honour the memory of one who under God was the cause of such blessing and enlightenment coming to our nation.

The Bibleman's Corner.

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

WHITHER INDIA.

A great Christian leader who will tell of India is Bishop Azariah, of Dornakal. At a recent meeting of the Bible Society the Bishop said: "One object we have placed before the Churches is that at the end of five years we shall be able to say that we have placed in the hands of every literate non-Christian in the country either a Bible, a New Testament or a Gospel portion. Why are we doing this? Because we have seen that it works. The simple reading of God's Holy Scripture supported by the testimony of the lives of Christian people round about if often irresistible to the honest mind."

The Bishop spoke of a man, well versed in the Holy Scriptures, who had been brought up from his boyhood in a religious atmosphere. When he grew to early manhood he commenced his spiritual pilgrimage to find peace. First he went to the sacred books of the Hindus, but the command to kill revolted him. Then he went to a Mohammedan and asked him to teach him the conception of God in the Koran. The idea of the one God attracted him, but he was not satisfied. He belongs to a high caste in Hinduism and he was too proud to go to the outcaste Christian teacher to inquire about God, so he asked the teacher for a book which he might read. He was handed a copy of the New Testament and he commenced at the beginning. He waded through the first chapter and he came to the Sermon on the Mount, which appealed greatly. As he read on into the Acts of the Apostles he began to feel the power of the message. He retraced his steps and read certain passages in the Gospels again. "What were those passages?" asked the Bishop. "Those relating to the Story of the Cross and the Resurrection," he replied. He filled his mind with the Passion scenes and the Crucifixion, and he queried, "Can this be true? Could a holy man suffer like this? If He did, it must have been for some purpose." As he read and re-read the chapters on the Resurrection he said: "That Person Who died was not man, but God,

and His death must have been not for His own sins, but for ours." He read on and on, and finally came back to that old teacher again and he said: "I want to be in the society of those who proclaim the death and resurrection of Christ."

India Needs the Bible.

"I know from experience," went on Bishop Azariah, "that there is nothing by which Christian people can grow in the Christian life and be kept near to God and Jesus Christ except through honest, patient study of the Scriptures. India needs the study of the Holy Scriptures at the present time more than ever before. Underlying all the national movements there is a vague desire in the minds of the masses of the people for something higher and deeper and fuller. The great declaration that has come from the depressed classes of people throughout India, that they are prepared to give up their ancestral religion surely means that there are millions longing for a fuller life, a life they have not secured in the religion of their fathers."

It Grips; It Arrests; It Shines.

In closing, "The Bibleman" quotes some striking illustrations of the power of the Book in India. They are from the experience of a veteran missionary in India. He said: "A Mohammedan walked many miles to declare his belief that there was something alive in the New Testament, for as often as he read it, 'it gripped' and would give him no peace till he said 'yes' to it. It must be God." Another, a Hindu, felt as he read the story of Jesus in the Gospel of St. John so ashamed and afraid to worship his idols that he decided to give Jesus a chance to save him. Yet another, reading the Bible, declared it "arrested him and took him in charge before God." He had been a notorious tax-collector, who made the most of his opportunities for private ends. "Truly the Bible is a detective!" exclaimed one who came to confess his sins after reading a portion of the Bible. "How it annoys my sore heart!" said a Hindu woman with the customary curse of widowhood upon her, as she heard the consolations of Christ's words. "My ideas of God," said an old Hindu, "were like painted windows—bad, dirty, dark. God's sweet light in the Bible words broke the windows and just shined in."

"For 45 years," says the missionary, "I have definitely proved the Bible to contain the key to fellowship with God; I have proved abundantly that in the Bible is the key to every variety of life's problems; in it is the key to power, influence, purity, prosperity, and to the life that satisfies and never ends. Only they who read the Bible know its power to lead, to help, and to heal." This is the message of God for India to-day.

Rev. J. L. Rodgers has been appointed vicar of Koondrook-Barham by the Bishop of Bendigo.

"RELIGION AND LIFE" WEEK.

IMPRESSIONS OF A REGULAR ATTENDANT.

