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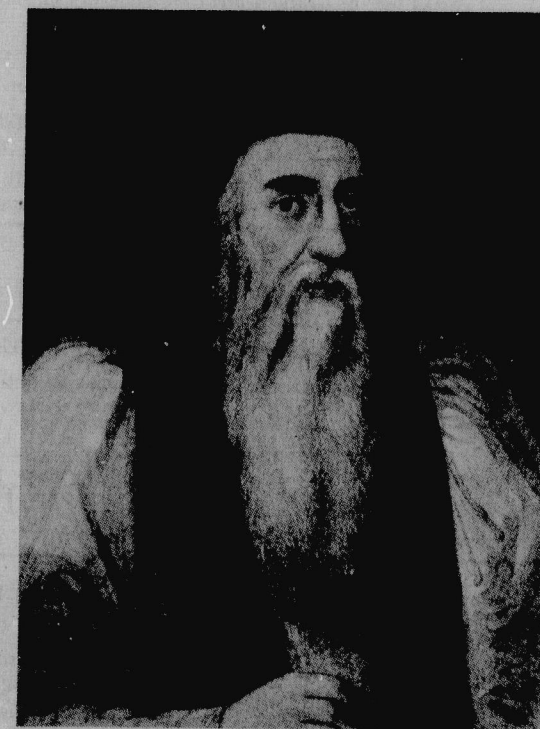
# The Australian Church Record

Vol. 8

OCTOBER 5, 1944.

No. 20

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



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**NOTES AND COMMENTS.**

"It will be well, indeed, for us, my brethren, to bear in remembrance that the extent of the colonial dependencies submitted to our empire, is a manifest token of the intention of Providence that we should be watchful, earnest, active to avail ourselves of the facility thus afforded us of setting up, throughout the world, the Church as founded by Christ, and as restored at the Reformation." "The hope of the world, I repeat, is still bound up with the cause of the Reformation as it was undertaken, and carried on within the Church of England. . . . Would that I might say with confidence, as it is still unanimously maintained by the Church of England!"

"Torn and debilitated as the cause of the Reformation is by the countless schisms which have been engendered through the spirit of self-will and addition to causeless, and therefore unjustifiable dissent, it is yet a holy cause; it is yet the ark which carries the treasure of the world's final security against spiritual slavery."

These are the weighty words of William Grant Broughton, that first bishop of Australia and Sydney, who did so much to propagate and strengthen those great Reformation principles for which all true Anglicans stand. It was his great desire that there should be a succession of Christian ministers so endued with the spirit of wisdom as to be qualified "to strengthen the cause of the English Reformation," so as to avoid the "danger of lapsing into a forgetfulness and remission of our Protestant feeling of jealousy and opposition to the tenets and influence of the papal Communion."

In the conviction of Bishop Broughton, we Anglicans have a goodly heritage. Let us then be upstanding and play the man in our conflict to hand on unimpaired the torch of truth and the goodly heritage entrusted to us. Let us not be ashamed of the cause for which we stand. But let us remember that we can only fight manfully in the strength of the Spirit of Christ and by His leading. Let us bear ever in mind that the Church in which we serve is Catholic — Apostolic — Reformed and Protestant.

For this let us "Put on the panoply of God" that our witness for Him and to Him may be with power.

Our daily newspapers do not as a rule evince much interest in religion. The Adelaide "Register" is a glorious exception and we gladly reprint occasionally from its leading columns, one of its "lay sermons."

But, unfortunately, it is the exception. The other week a leading journalist in England, addressing a meeting of Provincial newspaper editors, gave his hearers this rebuke: "Religion is news, news of the highest order, inescapable news, news of a kind that has never been adequately or clearly perceived in our profession."

The speaker went on to challenge the Press to be prepared "to Christianise public opinion." The fault is probably not always on the part of the reporter, the gentlemen who fill editorial chairs are in the place of power for providing such an influence as will encourage higher ideals in the search for news. Quiet constructive work especially with a religious flavour is not considered news, but it is the work that alone makes possible our "living together" in a free community. The kind of news that is commonly provided does little compliment to a people's intelligence.

The Archbishop of Melbourne, writing in the "C.E. Messenger," urged the need of evangelism in order to purify our international and social life from the gross evils so terribly prevalent. Dr. Booth said:

"Alfred Nobel said when challenged about his discoveries in explosives, that the very knowledge of their power would prevent the nations from using war as an instrument for the obtaining of their desires."

"It is worth noting in this and in the lesser sins of passion, that fear is not a universal deterrent. Drunkenness, immorality, and other breaches of the moral law are not conquered by fear. It may prevent the calculating and the cautious, but not the average man, from taking the risks of wrongdoing. He is restrained by faith, or religious conviction, inherited conventions and natural decency. War and its increasing horrors will only cease when men love sufficiently. The forces which make for war are known and tabulated. The removal of these forces can only be affected by faith and obedience to the law of love. Hate, greed, fear, injustice, ambition, ignorance, and stupidity have been behind the wars of the past. What is to be behind the efforts of the peoples for the future peace? Love or fear? The first is the motive of the Gospel, and it is spread abroad by faith in Jesus Christ, the Son of God."

Inferentially, this is a call to evangelism, the need for which is becoming increasingly clamant.

We are reminded of the definition of Evangelism, given in a report by the Archbishop's Committee in England, in 1917.

The Need for Evangelism.

"To evangelise is so to present Christ in the power of the Spirit, that men shall come to put their trust in God through Him, accept Him as their Saviour, and serve him as their King in the fellowship of the Church."

Dr. E. Griffith, of Melbourne, writing on the subject in "The Messenger," has issued a wise and vigorous challenge in which he says:

"I am becoming increasingly convinced that the Church must evangelise or perish. He would not stand on the side lines, as many of us do, and view with alarm the mighty forces of evil and hate as they sweep by. He would leave the safe lines of observation, get into the arena, and "fight the good fight" until the forces of sin and indifference break against the powers of the Church, to which the promise has been made: "The gates of hell shall not prevail against it." The need for Evangelism is apparent to all those who are trying to see their way through the problems of the present time with an eye on the post-war world. I fully agree with the writer who says, "It is now five minutes to twelve" (the hour of destiny) for Christian civilisation, because the world's need has never been greater, the darkness never deeper, and the need of spiritual leadership never more urgent or universal."

"The need for Evangelism is evident when we realise there has been no great resurgence of spiritual life for a very long time. In the 16th Century we had the Reformation; in the 17th Century we had the Puritan Revival, and in the 18th Century the Wesleyan and Evangelical Revival, but in the 19th Century we had no such comparable resurgence of spiritual life."

"To-day we are reaping the harvest of a people sowing to the little gods of science and humanism. Masaryk demonstrates clearly that when men rid themselves of God, they invite despair of man, and cruelty towards him. The inhumanity of the Nazis is more than an outburst of Teutonic barbarism — it is definitely traceable in recent years to the brazen repudiation of everything Christian. Never was instance more glaring."

The grave concern that has found so much expression here of the danger

of the undue regulation of our lives by a parental government, is also finding expression in other parts of the Empire. In Canada, Archbishop Adam, of Kootenay, in his recent Synod Charge uttered the following caution:—

"The problems of peace will call for the same patience, unselfishness, effort, that we have given in war days. We have endured for the purpose of war, much government regimentation; the same methods for peaceful development would be disastrous!"

"God never intended man to be the slave of officialdom. The danger we have to watch is lest through war-weariness we should either surrender our rights for indi-



vidual enterprise, or evade our responsibilities to share in the upbuilding of our national life.

"It is not the obligation nor the function of Government, except in broad principles, to tell us how to live. Read history, and we find that the home, and not the clan (still less the nation) has been the unit and generative core of progress. Governments need, not merely the consent, but also the active good will of the governed. Government should give a lead, but such a lead should encourage individual initiative to the maximum."

Personality is a very sacred endowment and must be given all due freedom for its proper expression. Even God Himself, we say it in all reverence, has taken a risk in this gift to man. There is a limit beyond which He will not go in respect to man's self-determination.

An esteemed supporter of the A.C.R. has sent for publication a description of the election of the new Bishop of Liverpool. We are sure that many of our readers will read it with interest. The English method of appointment has been recently under sharp criticism. But although there is much point in the criticism, the English system has worked on the whole very well and perhaps better than our own very democratic system.

Our readers will note that with the issue of the sovereign's "congé d'élire," or permission to elect there is supplied the name of the King's nominee whose election is absolutely a foregone conclusion. So that really the ceremony described is an acceptance and recognition of the person as bishop whom the King has nominated.

Our attention has been drawn to a letter in the "C.E. Messenger" (Melbourne) protesting, we think rightly, against the action of the bishops of the Victorian Province in reference to future ordinands. We are glad that Mr. Storrs has directed the attention of Melbourne Churchmen to what seems to us a highly unconstitutional infringement of the liberty of the subject. The letter we refer to reads as follows:—

#### ORDINATION CANDIDATES.

Sir,—There are other occasions when the counsel of St. Paul to the Galatians needs to be emphasised than in connection with the recent Referendum.

And I assert that a paragraph in the letter of the Archbishop in the issue of August 18 creates such an occasion. Such decisions by the Bench of Bishops are a downright interference with the liberty of church people—of those seeking Ordination, of those offering titles for Ordination to

young men about to be ordained. It threatens the liberty of Vicars who are seeking Curates and of the people themselves in the seeking of men who will be loyal to the only legal Prayer Book of the Church of England.

The call comes on this ground to all loyal members of the Church of England to stand and defend their liberties. If you fail now, you will find yourselves in a yoke of bondage which will bring bitterness, division and increase the impossibility of any union with other Evangelical Churches.—Yours, etc.,

W. T. C. STORRS.

66 Warrigal Road, Surrey Hills, E 10.

September 1, 1944.