The editor has asked me, as one who attended every session of the "Religion and Life" Week, to write down some of the general impressions it made on me. I have very willingly complied with his request, because I was in fact most deeply impressed. First by the brilliance of what the Mayor of Newcastle called the galaxy of speakers. It was really tremendous. Any two of them would have lent distinction to any discussion; to have them all was almost overwhelming. When all were so good, it may seem invidious to pick out individuals for special mention. But it occurred to me to think that amongst the clerics the Archbishop of Brisbane, and amongst the laymen Professor Clunies Ross, would probably have been awarded first prize if there had been a competent adjudicator to give marks for a combination of eloquence and profundity. It was a treat to listen to any of the speakers, it was a particular treat to listen to them.

Perhaps the next thing that struck me in general, was the fact that on the list of speakers the laity were in a majority of ten to eight. If that was done deliberately, it was done very wisely; if it was an accident, it was a very happy accident. The impression made by testimony in matters of religion is far greater when it is borne by a layman than when it is borne by a clergyman. The panel of speakers who came to testify to their belief in the importance of the Convention's topic, included the personal representative of His Majesty the King, two University professors, two leading women educationalists, an industrial magnate, who is also an applied scientist of world-wide reputation, a news-

paper editor, and a Trade Union leader. That fact made a deep impression on me, and on many others. It showed that this question of preserving the Christian foundation of our national life is felt to be of tremendous importance not only by ministers of religion, but by all who wish their country well.

Lord Wakehurst's inaugural address gave the convention a wonderful start. I heard people of all kinds, and of many different religious affiliations speaking of it with enthusiasm. I hope it will be widely circulated and read; it deserves to be. His Excellency said that he was not a theologian, and apologised in advance if he should happen inadvertently to tread upon anyone's theological corns. But the apology was quite unnecessary. His handling of the subject, which certainly bristles with contentious possibilities, was quite perfect, and the great outburst of applause which it called out was, I am certain, completely general and entirely sincere.

Whilst all the sessions were exceedingly good, I thought that the best session of all was that on the Thursday night, when the subject for discussion was International Affairs. In his introductory address the Archbishop of Sydney lifted the subject on to a very high plane, and the speakers who followed him kept it there. It seemed to me that the attention of the audience never flagged for a moment. That is a very remarkable thing. There were four speeches. Two of them lasted for half-an-hour each, and two for twenty-four minutes each. Yet the speakers held our attention riveted all the time. There could be no better testimony to the importance of the subject, or to the interest with which the speakers invested it. But that was really true of all the sessions. They almost all of them lasted for two hours, but hardly anyone, so far as I could see, left before the end of any session.

THE 14th ANNUAL

REFORMATION RALLY

in THE CHAPTER HOUSE

TUESDAY, 27th OCTOBER, 1942

at 7.45 p.m.

Chairman: THE REV. CANON T. C. HAMMOND, M.A.

"THUS SAITH THE LORD"

SUBJECTS:

1. GOD'S WORD TO OUR NATION IN THE PAST
2. GOD'S WORD TO OUR NATION TO-DAY.

SPEAKERS: The Ven. Archdeacon S. H. Denman, L.Th.
The Rev. D. J. Knox, L.Th.

Lantern Lecture, 7 p.m.—

"THE REFORMATION ON THE CONTINENT"

THE REV. K. N. SHELLEY, B.Sc.

A "Sandwich Tea" will be provided in the Chapter House at 6 p.m. Tickets 1/- each. Proceeds in aid of the "Australian Church Record."

The chairmen of the various sessions seemed to have no difficulty in executing the duties of their office. Only once was any serious problem set to any of them. That was at the first evening session when it was suggested by one speaker that the convention should take sides on the highly controversial question of State aid to denominational schools. The Bishop of Newcastle announced from the chair that he thought it would be unwise to attempt to put any such proposal to the convention, and the applause which greeted this announcement showed that he had rightly interpreted the feelings of the audience.

There were two points in the proceedings at which I thought improvement might be effected. It would be well if speakers could, by an act of self-denial, avoid the use of question-begging terms. In particular I think the use of the name "Catholic" as though it were the equivalent of "Roman Catholic" should be eschewed. We all know that Roman Catholics are conscientiously unable to accept the claim of Christian denominations other than their own to be a part of the Catholic Church; whilst those other denominations are unable to accept the claim of the Roman Catholic Church to be the whole of it. Therefore it can hardly fail to endanger the harmony of discussion if a term is used which implies that in this important matter Rome is right and everybody else is wrong. The opposite of "Catholic" is not "Protestant" as many suppose, but "heretic," and nobody likes to be called a heretic.

That, however, is only a comparatively small matter. The other is a much larger one. I feel that unless the unwillingness of Roman Catholics to join in prayer with their fellow-Christians can somehow be overcome, the formation of a common Christian front is going to be very difficult indeed; and the Christianising of the public life of Australia is going to be impossible.

But I do not want to end on a note of criticism, but rather on one of thankfulness and hope. The Newcastle Convention has made a splendid beginning in a very splendid cause. It has already laid hold of the imagination of Australians generally. I hope and pray that it may capture their hearts and wills as well.—"AUDITOR" in the Newcastle Churchman.

CAN IT BE TRUE?

The following is an extract from a letter, dated August 27, 1942, by Mr. Robert Powell, of the China Inland Mission, now resident in Perth, W.A.:

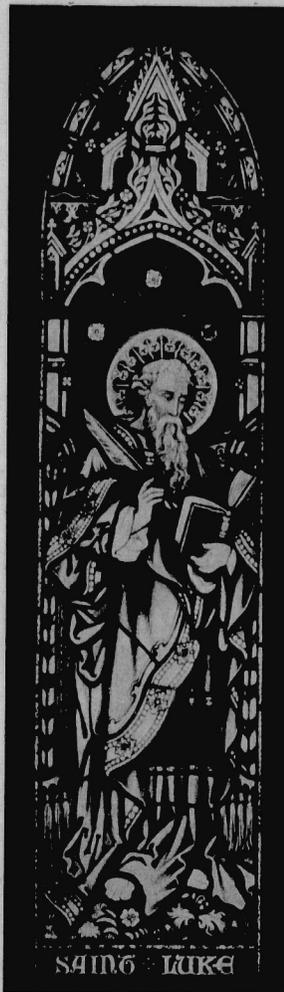
"I am handing the proceeds to a native girl to whom we are giving a home just now. I must tell you her story, as it will give you an impression of the unsympathetic attitude of the W.A. Government. She is one of Mr. Schenk's girls. She has been on the mission for nine years and is now

about 15-16. For a girl of her age and circumstances, she is fairly clever. She has won certificates, two silver cups which stand about 12 inches high, a gold medal, and a silver medal, for essays written in competition with all the native schools throughout Australia. She has helped in the school at Mt. Margaret, and the missionaries' testimony is that she is a born teacher. She is a quarter-caste girl, and quadrans in the law are not natives but white, and are entitled to be treated as white girls. Nevertheless the Native Department has brought her down to Perth, 600 miles from all her companions, and put her to service. They took her money away from her, £2 7/-, and when she asked for it they refused to give it to her (except 5/-). The place to which she was sent was about 15 miles out of Perth, semi-country. They put her to sleep in a half of an unused garage, without floor, linings to the walls or ceilings and no windows. The door had at all times to remain open for light and air, which also meant exposure to the weather. It was so near to the road and so far from the house that it was dangerous, any drunken man or evil-disposed person could have gone into it without the occupants of the house knowing about it.

"Schenk had written to me about her, and asked me to care for her as much as possible. When I heard of these conditions I went out myself and verified them. The sad part, however, was the loneliness of it all. She was there a month and had had no conversation with anyone. There was a woman, her daughter about 17, and an adopted girl about the same age. These girls went to business each day. The woman took no interest in the lonely girl, and only spoke to her to give directions. Dora arose at 6 a.m., prepared the breakfast, then came the work of the day. After the evening meal Dora cleared away and washed up the dishes, and while the others spent the evening in a warm lounge room, Dora crept away to her half-garage and with a hurricane lamp for a light, and no warmth, she spent her evenings and nights in this, these cheerless, cold, wintry days. She had no time off during the week for recreation or to see her friends. When she asked what wages she was to receive, she was told by the woman that she did not know, neither did she know the conditions under which she was employed. I thought it was time to get busy, and for this past month, on and off, have been interviewing a solicitor, and to shorten this letter, just say we have got her out of the hands of the Native Department, and now we shall care for her. She will join the Perth Bible Institute for training, which will also fit her for kindergarten training later on, and our earnest hope is that she will become an efficient teacher at some mission station."

When finished with the A.C.R. post it to someone in the Fighting Forces.

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EXCHANGE OF PREACHERS. NEW CHURCH PLAN.