We sincerely hope that wiser counsels will prevail.

### HISTORIC CEREMONY AT CATHEDRAL.

#### ELECTION OF NEW BISHOP OF LIVERPOOL.

"He is worthy." With these words the Dean and Chapter of Liverpool Cathedral, on Saturday afternoon, signified their election of the Rev. Clifford Arthur Martin, vicar of St. Andrew with St. Catherine, Plymouth, as Bishop of Liverpool—the fourth occupant of the See since its foundation.

It was in the beautiful Chapter House of the Cathedral that the dean (Dr. F. W. Dwelly) and eighteen members of the General Chapter made the election. The occasion was historic, for it was the first time in the annals of the Liverpool diocese, with its modern Cathedral, that such an election had taken place. Precise and dignified procedure dating back more than 400 years was followed.

#### THE KING'S LETTER.

First the Dean and General Chapter attended evensong in the Cathedral, where a large congregation had attended to hear the Royal call to election and its subsequent promulgation. From the pulpit the Dean read the King's Letter Missive, couched in language of old-world dignity. Prefaced with the King's own signature the letter, in which the Dean and Chapter were greeted as "trustworthy and well-beloved," set forth how the bishopric of Liverpool had become void by Dr. David's resignation. The letter went on:—

"We let you weet that for certain considerations Us at this present moving, We of our princely disposition and zeal, being desirous to prefer unto the same see a person meet thereunto and considering the virtue, learning, wisdom, gravity and other good gifts wherewith our trusty and well beloved Clifford Arthur Martin, Clerk, Master of Arts, Vicar of Saint Andrew with Saint Catherine, Plymouth, is endued, have been pleased to name and recommend him unto you to be elected and chosen into the said bishopric wherefore We require you upon receipt hereof to proceed to your election according to the laws and statutes of this our realm and our conge d'élire herewith sent you and the same election so made to certify unto Us under your common seal."

The letter was signed by Mr. Herbert Morrison, Home Secretary.

The Dean then called upon anyone knowing of any impediment to the election of the person nominated by the King to declare it or for ever hold his peace. There was no response.

#### CHAPTER HOUSE CEREMONY.

The Dean led the General Chapter in procession to the Chapter House, where they grouped themselves in a semi-circle about the Chapter Clerk (Mr. H. M. Alderson-Smith), who, in wig and gown, read the King's Letter Missive and the conge d'élire. There were three lay witnesses of the time-honoured procedure—Colonel E. C. Arden, representing the laity of the diocese; Mr. G. T. West, on behalf of the laity of the Cathedral; and a "Daily Post" representative as observer for the community in general.

The conge d'élire declared how the See of Liverpool being now "void and destitute of the solace of a pastor," the Dean and Chapter had made humble supplication that the King would be graciously pleased to grant them his "fundatorial leave and licence to elect another bishop and pastor." The document continued:—

"We being favourably inclined to your prayers in this behalf have thought fit by virtue of these presents to grant you such leave and licence requiring and commanding you by the faith and allegiance by which you stand bound to us that you should elect such a person for your bishop and pastor as may be devoted to God and useful and faithful to us and our kingdom."

The conge d'élire was impressed with the King's sign manual—a beautiful seal depicting the King crowned and enthroned. Both Royal documents, on parchment, were passed from hand to hand so that members of the Chapter could declare themselves satisfied that one was signed by the King's own hand and that the other bore his seal.

#### IMPRESSIVE CLIMAX.

The procedure now reached its impressive climax. The General Chapter having agreed that the election should be by acclamation, each member rose in his place, when his name was called by the Chapter Clerk, and said: "He is worthy." All thus had a definitely individual part in the election, beginning with the junior member and passing by stages of seniority to the Dean.

"It is my duty to declare," said the Dean, "that one and all have declared that the person nominated by our Sovereign Lord the King is worthy. Thus he is elected Bishop in the Bishopric of Liverpool."

Finally the Chapter decreed the election by authorising certificates, under the common seal of the Dean and Chapter, to be sent to the Archbishop of York, the Crown Office, and the bishop-elect.

Meanwhile, the congregation in the Cathedral had heard Bach's moving anthem, "Jesu, joy of man's desiring," sung by the choir, and had joined in the supplication for use in time of war.

The singing of the National Anthem was the signal for the Dean and Chapter to return to their stalls in the choir. From the choir entrance the dean, in a loud voice, declared that the Rev. Clifford Arthur Martin had been found worthy and elected. The memorable ceremonies closed with prayer for the bishop-elect and for "the whole family of Christ's Church in this diocese."

After the service the congregation had the opportunity of inspecting the King's Letter Missive and conge d'élire, which will be placed in the archives of the Cathedral.

The members of the General Chapter taking part with the dean in the election were Canon Davey, the Bishop of Warrington (Dr. H. Gresford Jones), and Canon Morris (who are also members of the Principal

Chapter), Archdeacon Twitchett, Archdeacon Baker, Canons Blakeney, Copner, Baugh, Rodwell, Frazer, Soulbey, White, Glendenning, Dawson, Barrett, Redwood, Howard, and Swift, Canon Bezzant, Chancellor of the Cathedral and a member of the Principal Chapter, is away on service as a chaplain in the Royal Navy.

### QUIET MOMENTS.

#### FROM "OUR PRAYER BOOK."

(By Dr. H. C. G. Moule.)

"All that the Church of England needs, to make her the glory of all churches, is the spirit of her own services" (Dr. Marsh).

"Ask what the Prayer Book says, or implies about the sinfulness of sin, the condemnation of sin, the helplessness of man to save and keep himself, the power and freedom of the grace of God, the glory of the Lord Jesus Christ, His Person, His finished work of atoning death, His risen power, His blessed promised return, the operation of the Holy Spirit, the new birth, the new life, the holiness to which the believer is called, and for which he is enabled in His Lord, it will be a heart-searching and heart-blessing study. Or take the Prayer Book from another point of view—the extent to which it is built out of the Bible, the space occupied in our services by readings from the Bible; the sentences from the Bible introduced here, there, and everywhere into the prayers and responses. While the Prayer Book leaves the Bible alone in its greatness as God's own Book, it has drawn so much of the Bible into itself that it shines all over with its derived and reflected glory, and is an incomparable "companion to the Bible." Let us remember then what a sacred treasure the Prayer Book is to us Church of England people. Next to the Holy Bible itself stands the Prayer Book in our hearts.

"It seems to us almost more than a book—a living friend, helping, teaching, guiding. It has a voice and manner of its own, deep, tranquil, holy. It was the Prayer Book of our fathers, and of our fathers' fathers. As we look into the years of the distant past, we seem to hear their voices still as we speak in our turn to God, in these dear prayers and psalms.

"Dear pages of ancestral prayer, Illumin'd all with Scripture gold, In you the heaven-taught faith we share Of saints and seers of old."

### WHITHER REFORM TO-DAY?

(Communicated.)

In no sense can we Protestants hold that the great Reformation which began in the sixteenth century is complete. It is quite obvious that the enemies of reform are a powerful section within the Reformed Churches of every persuasion, and that the unreformed churches of Rome, Greece, Russia, Syria, etc., are as far off as ever from the desire of true, scriptural Christianity. The question is, how can we, who are the spiritual descendants of the great fathers of the Reformation, carry on with vigour and thoroughgoing earnestness the cause of Christ for which they so nobly contended?

Let us first see clearly the two major reasons for the decline of interest in the Reformation and the consequent neglect of its dearest principles and precepts. These two reasons can be expressed in two words, Modernism and Ritualism (Anglo-Catholicism). Neither of these could be truly called "schools of thought," "sections," or "parties" within our Church. They are actually only tendencies, but they are tendencies having a multiplicity of expressions, sometimes disguised; often blatant; but nearly always mixed and inseparable.

Modernism may vary in its expression from a vague, airy humanism with only the slightest veneer of Christianity, to an almost harmless orthodoxy tinged with a weak view of the authority and inspiration of Holy Scripture. The Modernist is always willing to compromise with the fashion of the day. He is always seeking truth and never quite finding it. He is, therefore, prepared to change his opinions to be in harmony with every current trend.

The Ritualist also varies in the extent of his regard for the formalities of religious expression. He may only be the type of stiff Churchman who believes he is observing a Canon of the Church when he insists on bobbing his head in the Creed. At the other extreme he may insist on the necessity of auricular confession to a priest before partaking of the "eucharist." This type is becoming common in some dioceses and they have in recent years found some special sanctity or virtue of the pre-reformation terms, "mass" and "father."

Both tendencies, either directly or indirectly (generally the former) are opposed to the spread of Reformation principles. In either extremes of the two tendencies the spirit of compromise or open hostility can be discerned. The aim of all the great reformers was to recapture the spirit of apostolic simplicity in worship and to uphold the authority of God's Word as against the authority of man or of a church. They required that Christian faith and worship should stand or fall by the great test: "Is it agreeable to the revealed Word of God?"

From personal observation in many dioceses, the writer believes that the strength of Modernism and Ritualism lies in the weight of clerical advocates. The large bulk of the lay-people are still regarding themselves as soundly Protestant in doctrine and practice in a simple and earnest way. They do not yet realise that they have for long been duped into betraying their dearly bought liberties.

The fault seems to lie in the fact that practically a generation has passed by which has not known the warm advocacy of Reformation principles, so common in earlier

years. There has not been the necessary emphasis on that personal aspect of religion which results in the acceptance of God's Word as the individual's rule of faith and life. It has not been frequently enough brought home in sermons and confirmation classes that the spiritual satisfaction which our Prayer Book services give is due to their scriptural character and noble simplicity rather than to the forms in which they are clothed.

Men in the parishes who share the responsibility of choosing their parochial clergymen are in a position of vital importance. They can see that only men really true to the reformed character of the Church of England are chosen. Good preachers are not necessarily the most faithful to their ordination vows. Synodsmen, who play so important a part in shaping the traditions of the dioceses, guiding their counsels and choosing their bishops, have a solemn obligation to safeguard and set forward the reformed nature of our Church by the choice of staunchly Protestant men. Parishioners also can exercise similar discretion at their parish vestry meetings. They can see that applications to introduce ornaments into parish churches which are doubtful or unreformed in character are strongly opposed in the due legal manner. Crosses, candlesticks, pictures, etc., which were never seen in our churches a few generations ago are common-places to-day. They are all indications of a desire to put the clock back 400 years.

Our watchword to-day must be: "Consolidate what we hold, then advance!" We must pass on our heritage, not just unimpaired, but all the richer and fuller for our having partaken of it. The Reformation restored to the world the free and glorious knowledge of salvation through the shed blood of Christ alone. To put our hands to the task of setting forward Reformation principles we cannot but spread abroad the knowledge of salvation which is the true end of all Christian work and witness. "Come, labour on!"

### BOMANA.

Twelve miles north of Port Moresby, on a rise in a little valley, with the Owen Stanley range towering in the background and the white mountain mists hovering above the Kokoda Trail, is Bomana, the first Australian war cemetery established in New Guinea and recently dedicated by the three fighting services.

An A.I.F. private was the first man to be buried in Bomana, and he has been joined there by other Australian fighting men, Britons, Dutch, Papuans, Javanese, merchant seamen, a war correspondent and an Australian civilian. There is no distinction of rank, religion, race or country. All lie side by side under the white crosses for in the manner of their deaths all were equal and united in purpose against a common foe.

Australia has it within itself to be great, and Bomana and other Aus-



tralian war cemeteries, at home and abroad, prove it with a silent and incontestable argument. For the men who lie in them died for their country, a common enough thing, perhaps, but still the deathless inspiration of all our dreams. Amid the clamor of politics and commercialism and all our little demands and assertions and threats, our whingeing and roaring, Bomana lies silent, newly-dedicated, calling by its very presence for a re-dedication of the nation to its duties and responsibilities under God.—"The Bulletin."

## PERSONAL.

Mrs. Wheat, a Sydney Deaconess and teacher at St. Andrews' Cathedral Choir School, has been appointed Acting Principal of Deaconess House, Sydney.

Mrs. Martin, wife of Archdeacon Martin, has been appointed Acting Head Deaconess of the Diocese of Sydney. Mrs. Martin was trained at Deaconess House.

Sister Rosalyn Michael has been appointed to succeed Deaconess Dorothy Baker, at Yarra Bay, Sydney, formerly an unemployed camp area. Bishop Pilcher conducted a Confirmation at Yarra Bay last month. There were 18 Confirmees.

One of the oldest residents of Winchelsea (Vic.), Mr. Walter Hopkins, of "Worm-bete," died on September 8. Mr. Hopkins was prominent in all district matters, for many years a shire councillor, president of the Horticultural Society, and maintained a lifelong interest in St. Thomas', Winchelsea, of which he was secretary, parochial nominator and Synod representative for a lengthy period.

"It is with much regret that we record the passing, on August 30, in her 83rd year, of the late beloved Life Vice-President of the Council of the Mother's Union, Mrs. Clarke Hudson, wife of the Rev. W. Clark Hudson, of Moonee Ponds. Mrs. Hudson's activities were many and varied, but it is her work with the Mother's Union which was so outstanding. As a valued member of the Council and Life Vice-President she brought much help and inspiration to this organisation. Her work in the different parishes where she lived will long be remembered by all who came in contact with her. Vital, alert and enthusiastic right to the end she was a splendid example of the ideals of the Mothers' Union."—C.E. Messenger.

Heartly congratulations to the Rev. and Mrs. Alan Palmer, of Lane Cove, N.S.W., on the birth of a son and heir.

The death is announced of the sudden death of Mr. Harry William Gee, for several years a prominent member of the C.E.B.S. in St. Mary's, Caulfield (Vic.). Archbishop Booth, writing of his death, said, "His work for the C.E.B.S. was sacrificial and full of ever-developing usefulness. He leaves behind him a great record of things attempted and done."

Having been released from military service the Rev. Douglas Blake, of Lorne (Vic.), has accepted nomination to the parish of Christ Church, Essendon, and hopes to be inducted in the latter part of October.

The Rev. A. T. Pidd has returned to his parish at St. Catherine's, Caulfield, after three years' service as chaplain with the A.I.F.

The wedding was celebrated in the Soldiers' Chapel of S. Saviour's Cathedral, Goulburn, on Tuesday, September 19th, of Chaplain F. M. Hill, youngest son of Mr. and Mrs. C. E. Hill, Northampton, England, and Mary Phillips Holden, eldest daughter of Mr. and Mrs. C. Holden, of McMahon's Point. Both are members of the A.I.F. and served in New Guinea. Mr. and Mrs. Hill are remaining on Active Service for the time being. The Right Reverend E. H. Burgmann, Bishop of Goulburn, celebrated the marriage, assisted by the Vice-Dean, Canon King, Mr. S. L. Snow was best man and the bridesmaid Miss Deakon.

We were sorry to hear of the passing of Mrs. Falconer, wife of Dr. Falconer, M.D., of Dunedin. Mrs. Falconer was the Diocesan President of the Mothers' Union in Dunedin, N.Z.

The London C.M.S. has heard from the Bishop of Tinnevely that he will be returning to England on leave as soon as a passage can be arranged. He is leaving on medical grounds.

The Bishop of Llandaff has appointed as Hon. Canon of Llandaff Cathedral the Rev. G. M. Llewellyn, who though blind since youth, took Holy Orders and has been a parish priest for 28 years.

Subject to his release from the Chaplain's Department, the Rev. P. C. Nelson has accepted the invitation to become Acting-Principal of St. Francis' College, Milton, Queensland.

The Ven. Harry Thomas, Archdeacon of Brisbane, Principal of St. Francis' College and Warden of the Society of the Sacred Advent, left Brisbane on August 24th en route to England to take up his new work as Bishop Suffragan of Taunton in the Diocese of Bath and Wells.

The Bishop of Newcastle has been elected to the Directorate of the "Church Standard."

The Rev. W. A. Osborne-Brown has handed in his resignation as Vicar of Cobden-Runanga (N.Z.), and the Rev. E. O. Harding, who has been in charge since, Mr. Osborne-Brown left to go into camp, has now been appointed Vicar.

Rev. C. W. Chandler, vicar of Cambridge (N.Z.), has been appointed Canon of St. Peter's Cathedral, Hamilton (N.Z.). Canon Chandler was ordained in Sydney, having studied at Moore College, and served as curate of St. Barnabas, Broadway, Sydney, and Christ Church, St. Laurence, Sydney.

The death is announced of the wife of the Bishop of Dunedin, N.Z. The deceased lady was an enthusiastic member of the Mothers' Union and her funeral was attended by a large company of women from all parts of Dunedin and the surrounding districts.

The Archbishop of Melbourne has appointed Rev. F. E. Thornton, of the Church of the Epiphany, Northcote, to the charge of Holy Trinity, Kew, in succession to Archdeacon Roscoe Wilson. His induction will probably take place at the end of October.

Lord Somers, Chief Scout of the British Empire, died in mid-July after several months' illness. This fine Churchman gave his best to youth. The "Record" says: "The death of Lord Somers, at a comparatively early age, has caused widespread grief on both sides of the world. To the Scout Movement his passing is a heavy blow. In succeeding the late Lord Baden-Powell as Chief Scout, Lord Somers gave to the cause the enthusiasm which marked his activities in every sphere he entered, and won a respect and devotion second only to that accorded to the founder of the movement. In Australia he was gratefully remembered as a very successful Governor of Victoria, and acting Governor-General of the Commonwealth. His personal charm and his genuine interest in every aspect of Victorian life won for him a genuine appreciation which was increased by his unassuming character and his free entry into Victoria's many-sided social life. He was constantly travelling about the State, visiting the back-blocks and helping to solve the many problems which beset the more isolated settlers."

The Right Rev. Arthur Vincent Green, who was Bishop of Ballarat from 1900 to 1915, died on Sunday, September 24. Born at Albury, in Surrey, on October 31, 1857, he was only 37 when he was appointed Bishop of Grafton and Armidale, N.S.W. In 1900 he returned to Ballarat as bishop in succession to Bishop Thornton. In 1903 he was elected to the bishopric of Brisbane, but declined the offer. He is survived by one son, the Rev. Walter Green, vicar of St. James' Church, East St. Kilda. The late Bishop, since his resignation, has resided in Melbourne and has been lecturer in Doctrine at Ridley College.

## KING EDWARD VI. (1537-1553).

### "THE ENGLISH JOSIAH."

The Prince, fondly styled "the English Josiah" by the Reformers, was born in Hampton Court Palace on October 12, 1537, and was the son of bluff King Henry VIII by his third wife, Jane Seymour. His baptism took place by torchlight on October 15th, Archbishop Cranmer and the baby's half-sister, the Princess Mary, acting as sponsors. The excitement and "goodly noise" of the ceremony proved too much for Queen Jane, who died on October 24, after receiving the last rites of the Romish Church.

The motherless babe was given into the care of Mrs. Jackson, who was lovingly called "Mother Jack" by her nursing. He evidently thrived under her care, for Lady Lisle, having been asked by the King to visit him, wrote to her husband, "His grace the prince is the goodliest baby that ever I set mine eyes upon. I pray God make him an old man, for I think I should never tire looking on him." His sisters, Mary and Elizabeth, were then with him.