CANBERRA, Wednesday.

An inter-communion plan is being considered in Canberra by representatives of the Church of England and Protestant Churches whereby ministers of each denomination will be free to preach at any of the other Churches.

It is proposed that the Churches shall co-operate to a greater degree than ever before.

One of the representatives explained that if the plan is adopted in its present form, ministers will not be appointed to a single denomination, but to a union of the Churches, and will leave their home circuits periodically to conduct services in allied Churches.

Representatives included the Bishop of Newcastle, Dr. de Witt Batty; the Secretary-General of the Methodist Church of Australia, Rev. J. W. Burton; Rev. A. P. Campbell, of the Congregational Church, Sydney; and the Rev. D. J. Flockhart, of the Presbyterian Church, Wahroonga.

The initial conference was held today, and others will follow to-morrow and Friday. A public meeting was held to-night, and there will be meetings to-morrow and on Friday night. The conferences will conclude with an inter-church rally at the Albert Hall on Sunday afternoon. The Bishop of Goulburn, Dr. E. H. Burgmann, will conduct the service.

On Sunday night there will be an interchange of pulpits in Canberra churches.

Two Theories of Life.

Addressing the public meeting to-night, Dr. Batty said the democracies were now at war with Germany on two fronts—the material and spiritual. The spiritual was vastly more important.

The struggle being waged was between two theories of life—one which asserted might was right, and the other said right was might. One believed God was always on the side of big battalions, and the other believed He put down the mighty from their seats, and exalted the humble. It mattered very greatly which of these doctrines prevailed. Those who believed religion was a matter of indifference were greatly mistaken. Our conduct determined our character. This was as true of nations as of individuals.

It was not an accident that the founders of the great democracies were all religious men. Democracy was the attempt to give political expression to the Christian doctrine of the equal value of every man in the sight of God.

A definite attempt was being made by our enemies to capture the world's soul for the doctrine of force. It was imperative that this effort should not succeed, but it would only be frustrated if all who professed to be Christians were determined it should not prevail.

We reprint the above interesting item of news from the "Sydney Morning

Herald" of October 18. We hope in our next issue to give further information concerning a movement of great potentiality.

SPOONERISMS.

Mr. Thwaites, headmaster of the Ballarat College, speaking at the farewell to the Rev. H. P. Fewtrell at Bishopscourt, said that he hoped when Mr. Fewtrell became Dean of St. David's Cathedral, Hobart, he would not make the mistake that the Dean of his college in Oxford made. The Dean, meaning to pray for "our dear Queen," actually prayed for "our qdear Dean."

The curious inversion which is associated with the name of the late Rev. William Spooner, of New College, Oxford, is by no means uncommon in ordinary speech the world over. Only a few weeks ago in one of our Australian Churches, when one of the many society clerical secretaries was about to preach to a very large congregation in a fashionable suburb, the rector was at pains to introduce and welcome the preacher, assuring the startled congregation that the special preacher was "a real wive lire"! The preacher, in order to ease the discomfort of the suppressed mirth on the part of the congregation, commenced his sermon by saying that when he asked the rector what he wanted him to preach about, was given the reply, "about twenty minutes"!

"A.C.R." PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Mrs. E. E. MacLaurin £1/14/-. St. Stephen's, Willoughby 10/-. amounts under 5/-. 2/-.

For the Cause that is Directly Assisting the Vital War Effort . . .

TEMPERANCE ALLIANCE ANNUAL SUNSHINE FAIR

Central Baptist Hall, October 30, 31.
(Friday 11-6, Saturday 2-6.30 p.m.)

Barker College Scholarships

An Examination will be conducted on November 28 to decide the allocation of seven entrance scholarships to Barker College, Hornsby, for boys under thirteen years of age. One scholarship will be restricted to sons of Church of England Clergy. This is valued at £100 a year, and is tenable for three years. Other scholarships open to all boys under thirteen include one valued at £100 a year, tenable for three years, and five varying in value from £60 to Ten Guineas per annum, tenable for five years.

Particulars may be obtained from the Headmaster,
W. S. LESLIE, M.A.

Churchman's Reminder.

"Blessed is he who has found his work; let him ask no other blessedness."—Carlyle.

"Whatsoever thy hand findeth to do do it with thy might."—St. Paul.

October.