He was not six years old when his father married the fair and accomplished Lady Latimer. By her sweet winsomeness, Queen Katherine made herself greatly loved by her royal step-children. Elizabeth and Edward were much with her, and she instilled into them and into their young cousins (Jane and Catherine Grey) her love for the teaching of the Reformation. She delighted in directing their studies, and rejoiced in the brilliant gifts shown by the young Prince Edward and his gifted sister and cousin, the Princess Elizabeth and Lady Jane Grey. At the age of six, tutors were chosen for the prince, and the Queen saw that only those of the Reformed faith were appointed. Sir Anthony Cook, famous for his "five learned daughters," Dr. Cox, and Sir John Cheke, who had been a professor of Greek at Cambridge, were the chief. Sir John Cheke seems to have been constantly with his royal pupil who, however, once said that he had had two masters, Moderation and Diligence, designating Cox by the former and Cheke by the latter name. The Italian Reformer, Curie, said that "by their united prayers, counsels, and industry, they had formed a king of the highest, even of Divine hopes."

When, some years later, the beloved tutor, Cheke, was attacked by the sweating sickness, Edward prayed for his recovery. When told by the physicians that they despaired of life he replied, "No, Cheke will not die

this time. I begged his life this morning in my prayer, and obtained it." The pious Reformers looked upon his restoration as a national mercy.

The prince was staying at Hatfield when on January 30, 1547, he was taken to Enfield, where his uncle, the Earl of Hertford, and Sir Anthony Browne broke to him and the Princess Elizabeth the news of the father's death. Both children broke into passionate weeping. "Never," said Hayward, "was sorrow more sweetly set forth, their faces seeming rather to beautify their sorrow, than their sorrow cloud the beauty of their faces."

The next day the young King was taken to London, from which place he wrote to console his "sweetest sister." From the first he was most anxious that justice should be done to all his people, while he tried to keep down personal expenses, so that the poor should not be overburdened by taxation. He always liked to be present when sermons were preached, and would take notes with his own hand. From a boy he had revered the Word of God. Once when engaged in amusements with some companions of his own age, he wished to take something down from a shelf beyond his reach. One of his playfellows offered him a large Bible to stand upon. Seeing what it was, Edward indignantly refused such assistance, saying that it was unfit that he should trample under foot what he ought to treasure in his head and heart.

At his coronation, three swords were brought to be carried in the procession, as emblematical of the three kingdoms. The King said that there was one yet wanting. The nobles asked what it was. "The Bible," said the King. "That Book is the Sword of the Spirit, and to be preferred before these swords. . . . Without that sword we are nothing, we can do nothing, we have no power. From that we are what we are this day . . . from that alone we obtain all power."

His favourite companion was a young Irish gentleman, Barnaby Fitzpatrick, who had been brought up with him from childhood. In 1551, Edward sent him to Paris to acquire knowledge that would be useful to him in later life. He wrote him warning him against taking part in Romish ceremonies, and in especial not "to look on the Mass."

The Reformation advanced steadily during this reign. Although persecuting acts were not at once repealed, prosecutions for religion under the Act of Six Articles were at once ended, many were released from prison, and many learned and pious persons were allowed to return from exile. The Mass, so dear to Papists, soon went. Images were cast out from the churches, and

the marriage of the clergy was allowed by royal authority. The people were taught from the Scriptures that Purgatory was "a fond thing vainly invented, and grounded on no warranty of Scriptures," and that the Holy Supper was a commemoration of Christ's finished offering, and not a sacrifice.

Edward took the deepest interest in the welfare of foreign refugees, and after hearing a sermon from Bishop Ridley on the duty of charity to the poor, he sent for him and asked him what he should do. The result was that Christ's Hospital and several other schools were founded. St. Bartholomew's was set apart for the sick and maimed, and Bridewell and Bethlehem for the idle, dissolute, and insane.

Early in 1553 King Edward's Catechism was published, and Articles of Religion had also been prepared to secure the Protestant religion.

In 1552, the King suffered both from measles and smallpox, from the effects of which he never fully recovered. In the spring of 1553, his strength manifestly weakened. Anxious to ensure a Protestant successor, he therefore willed the crown to his dear cousin, the Lady Jane Grey. Three hours before he died he prayed aloud: "O my Lord God, bless Thy people, and save Thyne inheritance. O Lord God, save Thy chosen people of England. O my Lord God, defend this realm from Papistry, and maintain the true religion, that I and my people may praise Thy holy name."

Then on July 6, 1553, he said: "I am faint, Lord, have mercy upon me, and take my spirit." And thus he yielded up the ghost "to enjoy everlasting glory, through Jesus Christ our Lord."—Elizabeth Boorne.

## SIX SHORT RULES FOR YOUNG CHRISTIANS.

(By Rev. Thomas A. Haslam.)

Have a time and place to pray.—Hebrews 4, v. 16.

And read the Bible every day.—Psalm 119, v. 113.

Let Christ be your example meek.—1. Peter 2, v. 21, 24.

In everything God's blessing seek.—Colossians 3, v. 17.

Each day for Jesus do some good.—John 15, v. 5.

Trust not in feelings but in God.—1. John 5, v. 10-13.

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## JOHN JEWEL—THE CHURCH OF ENGLAND APOLOGIST.

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

(Dr Carter in a previous article gives a description of Bishop Jewel's early life and record. He was born in 1522, graduated in 1540 at Oxford and died in 1571.)

### "AVERSE FROM STRIFE."

Jewel's permanent fame rests not on his abounding zeal and faithfulness in the episcopal office, but on his great work as the "Apologist" of the Church of England. In his "Apology" and in the consequent "Defence" of it, he vindicated the Catholic foundation position of the Reformed Anglican Church. He told Bullinger that he was "of all men most averse from strife" and wished that "it might perish for ever from among gods and men"; but the Papists violently attacked him, and his courageous "Challenge" in March, 1560, at Paul's Cross, inevitably immersed him in controversy. For he offered to "give over and subscribe" to any learned man who could prove from any Catholic Father or Council for the first 600 years, transubstantiation, the sacrifice of the Mass, Communion in one kind and image worship. Jewel's main antagonist was Thomas Harding, who had been a strong Protestant and an instructor of Lady Jane Grey under Edward VI. He had then not scrupled to denounce the Mass as a "heap of idolatry" and "a mystery of iniquity." Mary's accession, however, induced a dramatic "conversion" to popery, and so Harding was deprived of his canonry at Salisbury just at the time of Jewel's election to the See for which he had voted. He went to Louvain and carried on a very lengthy controversy over Jewel's "Apology," and its "Defence," which his own attack provoked. It was an age of bitter controversy, and Harding was not without learning, and so he displayed in his violent attack on Jewel, all the acrimony and malignity of the "renegade." Jewel protested in a death-bed exhortation that in his long-drawn-out controversy with Harding his "sole object was to serve God and His Church," and he certainly conducted the dispute in a sober, straightforward and confident manner and with no unchristian virulence or invective. Even if caustic at times, he was very convincing, and as Bishop Reynolds declared, he displayed a complete mastery of his subject so that Harding "was no more able to sustain than a whelp under the paw of a lion." This assertion is upheld by Canon Dixon, who maintains that "the superiority of Jewel in erudition and keenness is overwhelming" ("Hist. of C. of E.", V, 325). But the extensive reading and research involved in this voluminous and comprehensive conflict for Truth undoubtedly injured Jewel's health, and thus probably shortened his life.

### A TRUE CATHOLIC.

It is singular that Bishop Frere should contrast Jewel the "Protestant" with Parker the "Catholic," because Jewel was equally as insistent as Parker on the catholicity of the English Church and in his "Challenge" and "Apology" he lays down the standard of the Church as based first of all on Scripture and then on the faith and practice of the first six centuries. For Catholic practices he appealed, like Cranmer, "to the mind and

purpose of the old Fathers." He therefore told Bullinger that "when the Papists charged our cause with innovation" they "deceived the people because they maintained things that are new as if they were old, and their mutilated Communion and their natural and local presences, and their transubstantiation, had no certain and express testimony either of Scripture or of old Councils or ancient Fathers or of anything that could be called antiquity." Thus he declared to Harding, "Touching the substance of religion we believe that what the ancient Catholic, learned Fathers believed, we do as they did, we say what they said. It is our great comfort that we see their faith and our faith agree in one." "This," Jewel asserts, "is the faith and Catholic profession which the Apostles delivered, the martyrs confirmed, and the faithful kept unto this day."

### AN ANGLICAN STANDARD.

As the anonymous biographer of Jewel declared, the "Apology" was not "the mere private work of a single bishop, but the public declaration of a Church whose name it bears." Published in 1562 with royal and episcopal authority as "the public confession of the catholic and Christian Faith of England," it soon circulated in all European countries and was translated into many languages and into English by Lady Bacon. It was included, as expressing the teaching of the Church of England, in the "Harmony of Protestant Confessions," published in 1581, and Archbishops up to Bancroft ordered a copy of it to be chained up in all parish churches. Canon XXX, of 1603, refers to it as the "Apology of the Church of England," and Bishop Andrewes declared, "Look at the Apology of our Church of England—truly a jewel, whoso will may find our doctrines there." Oxford University recognised its singular worth by bestowing on its author the degree of D.D. Bishop Frere does not exaggerate when he says that, "From the literary point of view alone it may be considered a masterpiece of terseness and cogency." ("Hist. of Eng. Ch., 91.)

Starting with a clear acceptance and a sort of paraphrase of the articles of the Apostles' Creed, Jewel goes on to expose the immoralities and iniquities which many of the medieval popes and clergy had either committed or condoned. He then examines the grounds of the charge of "heresy" which the Papists levelled at the Anglican Reformers. In effect he retorts, "If you wish to condemn us as heretics you must similarly condemn the Apostles and early Fathers, since we make the same appeal to the final authority of the Scriptures which they did . . . The Catholic Fathers and bishops made no doubt but that our religion might be proved out of the holy Scriptures." And so Jewel declares "we refer all our controversies unto the holy Scriptures." They are "the very sure and infallible rule whereby may be tried whether the Church doth err and whereunto all ecclesiastical doctrine ought to be called to account, and against these no law, ordinance or custom ought to be heard." Here Jewel was following St. Augustine, who affirmed that the "Church must be shewed out of the holy canonical Scriptures, and that which cannot be shewed out of them is not the Church"—a statement which definitely settles the proper relation of the Church to the Bible. And Jewel confidently claimed that "To-day holy Scripture is abroad, the writings of the Apostles and prophets are in print, whereby all truth and catholic doctrine may be proved and all heresy may be disproved and confuted."

And he adds "we have searched out of the Holy Bible one sure form of religion and have returned again into the primitive Church of the ancient Fathers and Apostles . . . unto the very foundations and head springs of Christ's Church." Jewel then shows that these ancient Fathers never taught the medieval doctrines and practices of transubstantiation, Adoration, the sacrifice of the Mass, Communion in one kind, non-Communicating attendance and other corruptions of the Faith; and he pertinently asks if in consequence they had forsaken the Catholic Church? He tells Harding that there is as much difference "between your Mass and the Holy Communion as between wild tares and wholesome corn." "You declare that we have left the Church," but, Jewel retorts, "we have ever judged the Primitive Church of Christ's time, of the Apostles and of the holy Fathers to be the Catholic Church," and "we have never swerved aside from it."

### THE SUPREMACY OF HOLY SCRIPTURE.

This is throughout this famous document Jewel's fearless fundamental position, as it still is that of the Anglican Church to-day. Jewel deplores the fact that English churchmen had been compelled to forsake the fellowship of the Roman Church because it "had already departed from God's Word." "We have," he says, "forsaken the Church as it is now, not as it was in old time," because "from the Primitive Church, from the Apostles and from Christ we have not departed." Cranmer had declared that ceremonies should be "reverenced for their antiquity," and Jewel, in opposition to the Puritan position, adds that "we esteem not only the Ceremonies which we are sure were delivered us from the Apostles, but some others, too, which we thought might be suffered without hurt to the Church of God." Moreover, he stoutly defends the retention of an orderly and regular episcopate. "We have not," he tells Harding, "a Church without bishops." "Neither may any man force himself into the priestly office without lawful calling," a statement clearly enunciated in Article XXIII. "But," Jewel concludes, "we have left the Papists with just cause and returned to the Apostles and old Catholic Fathers." In the "Apology" Jewel reiterates this appeal to the Scriptures and primitive antiquity, and this was the standard which the Elizabethan Church always carefully followed and emphasised. In the Canons of 1571 preachers are exhorted to teach nothing "to be believed and held but what agreed with the doctrine of the Old and New Testaments or that which the Catholic Fathers and ancient bishops have collected out of that doctrine." And Bishop Andrewes echoes the same note a little later—"Our appeal is to the ancients, to the very furthest antiquity." In common with the foreign Reformed Confessions, Jewel gives high honour to the ancient Fathers as aids in interpreting doubtful passages of Scripture, but, like Cranmer, he definitely subordinates them to the supreme authority of Scripture. "They are," he says, "interpreters of the Word of God, and learned men, we despise them not, we reverence them. They were witnesses unto the Truth . . . yet they may not be compared with the Word of God. We may not build upon them." He allows that "in confidence and judgment" of Holy Scripture "we often need the discretion and wisdom of learned Fathers," but he adds, "they are our leaders, not our lords. They are not the truth of God, only

witnesses unto the Truth." Jewel may even have been the author of the homily on "The Knowledge of Holy Scripture," and he certainly would have endorsed the statement in it that "the humble man may search boldly any truth in Scripture without any danger of error," and in difficult places of Scripture "if we lack a learned man to instruct and teach us, God Himself from above will give light unto our minds."

Archbishop Parker added an Appendix to the "Apology" stating that the purpose of the Reformed Church of England was "that the Sacraments may be ministered not like a maskery or stage play, but religiously and reverently according to the rule prescribed by Christ and after the examples of the holy Fathers in the Primitive Church." The contemporary evidence does not bear out Bishop Frere's assertion, ignorantly followed by other modern Church historians, that in distinction from the Anglicans, the Continental Reformers had forsaken "Catholic doctrine" ("Hist. of Eng. Church," 51). Jewel, who was in a position to know the facts, wrote to Peter Martyr on the publication of the "Apology" that "in matters of doctrine we have pared away all errors to the very quick and do not differ from you by a nail's breadth." And Martyr replies that the "Apology" "appeared to Bullinger, Gualter and Wolfius, so wise, admirable and eloquent that they think nothing in these days hath been set forth more perfectly."

### HIS PERSONAL LIFE.

It is natural to wonder about the personal life and character of this celebrated "Apologist" and theologian. Bede records of the saintly Bishop Aidan that "he lived none otherwise than he taught," and certainly this testimony is true of John Jewel. In his student days, the dean of his col-

lege, a strong papalist, bore a striking, if unwilling, tribute to his pure and exemplary life—"Thou art a heretic in thy faith," he declared, "but certainly an angel in thy life." Although he lived the ascetic and abstemious life of a student recluse, socially he was bright and cheerful, given much to hospitality and very charitable to the poor and distressed. He normally had six promising lads living and being educated in his bachelor episcopal establishment, and he left the bulk of his property for the benefit of poor students. One of the most fruitful results of his generosity was his response to an appeal to save young Richard Hooker being apprenticed to a trade. Jewel befriended and sponsored the lad for an Oxford education, and also recommended him to Archbishop Sandys, who sent his son to Corpus Christi College specially to be under Hooker's tuition. By this keen interest and support Jewel gave to the Church of England its famous representative teacher and theologian. His protegee was duly grateful and described his episcopal benefactor as "the worthiest divine that Christendom hath bred for some hundreds of years."

We can then picture this zealous and energetic prelate as having none of the superior conceit of the outstanding scholar and theologian, but rather as possessed of a most kindly, sympathetic and humble spirit, and of a very affectionate and human disposition. Jewel never forgot the friends of his adversity. He speaks of Peter Martyr as "his soul's better half," and he concludes a letter to him, "Give a kiss to your little son Isaac, whom I can fancy I hear bawling even here." It may be that the keen recollection of this display of childish spirit was sharpened by such unwelcome disturbance to the serious studies of the future bachelor bishop! One of his earliest biographers

eulogised Jewel as "a jewel in all respects . . . so heavenly a life and such eminent gifts so fruitfully distilling their wholesome and sweetest influence to the refreshing and cherishing of the Church of God." Cranmer, Jewel, Hooker and Andrewes. What a noble succession of Reformers, saints and scholars! May the story of one of these outstanding leaders inspire some of our modern students and theologians to follow in his steps in defending and maintaining the Catholic Faith and heritage of our Church, which this notable Reformed Anglican Apologist established on such a secure and impregnable foundation!

"So praise we great and famous men,  
The Fathers named in story,  
And praise the Lord who now, as then,  
Reveals in man His glory."

## PERSONAL.

Many Australian Churchmen will be grieved to learn that Captain Warwick Henry Archdall, second son of the Rev. H. K. Archdall, Principal of St. David's College, Lampeter, and sometime Dean of Newcastle, N.S.W., has been killed in action in France. He was a grandson of the late beloved Canon Archdall of Sydney.

The death is announced of the Right Reverend Wentworth Francis Wentworth Shields, D.D., who was Bishop of Armidale 1916-1929, and Warden of St. Deiniol's Library, Hawarden, Chester, 1930-1939, and also Assistant Bishop to the Archbishop of Wales for 1935. He was well-known as rector of St. James', Sydney for 1910-16.

"Ye that seek the Lord; look unto . . . the hole of the Pit whence ye are digged."

### "LEST WE FORGET"

THE REFORMATION OBSERVANCE COMMITTEE HAS ORGANISED THE

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FOR

MONDAY, OCTOBER 23, 1944, at 7.45 p.m.

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The Rt. Rev. Bishop W. G. HILLIARD: "THE CHURCH OF ENGLAND AFTER THE REFORMATION."

NOTE.—At 7 p.m. the Rev. Canon R. B. ROBINSON, L.Th., will deliver a Lantern Lecture, "EVANGELICAL WITNESS."



## TO AUSTRALIAN CHURCHMEN

## The Reformation Rally and that for which It Stands.

Every year there is a Reformation Rally in Sydney. But we fear there are many people in Sydney and elsewhere who have only vague ideas as to what is meant by the Reformation. A plausible young writer recently described the result of the Evangelical Revival as a dull, monotonous mediocrity. It is vain to say that such persons are hopelessly ignorant. They claim to possess knowledge and their claim is often accepted on their bare word. It is the same with the Reformation. Hurrell Froude dared to say that the only thing good he knew about Cranmer was that he burned well. Dr. Frere, with much more moderation in tone, yet describes Gardiner and Bonner as leaders of the moderate party in The Church of England. There has been a campaign of depreciation of the Reformation.