25—21st Sunday after Trinity. Pardon with Peace is the topic of the day. What a possession is a "quiet mind." Quiet people are the strong people generally. The quiet mind imparts strength because it is quiet.

28—Wednesday. St. Simon and St. Jude's Day. The Spiritual Temple comes before our mind with these two saints, probably joined together in natural brotherhood as in Christian. They were martyrs in the same period. Simon was a zealot. Always is there place for zeal in Christian work.

November.

1—All Saints' Day. 22nd Sunday after Trinity. All Saints is beautiful in its catholicity embracing all, the most insignificant with the prominent. Lincoln's phrase may be turned: God must love the unnoticed saints, for He has made so many of them.

POSITIONS VACANT.

The Positions of Verger, St. Stephen's, Newtown, and Sexton, Camperdown Cemetery, vacant. Particulars, Rector, St. Stephen's, Newtown.

BRITISH AND FOREIGN BIBLE SOCIETY.

Applications are invited for the position of GENERAL SECRETARY of the Victorian Auxiliary of the British and Foreign Bible Society. Minister of Religion about 40 years of age preferred, to take up duties on 1st March, 1943. Apply by letter, enclosing copies of references and qualifications, to No. 126 National Service Office, 53 Martin Place, Sydney.

TYNDALE AND OUR ENGLISH BIBLE.

Reformation Sunday will be observed this year on October 25, on which day special references will be made to the great work of William Tyndale, and his translation of the Scriptures into the English language; and also to other matters of vital interest to Church of England people.

The passing of the years has proved that William Tyndale was one of the most outstanding personalities in the English Reformation. He was a hero of heroes, and devoted his whole life, from the time of his conversion, to the determination to translate the Scriptures into the English language. In the prosecution of his work he faced the opposition of king, cardinals, prelates and other opponents, in order to complete his task in his own lifetime. Finding it impossible to complete his translations, and have the necessary printing done in England, he went to Hamburg in 1524. He had copies of the New Testament printed at Cologne, Worms and Marburg. Towards the end of his life he lived at Antwerp. It is well known how copies of his New Testament, and his other writings, were smuggled into England in bales of merchandise, and scattered far and wide throughout the kingdom. Tyndale was basely betrayed in 1535, and was imprisoned at Vilborde for over a year; and was martyred on October 6, 1536, having been first strangled, and then burnt at the stake. His last words were, "Lord, open the King of England's eyes." Had he lived but a short while longer he would have seen how wonderfully his prayer was answered. Tyndale's translation work was, and is, monumental. When it is remembered that 75 per cent. of the words of English Scriptures are the words as they were translated in Tyndale's New Testament and Pentateuch, it will be readily acknowledged how really monumental his work is.

Rev. L. A. Hudson has undertaken the charge of Rochester in the Diocese of Bendigo.

A VETERAN MISSIONARY.

The Ven. Archdeacon Batchelor went out to the East as a young man for the C.M.S., and has worked in Japan for the last 64 years. His life has been a most extraordinary one and his work of a singular nature. When he reached Japan he was sent to work in the Diocese of Hokkaido. This diocese has always been manned by C.M.S. missionaries, and, as its name signifies, is the northernmost of the islands of the Japanese Empire. Here he became the apostle to the Ainu race, which under long pressure from the Japanese race, has been forced back into this northern island. He has found in these people a wonderful opportunity of working for Christ, and he himself has given these long years to their betterment and evangelisation. Like the Indians of our country they are a disappearing race and quite unused to the Japanese manner of life. There are at present about 1500 Ainu Christians and only one pure Ainu congregation. The rest worship with Japanese.

On the literary side Dr. Batchelor has made wonderful contributions. He has published a dictionary of collateral Japanese-Ainu-English languages. He has worked on the origin of many words in Japan whose meaning has been unknown to the Japanese and his interpretation has thrown much light (through his knowledge of the Ainu language) on words written in Chinese characters but unintelligible and unpronounceable. His knowledge of Ainu customs too has brought him into prominence among the Japanese and foreigners living in Japan, and once or twice he has been asked to lecture to the Royal House. For this work Dr. Batchelor has twice been decorated by the Emperor. He has also written two books on the Ainu race. Dr. Batchelor is at present a guest of the Diocese of Montreal while awaiting an opportunity of returning to England. We hope he will be able to get a berth on some ship and enjoy for many years yet the scenery and old associations of his young days, after such a long and fruitful work for Christ abroad.—The Montreal Churchman.