## What Did the Reformation do for us?

It swept away a tyrannous priestly class. People who are enjoying the fruits of the Reformation scarcely know what they owe to that amazing movement. Before the Reformation we had special Church Courts sadly notorious for their corruption. Every man who wore the tonsure, which was often given to boys in their teens or even earlier, was exempt from the jurisdiction of the ordinary civil law. If he were tried at all for offences against public order he had to be tried by a Bishops' Court. So-called "Benefit of Clergy" was often claimed on the bare ground that a man could read and write.

With the rise of Anglo-Catholicism in the Church of England a somewhat similar claim is urged to-day. It is regarded as improper that religious matters should be made the subject of civil law. We are coming back to the idea that "spiritual things," which are often surprisingly mundane, should only be under the cognizance of "spiritual courts." It is a short step to go from "spiritual things" to "spiritual persons" and to claim that a tipsy priest being "spiritual" should receive different treatment to a tipsy ploughboy. The assertion that all men of all ranks are subject to the law of the land is a product of Reformation thought that we do well to preserve.

## It swept away priestly domination

over souls. There is a book very little read at present that throws much light on the reformation period. It is the two books of Homilies of The Church of England now usually bound into one volume. In this book we read "No man is bound to the numbering of his sins as was done aforetime in the days of ignorance." The tyranny of the Confessional is little known. With every effort to revive it, it remains to-day a voluntary exercise undertaken by those who wish to continue it. Before the Reformation it loomed large in the life of the people. To refuse to go to Confession meant much more than the infliction of a Church censure. It might readily affect the power of making a valid will and might easily result in confiscation of goods and property. It was no light thing to become a heretic. The Reformation removed this heavy load from the shoulders of God's children. Let those who like fasten it upon their own shoulders, but, by God's grace, it will never be the instrument of torture that it was in what the Homilies call the days of ignorance. We need to be thankful that every well-taught child in the Church of England is taught "What is required of them who come to the Lord's Supper? To examine themselves, whether they repent them truly of their former sins," etc. The Catechism, "An Instruction to be learned of every person before he be brought to be confirmed by the Bishop" says not one word about Confession to a priest. It speaks of self-examination not of priestly inquisition. This is supplemented in certain quarters by the advice that we need "help" to examine ourselves and should seek the advice of a priest. If the Church of England thought so she would say so. She says, through her great divine, Hooker, something very different. "We use (confession to a priest) as a medicine whereby those who use it may learn to heal their own wounds; they, clean contrary, will have no wound to be healed unless the priest hath a hand in it." It is contrary to the spirit of true Christian liberty to insist on men and women baring the inner secrets of their hearts to a priest. The Reformation swept this evil away and we do well to retain the liberty then purchased for us.

It Swept away the Idea of the Sacrifice of the Mass. Roman Catholic divines have made a desperate but unsuccessful effort to identify the word "Mass" with the Hebrew word "Minchah," an offering. That competent controversialist, Cardinal Bellarmine, toys longingly with the idea, but in the end does not insist on this unlikely derivation. It is now generally admitted that the term "Mass" signifies simply "Dismissal," and has, in itself, no peculiar theological significance.

We have never been able to understand why a section of people who believe, quite mistakenly, that the Holy Communion is the only service sanctioned by our Lord, are yet eager to describe it by what is at best a slang term. But it is otherwise with the extended phrase "The Sacrifice of the Mass." Here we touch the heart of the mediaeval system. Since the time of Aquinas, in the thirteenth century, theologians, with ever-growing elaboration, distinguished between Holy Communion and the Mass. They emphasised the distinction by employing a different dress for the two services. At the Mass the priest was robed in a chasuble. When giving Holy Communion outside of the Mass he robed himself in a surplice and soutane. Then arose "private masses" against which Bishop Cooper wrote a treatise. The priest alone was present. Even if we press the Greek significance of the word "communion" it is a little strange to have a communion with only one person partaking. The mediaevalist had his answer ready. The priest is completing a sacrifice to God the Father. He is offering up Jesus Christ for the sins of the living and the dead. The old error is being revived to-day. Every effort at Prayer Book revision, at some stage, introduces at least ambiguous phraseology under which this old nation may lurk. It cleared away the very name. But it was much more insistent on clearing away the thing. Notice the new language in our Book of Common Prayer for which no parallel can be found in any of the Missals previously in use. "Who made there, by His one oblation of Himself, once offered, a full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Look closely at these words. "There" is a simple English word and is always used in contrast to "here." Think of this the next time you go to Communion. Your thoughts are directed to Calvary. Notice what

goes before "Didst" give Thine only Son Jesus Christ to suffer death upon the Cross, "Who made there," not "Who is making here, or Who is repeating here." And the Prayer Book goes on, "He made there, one oblation, once offered." That is a deliberate assault on the idea that any such sacrifice can now be offered. Bright has sought to turn our flank here in his well-known hymn. But it is a desperate effort. It does violence to common sense to declare, "But what He never can repeat, He shows forth day by day." What is meant by "shows forth"? If it means simply "represents" every one will agree. But to represent is not to offer as it has well been said, "A representation is different from a re-presentation." Bright comes perilously near to "Zwinglianism" or else he writes nonsense. He forgets that what Paul said was "We show forth the Lord's death." Change the word "he" into the more scriptural "we" and the whole argument falls to the ground. As to his position we give it the "coup de grace" by reminding ourselves that the Greek for "show forth" is the common word for announcing or proclaiming. Those who try to get back the Mass into our Reformed Communion Service are in as hopeless a condition as those who marched through the towns of England in the eighteenth century crying "Give us back our thirteen days." Hence the desperate efforts to revise the Prayer Book and hence the need for Reformation Rallies to present the actual facts.

## EVANGELICALS AND REFORM IN THE 19th CENTURY.

(By J. R. L. Johnstone.)

The critics of Evangelicalism not infrequently charge it with lack of concern for social justice. Sometimes it is referred to as though it were the same kind of individualism as the "Laissez faire" of Benthamism.

The following extracts from a standard text-book on English law in the 19th century are worth considering in this regard. The book is the 1920 Edition of "Lectures on the Relations between Law and Public Opinion in England during the Nineteenth Century," by A. V. Dicey, K.C., Hon. D.C.L., formerly Vinerian Professor of English Law, Fellow of All Souls' College, Oxford. Dr. Dicey has written several standard text books on Law.

The first extract is included to show that the author was not a bigoted Evangelical! The others are a valuable testimony to the humanitarianism of Evangelicalism, and to the unsympathetic attitude of the early Tractarians to the humanitarian reforms of the day.

"In the England of to-day the very names

of Benthamites and of Evangelicals are forgotten. Their watchwords are out of date. . . . But as living movements Benthamism and Evangelicalism are things of the past." (At p. 400.) Dr. Dicey was not a prophet, so his opinion in this matter need not trouble us! But he is regarded as an authority on the subject of the underlying causes of changes in English institutions in the 19th Century. He wrote as follows:—

"Benthamism and Evangelicalism represented the development in widely different spheres of the same fundamental principle, namely the principle of individualism; The appeal of the Evangelicals to personal religion corresponds with the appeal of Benthamite Liberals to individual energy." (At p.p. 401-2.)

"It can hardly be doubted that Benthamism and Evangelicalism, each represent different forms of individualism, and to this we owe much of their power." (At p. 406.) So those who identify Evangelical individualism with "Laissez faire" are wrong.

Dr. Dicey quotes from Stephen's "Essays in Ecclesiastical Biography" that Wesley on his death-bed wrote to encourage Wilberforce (himself an Evangelical) in his "glorious enterprise, in opposing that execrable villainy (the slave trade) which is the scandal of religion, of England, and of human nature." (At p. 404.) At the foot of the same page Dr. Dicey refers to "the humanitarianism which, during the latter part of the Eighteenth and the first half of the Nineteenth Century, was in England the noblest trait alike of religious and of philosophic reformers." This seems to give the lie to some of the propaganda put forth by disciples of the Oxford Movement, who would have us believe that the Church in most of the period referred to was almost, if not quite, dead.

Dr. Dicey refers to the High Church movement. "The High Church Movement of 1834 was at its origin guided by Tories who supported authority in the State as well as in the Church. These leaders were occupied almost exclusively with questions of dogma or of church discipline. They took little interest in, and showed small sympathy with, the humanitarianism which commanded the ardent support of Evangelicals." (At p. 407.) Here Dr. Dicey includes as a footnote an extract from Sir J. Stephen's work quoted above, which is significant. Here it is: "Hurrell Froude excited the sympathetic admiration of the early Tractarians; his 'Remains' were published in 1837, under the editorship of James Mozley, and with a preface by Newman; they were not afraid to publish without censure the following report of his feelings:—'I have felt it a kind of duty to maintain in my mind an habitual hostility to the niggers, and to chuckle over the failures of the new system, as if these poor wretches concentrated in themselves all the Whiggery, dissent, cant, and abomination that have been ranged on their side' . . . 'I am ashamed I cannot get over my prejudices against the niggers' . . . 'Every one I meet seems to me like an incarnation of the whole Anti-Slavery Society, and Fowell Buxton at their head.'"

What an insight this is into the "social conscience" of one of the guiding spirits of the Oxford Movement!

Dr. Dicey continues, "Between 1830 and 1840 it might well seem that the Oxford Movement would not tell upon the course of social reforms, but, as the century wore on, it became apparent that the new pro-

minence given to the idea of churchmanship would directly, and still more indirectly, affect the course of philanthropic efforts. It may without unfairness be asserted, that partly under the influence of the High Church Movement, zeal for the promotion of that personal humanitarianism, if the expression may be allowed—which meant so much to the reformers (whether Benthamites or Evangelicals) of an earlier generation has declined, but, on the other hand, men and especially ecclesiastics, anxious to promote the physical, as well as the moral welfare of the people, have of recent years exhibited towards the socialism of the wage-earners a sympathy as unknown to Bentham as to Wilberforce." (At p.p. 407-8.)