A VISIT TO STRICKEN NORWICH.

A series of gatherings in the fine old City of Norwich planned by Mr. Rand, the Protestant Truth Society's representative in East Anglia, came to a close amidst bombs from enemy planes. A number of good meetings had been held preparatory to the intended visit of Mr. Kensit, but within a few hours of the final meetings a second visitation from the enemy made the gatherings quite impossible. Mr. Kensit had already started his journey to Norwich, and on arrival he found crowds of citizens making their way out of the city. It was a pitiful sight to see working-class houses destroyed, with numbers of people endeavouring

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to rescue personal belongings from bombed homes. Many were removing their treasures on hand carts and perambulators, and some carrying mattresses on their heads.

In a survey of the stricken area a visit was paid to St. John's, Maddermarket, notorious for its pro-Roman setting. On the crudely painted notice board outside the building was painted "Catholic Church," and a stranger would be forgiven if he thought it really did belong to the Italian Mission, for it daringly announces "Holy Rosary" and "Benediction," as well as "Holy Mass," in its routine of services. Internally the church is fitted to suit what is outwardly announced. There is a permanent throne for the monstrance for the proper functioning of Benediction, and, of course, a Tabernacle. So-called altars and images abound, but the votive candlestands were devoid of candles, owing, no doubt, to war-time conditions.

The children's portion of the church was all in keeping, and Catholic Truth Society publications provided for the little ones, including, "Little Brother Goes to Mass." The child is instructed by a card to pray "Dear St. Therese, pray for me to my mother the Virgin Mary."

On the opposite side of the church to this one saw a decorative notice, "Of your charity remember the Holy Souls." The literature table not only displays Roman Catholic publications, but provides as the only suitable newspapers for the people "The Universe" and "The Catholic Herald."

The rector is marked in Crockford as a clergyman of the Church of England!—From an English Paper.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

DEACONESS INSTITUTION.

The annual meeting of the Deaconess Institution was held at Deaconess House on Friday, August 28, at 2.30 p.m. The Most Rev. the Archbishop of Sydney occupied the chair. The meeting was opened with prayer by the chaplain, Canon R. B. Robinson. Mrs. Mowll very kindly attended and received the gifts which were presented by visitors for the benefit of Deaconess House. The Deaconess Hall was well filled and much interest was manifested.

His Grace the Archbishop asked for very earnest prayer for the Principal and Head Deaconess, Miss Norbury, who had experienced an attack of pleurisy after her recent operation. He mentioned that the work of Deaconess House had been carried on uninteruptedly during Miss Norbury's absence, and conveyed her thanks to the students and staff who had been so loyal during her time of illness.

We are not only regretted the absence of Miss Norbury, whom we hoped would be restored to us in answer to prayer, but we had also to regret the absence of our esteemed hon. treasurer, the Ven. Archdeacon Charlton, who sent his greetings from St. Luke's Hospital, in which he had been for so long a time. We all appreciated the great work of the hon. treasurer and valued his message of good cheer.

In the absence of the hon. treasurer, the statement of accounts was read by the acting-hon. treasurer, Rev. Alan Palmer. The accounts showed a credit balance of £483/6/9. The acting-hon. treasurer drew attention to the fact that the council meditated considerable advance in the work which would more than absorb the credit balance. The present buildings were not sufficient to accommodate the students, and there was no means of providing hostel accommodation for those who had finished training and yet would welcome a closer link with Deaconess House.

The following were elected members of the council in addition to the ex-officio members: Mrs. C. W. Bode, Miss C. Begbie, Mrs. H. Bragg, Miss F. M. Dibley, Mrs. C. C. Dunstan, Canon T. C. Hammond, Mrs. A. Dakin, Mrs. Conolly, Rev. R. J. Hewitt, Miss James, Mrs. W. A. Martin, Mrs. G. D. Menzies, Rev. A. Palmer, Mrs. H. W.

K. Mowll, Mr. C. P. Taubman, Mrs. Colvin, Ven. Archdeacon Charlton, Mrs. R. Taylor, Mrs. F. Langford Smith, Rev. C. C. Short, Mrs. T. R. Utz, Mrs. H. Yates, Mrs. V. C. Hughesdon, Mrs. Long, Mrs. Hulme Moir.

The report of the Deaconess Institution, prepared by the Principal of Deaconess House, was read by the hon. secretary, Mrs. W. A. Martin. During the year a very excellent cottage at Austinmer has been presented to the institution through the kindness of the Misses Starling. An electric clock has been installed in Deaconess House as a memorial to Miss Pallister. Rev. Frank Cash overcame many technical difficulties in enlarging a photograph of Miss Pallister, and presented the enlargement framed to hang in the hall beside the clock. The Most Rev. the Archbishop of Sydney unveiled and dedicated these memorials.

The council expressed regret at the loss sustained during the year through the home-calls of Mrs. Russell Jones, Mr. H. L. Tress and Mrs. Kershaw, of Wahroonga.

Canon R. B. Robinson, in the absence of Mrs. Langford Smith, the hon. secretary of the Pallister Girls' Home, presented the report of Deaconess Lowenstein. Forty new girls were admitted to the Home during the year. The absence of definite Christian teaching in the homes of these girls was most noticeable. There is an increasing demand for work of this kind, and the present buildings are proving inadequate.

Miss F. M. Dibley, hon. secretary, presented the report of the Home of Peace. The foundation stone of a new wing to the Home was laid by the Most Rev. the Archbishop of Sydney on 16th August, 1941. The new wing was opened by Her Excellency the Lady Gowrie on December 20, 1941. Two hundred and nineteen patients were admitted during the period covered by the report. The house committee placed on record, with regret, the resignation of Mrs. Padfield, the originator of the linen fund, which proved such a valuable help to the Home. The year was particularly difficult owing to the problems of staff created by the war.

Four student of Deaconess House gave most interesting accounts of their work, dealing with the nature of the training received, and the way in which each of them realised the call of God for this work. The vivid picture drawn by the students and their evident whole-heartedness made a great impression.

Mrs. H. W. K. Mowll briefly thanked the donors of linen and other neces-

saries, and those who gave money gifts.

The Ven. Archdeacon Bidwell gave an interesting account of Deaconess work as portrayed in the New Testament and in later history. He pointed out that women were taking an increased share in social life generally, and it was fitting that the Church should avail herself of their unique gifts.

The visitors were entertained to afternoon tea and a most enjoyable and helpful gathering came to a close.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

Result of Examination on Doctrine II.

In order of merit:—G. H. Turner; Miss E. M. Hodges, Miss M. H. Greenwood, Mrs. A. Morton, Miss M. Chapman; Miss C. Rowsall; Miss O. Delbridge; Miss B. Winchester; Miss C. A. Forsyth; Miss M. Atack; Miss J. Foster; E. A. Mobbs, Miss M. White; Miss H. Friendship, Miss F. Himsley; Mrs. A. L. Andrews, Miss V. Michael; Miss D. Abell; Miss L. Ashley; N. Stokes; Miss W. Smith; Miss F. Tattersall, Miss A. Turner, F. Stanley. Three candidates were unsuccessful.

HOME MISSION SOCIETY AND LADIES' HOME MISSION UNION.

A festival tea and after meeting to arouse interest in and procure funds for the H.M.S. and the L.H.M.U. is being arranged in the Rural Deanery of Petersham, and is to take place in the Ashfield Town Hall on Thursday, November 5, at 6.15 p.m.

The tickets will be 1/6 each, and full particulars may be obtained from the Chapter Clerk, Rev. G. P. Birk, St. Peter's Rectory, 5 Orchard Street, Croydon, Tel. UJ4087.

A warm welcome to be present is extended to all friends of the H.M.S. and the L.H.M.U.

"SUNSHINE FAIR" NEXT WEEK.

The Temperance Alliance United Church Sunshine Fair is this year to be held on Friday and Saturday of next week (October 30 and 31), in the Central Baptist Hall, Haymarket, George Street, Sydney.

The function will be opened on the Friday by Mrs. A. C. Fewtrell, wife of General Fewtrell, at 2.30 p.m., but selling that day will commence at 11 o'clock and continue until 6 p.m.

The Saturday's session will be for the afternoon only and a feature will be a "4YZ Quiz," with music arranged by Mr. W. J. Pringle, of the A.B.C. Wireless Chorus, Miss Elsie Findlay, Mr. Walter Kingsley and Mrs. Guy Arkins will provide the programme for the opening function.