## A.B.M. 94th ANNIVERSARY.

This milestone in the road journey of the Australian Board of Missions will be reached on Sunday, October 30. An appeal has been issued by the Chairman, Bishop Cranswick, for remembrance, thanksgiving and prayer in reference to the great work that the A.B.M. has been enabled to accomplish by the grace of God. A great public demonstration, in which the C.M.S. is co-operating, is to be held in the Town Hall, Sydney, on Monday, October 31. The Archbishop of New Zealand is to be the chief speaker. Unfortunately, the meeting of General Synod, with which this meeting would have synchronised has been "called off," but the A.B.M. authorities have very wisely decided to carry on with this Anniversary Demonstration. The chairman, in commending this celebration to the Clergy says:

"Therefore we must 'carry on' undauntedly, and in doing so must rely more than ever upon your brotherly, enthusiastic co-operation. Meanwhile, there would undoubtedly be a real appropriateness if the church people of Sydney, the birth-place of every great Australian Missionary Movement, were to rise up in a strong determination to make this gathering a record one — not only as a glorious gesture of thanksgiving to Almighty God for what He hath wrought in and through the modern world-wide Church and for the steady success now being granted to the arms of the Allies, but also as a mighty public witness to the truth that in acceptance of the Gospel of our Lord and Saviour lies the one and only hope of permanent world peace."

"The aim in life is what the backbone is to the body; without it we are invertebrate, belonging to some lower order of being not yet man."



## THE HAMMOND MEMORIAL OLD-AGE VILLAGE.

Archdeacon R. B. S. Hammond for some time has been concerned with the plight of people approaching the end of the life span. The wish he formed to do something for worthy old age couples is now to be realised and the experience gained at Hammondville will be of great practical value in the establishment and management of the new Village.

The Directors of Hammond's Pioneer Homes, Archdeacon R. B. S. Hammond, Archbishop Mowll, Joint Managing Directors, Messrs. George Dash and D. Girvan, the Rev. Bernard Judd and Rev. Gordon Kign have purchased 125 acres of land adjoining Hammondville to establish a village for worthy old age pension couples. Pensioners will be considered worthy when they can give satisfactory references as to their respectability.

The Village will be interdenominational and is mainly designed for old age couples.

## B.C.A. RALLY.

Last Tuesday week the Annual Rally of the Bush Church Aid Society was held in the Chapter House of St. Andrew's Cathedral, Sydney. Previous to the meeting a large number of clergy, at the invitation of the Women's Auxiliary, were present at the Worker Building for a sumptuous meal and to meet the Lord-Bishop of Riverina. The Archbishop presided and the Rev. Tom Jones, O.M., said grace. At the conclusion of the meal the Archbishop introduced Bishop Murray, expressing appreciation of the bishop's making time for the long journey in order to be present at the meeting.

tor's work amongst a scattered flock, and showing both the intense need and the quick response, instinctive and real, to the provision brought for man's deeper spiritual nature. The B.C.A. friends heard from the good Bishop much to gladden their hearts and encourage them in support of a society whose missionaries are doing so fine and necessary a work of God and His Church.

The final address of the meeting was given by Mr. Duffy — a B.C.A. worker from Victoria, who interested his hearers by his intense sincerity and his love of the work and the numerous incidents with which he

For 12 months, the trust worked on details with the advice of leading surveyors and of an architect, Mr. R. Lindsay Little, A.R.I.B.A., whom it appointed administrator of the undertaking.

Cottages, with 100 of which it is proposed to start the scheme, will be built in pairs. As far as possible, each semi-detached pair will face the north, so that the sun porch, where the occupiers are expected to pass the greater part of their time, will get the maximum amount of sunlight in winter. In the plan, an arch separates the bed alcove from the living-room, which has a cooking recess and bathroom adjoining it. An enclosed sun porch faces north. Front and rear exits lead to paths connected with the main roads. The cooking recess will contain small cooking units with built-in cupboards, and the whole interior will be attractively furnished.

In the layout of the village all roads lead to the centre occupied by the communal dining-room, kitchen, library, and reading-room. An octagonal road spreads the cottages, but in such a way that each person would have only a short distance to walk to the dining-room.

The corners of the sections of the octagon adjacent to the central buildings will be occupied by the waiting lounge, which, being near the kitchen, will have facilities for light refreshments; the warden's cottage for doctor, matron, and dentists; the general store and the clubhouse, where women could meet in the afternoons and perhaps work at arts and crafts. A resthome on the outer ring of the octagon will provide a hospital for pensioners who cannot live alone because of increasing age and infirmities.

Other buildings will comprise a foreman's residence, a works building, and a store for maintenance tools and plant, a post-office and a savings bank branch. For recreation, bowling greens will be laid down, and a park will contain ornamental trees, birds, animals, and summer houses. Further amenities for pensioners and their visitors are to be provided as the village grows.

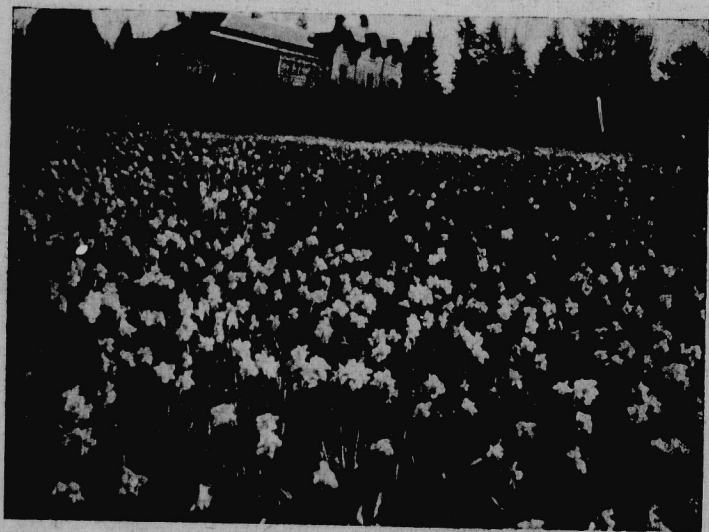
Men who seek additional interest will be able to cultivate ground in the centre of each section of the octagon. Paths will lead from the cottages to the roads but there will be no fences in the settlement.

Couples will prepare their own morning and evening meals in their houses, but they will meet at midday in the communal dining-room for a scientifically balanced hot meal.

As administrator, Mr. Little will draw up all plans and superintend building operations. A resident manager and a matron with trained nurse's qualifications will be appointed, and a doctor and a dentist will attend on certain days. Experts are to be invited to lay down landscape gardens and lawns, and, to avoid monotony, variations will be made in the standard design of houses, water, electric light (with restrictions), and allowances of fuel are to be supplied by the trustees.

Describing their plan as a housing scheme which will help to eliminate a number of slum dwellings, the directors suggest that the Government should give the labour and materials required an urgent priority. They point out that, in cases such as the recent Newtown fire, homeless pensioners could be accommodated in the village.

To raise the necessary funds, the directors intend to start a wide appeal through the churches. They expect several churches each, to buy and maintain a cottage. That might also be done by an individual family.



A Field of Daffodils in bloom at "Coorah," Wentworth Falls.

Bishop Murray briefly addressed the clergy and expressed his interest in the B.C.A.'s work, and his desire to have all true shades of Anglican convictions at work in his diocese. The attendance at the Rally was distinctly good in spite of its being overshadowed by the great Birthday Gathering in May. The Archbishop again presided and welcomed Bishop Murray to Sydney, expressing our appreciation of his recent presence and contribution at the Provincial Synod. After Canon R. B. Robinson had said the opening prayer, the Archbishop called upon Bishop Murray for his address. The Bishop was very quickly in rapport with his audience as he gave a delightful and racy description of a fortnight's tour of the Wilcannia Parish and adjacent districts under B.C.A. aegis. It was a fine word picture presenting the lights and shades of the pas-

illustrated the difficulties and successes of the work amongst the people of the outback. There was a great spirit about the whole meeting; the hymns were well sung, and the generous collection of over £160 was a manifest token of the interest and joy that characterised the Rally.

We must not forget the glorious golden daffodils that came direct from Coorah's garden, 6000 strong, and added another £12 or £13 to the financial total.

The O.M.'s finishing words were words of appreciation and deep satisfaction because of the worthwhileness of the work. The promise of a van for Wilcannia from the Church in Ireland added another touch of thankfulness to Mr. Jones's running report.

The Bishop of Riverina closed the meeting with the Benediction.

## THE LATE FREDERICK KELLETT.

When a similar church scheme was started some time ago, a man offered £500 to buy a cottage for his elderly parents and undertook to maintain it. Business and other organisations may wish to buy and maintain homes.

It is pointed out that operations could start with a few cottages, the rate of growth of the settlement depending on funds available, until the scheme is complete.

Hammondville started just as modestly in 1932 with the survey of 13 acres of virgin forest. To-day it has a population of nearly 800, including over 500 children. This result has been achieved by businesslike and economical management.

In appealing for funds the Directors ask for a generous support from churches and Christian people as this is a tangible expression of the Christian faith to help these old couples in their need and distress as shadows fall on the close of life's day for them.

Your contributions whether pounds or shillings will be acceptable. Several cheques for large amounts have been received together with a £1 note from an old age pensioner. If you have a donation or require particulars write to the Administrator, Hammond's Pioneer Homes, 321 Pitt Street, or ring M 3466. Your donations are deductible from income tax.

## GENERAL SYNOD.

News has come to hand that the General Synod will not meet this year.