Mr. Francis Wilson, who is convening the Church of England stall, will be pleased to receive donations or parcels which may be left at the Church House, St. Andrew's Cathedral, or at the Alliance Office, new address, "Record Chambers" (4th floor), 77 Castlereagh St., Sydney, right opposite St. James Theatre.

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ST. PAUL'S, CHATSWOOD.

The splendid sum of £680 was contributed as a freewill offering on Sunday week for the New Church Building Fund.

JOTTINGS FROM OUR PARISHES.

St. Matthew's Bondi.—A former churchwarden of the parish, Staff-Sergt. William Stewart, was laid to rest on September 28. He had a fine military record in the Great War, and had given faithful service in the work of the Master. The funeral service was conducted by the Rev. R. A. Pollard.

St. Luke's, Clovelly.—During September a young naval officer called on the rector, Rev. B. R. Horsley, and handed him a substantial donation towards the reduction of the debt on the church. He explained that during the heat of battle, when there seemed little hope of anyone coming through alive, he had suddenly realised what it would mean to die without accepting the Lord Jesus Christ as his own Saviour. There and then he accepted God's offer of free salvation, and made a resolve that should he come through safely he would give to God's work all that he had. His visit to the rector was in fulfilment of that vow.

St. Stephen's, Penrith.—Rev. A. W. Stuart, General Secretary of N.S.W. branch of the British and Foreign Bible Society, will visit the parish on Sunday, October 25. Arrangements are being made for him to preach at as many centres as possible on that day. On Wednesday, October 28, Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the Society, will give a talk on his escape from France during the present war.

St. John's, Rockdale.—Mr. H. W. Kennard, J.P., passed away on August 7. Mr. Kennard rendered yeoman service to the diocese for many years as a Diocesan Lay Reader.

St. Andrew's, Sans Souci.—With the passing of Mr. Clarence James Selmon a link has been lost with the early days of Sans Souci. Mr. Selmon's father left England with his parents about 1836 when he was two years of age. It took them two years to reach Australia after having been wrecked three times in the Bay of Siscap. They settled in Gosford, later moving to Cook's River and finally to Sandringham. Mr. Selmon was born at Sandringham, where the old engine sheds were, 78 years ago, was married at St. Paul's, Kogarah, 57 years ago, there being no church at Sans Souci at that time. His father and his grandmother were both buried at St. Paul's. The first coaches from Sandringham to Cook's River were driven by the late Mr. Selmon and later he became one of the first guards on the old steam trams until his transfer to the Railway Department, when he became a train-guard.

Pass this Paper on to a Friend.

DISCOURAGED?

Do you ever feel discouraged; do you ever wonder whether it is worth while carrying on? Is there little result for all your effort, when you have been sincere? Do you ever want to flee from your responsibilities or escape from things and surroundings which discourage you?

But let us look this mood squarely in the face. The root cause of discouragement is "self-centredness." It is an unmistakable symptom of "self" in some form or other.

Have you realised that? When "self" gets mixed up with the thing we are doing we are liable, at any moment, to be attacked by this mood.

Self-satisfaction, self-seeking, self-pity, or self-display even in disguised forms—these are some of the causes. When "self" is not getting the "results" it looked for, it gets disappointed, depressed, or annoyed, and begins to wonder whether it is worth while carrying on.

Perhaps it is hard for you to admit all this at times. You cannot see, for the life of you, where you are selfish, self-seeking, or self-centred in your motives. But treat this mood drastically. Be frank with yourself. Ask God to reveal the real cause of your discouragement. And be willing to see it.

Is your sin that of trying to use God in your work for Him, instead of letting Him use you in His work. Have you forgotten that the important thing is not what you want to do for God, but what He wants you to do for Him, day by day, moment by moment.

Your part in God's plan is to maintain a constant listening-in attitude to God. To be free from all barriers which prevent God's guidance being clear to you. To be surrendered to God's control in every area of your life, so God can use you, and then—simply to obey God's orders! That's all. The results? Well—they're hardly your concern, are they? If you are really God-controlled in every respect, success or failure is irrelevant, things will be happening, lives will be changed, and the Christian Revolution will be spreading through you. Perhaps in unexpected ways. Are you ready for that? Meanwhile—"absolute unselfishness" is the secret of never being discouraged.—Tryst.

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