## FRANCES ELLEN DUNSTAN.

On Saturday, 23rd September, the home call came to Mrs. Frances Ellen Dunstan, the widow of the Rev. C. C. Dunstan, formerly Rector of Christ Church, Enmore, and St. Matthew's, Bondi, N.S.W. For the last six years she has lived with her son-in-law and daughter, Canon and Mrs. F. W. Tugwell, of the Rectory, Lindfield.

Mrs. Dunstan was ever an outstanding example of what women can do for the general welfare of the Church in conjunction with those duties which make their home life great. She took an active part in Missionary work and her skill in the presentation of pageants and Missionary scenes at the Annual Sowers' Meeting are remembered with joy to this day. She was one of the early members of the Committee of the Church of England Homes for Children. She founded the Stanmore Bethany Circle in connection with Deaconess House in 1901 and was its president through 43 years. She has been a member of the Deaconess Council for many years and a most acceptable speaker for the Mothers' Union. Her work in the Parishes of which her husband was Rector will ever bear fruit and especially her magnificent service amongst the children and the youth. Besides all this it is well known that her home was a benediction which issued to fuller growth and life.

Just recently she became a great-grandmother and although 86 years of age she made the long journey to Queensland to enjoy this new phase of her life. It was in the fourth week of this visit the Home call suddenly came.

But though this strong loving personality has left us the rays of her Christian influence will long be reflected in the lives of those who came within the orbit of her life.

terest in the young people of the congregations whom he served so faithfully.

## BOOKS.

"Jingles for Juniors." — Healthy and happy, No. 1, by E. Josephine Bamford, illustrated by C. Kingsley Smith, with acknowledgments to Carol Day. Our copy from the publisher, S. John Bacon, Melbourne, price 3/6. This is a book of jingle rhymes, cleverly conceived and executed, intended to teach little ones hygienics, with sanctions sufficiently fearsome to press home the lessons and warnings.

WANTED an active pleasant Housekeeper for Sydney seaside Rectory; two in family; no heavy laundry; liberal time off. Reply by letter only to 341 Maroubra Road, Maroubra.

DIOCESAN READER — position desired — part-time or full — Catechist, Country or suburban, make early application. Reply: "Catechist," c/o "The Church Record" Office.

## THE SUB-WARDENSHIP OF ST. GEORGE'S COLLEGE, WITHIN THE UNIVERSITY OF WESTERN AUSTRALIA.

The Council of St. George's College, call for applications for the position of Sub-Warden of the College (Anglican Residential College). Applicants must be ordained priests of the Church of England, with appropriate academic, etc., qualifications. Duties to commence February, 1945. Applications, with names of referees, etc., should be forwarded to the Warden, St. George's College, Crawley, W.A., up to November 15th, 1944. Terms of appointment may be obtained on application to the Warden, St. George's College, Crawley, or the Diocesan Secretary, Box D144, G.P.O., Perth.

## THE HOME MISSION SOCIETY

(Diocese of Sydney)

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Canon R. B. ROBINSON, General Secretary.

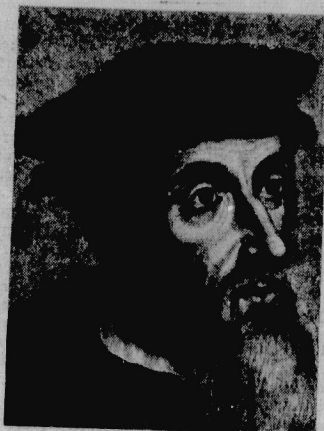


JOHN WYCLIFFE.



Wycliffe is known as the "Morning Star of the Reformation," and in the words of Dr. Dyson Hague "he was the first great Catholic Churchman to discern fully the falsity of Rome's doctrinal position, to denounce it boldly and to announce clearly and rehabilitate the truth as the truth is in the Bible and the teaching of Christ." So great was Wycliffe's influence against Romanism that the Council of Constance in 1425 condemned Wycliffe and ordered his long buried body to be burned.

JOHN CALVIN.



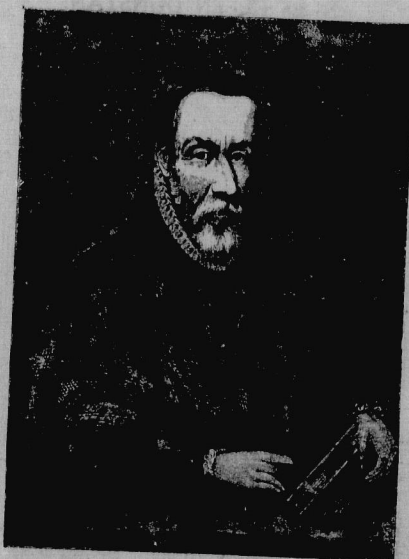
Born in France in 1509, Calvin after many eventful and perilous years, settled in Geneva, from where he exerted his greatest influence over the Church, which was at this time facing tremendous revelations. The final edition of his famous "Institutes" was published in 1559. He has been called "The only international Reformer."

PHILIP MELANCHTHON.



Melancthon is always associated with Martin Luther. He was one of the greatest scholars of the Reformation period. Luther said "I am rough, boisterous, stormy and altogether warlike, I am born to fight innumerable monsters and devils, to remove stems and stones, cut away thistles and thorns, and clear away wild forests; but Master Philip comes along softly and gently with joy, according to the gifts which God has abundantly bestowed upon him."

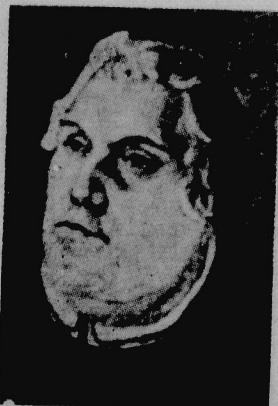
WILLIAM TYNDALE.



*W. Tyndale.*

Tyndale, who had studied the writings of Wycliffe, about one hundred years after the latter's death, determined to break away from the Roman Catholic Church. Forced into exile, he translated the Bible into English—copies were smuggled into England by merchants. Although he was strangled and then burned in 1536, his name will ever be remembered and associated with the open Bible.

MARTIN LUTHER.



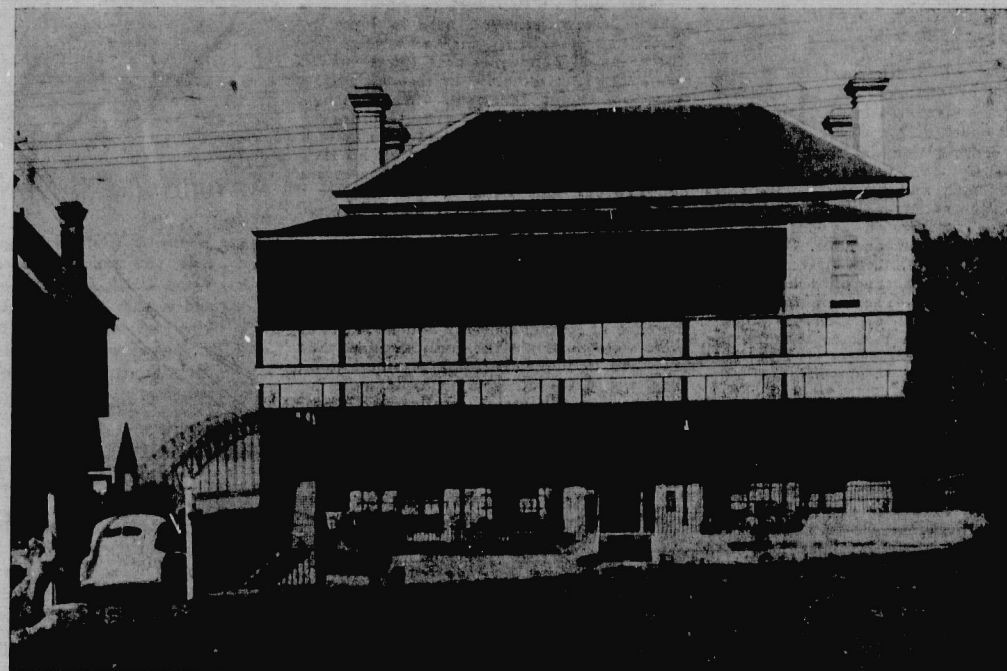
Luther was born on November 10th, 1483. He became a great priest of the Church obtaining his Doctor of Theology in 1512. Gradually he perceived the errors and iniquities of the Church of Rome, and declared himself against them. He exerted great influence over the reformers of the Christian Church.

HUGH LATIMER.



Latimer's name would go down as an immortal in the annals of history for his part in the production of the English Prayer Book, if for no other reason. He confessed his faith in the teachings of the Reformation by the giving of his own life, being burned at the stake on October 16th, 1555.

## Proposed Extension to St. Ives Hospital.



The photograph shows No. 95 Ridge Street with the entrance to the one-way drive down to St. Ives Hospital, situated at the rear of this building. A portion of "St. Malo," the Home for our nurses and domestic staff, appears in the picture on the left. No. 95 is the property the Hospital Board wants to buy straightout, with the help of the Friends of the Hospital, the purchase price of which is £3,500.

### ST. IVES HOSPITAL.

#### A FINE VENTURE.

Some three years ago some enterprising Churchmen in North Sydney acquired for the Church the well-known private hospital of St. Ives. It was a fine venture that has been well justified by what is rightly described as "its almost miraculous success in continuing to flourish when other hospitals, of a similar nature in Sydney have been compelled to close."

An opportunity for a much needed expansion is to be considered at a meeting in the Council Chambers, North Sydney, when "Friends of St. Ives" are to be inspired to the gift of £3500 in order to purchase an adjoining property, 95 Ridge St., which has recently become available for purchase. The meeting to-day is to be addressed by the Mayor of North Sydney, Dr. H. S. Stacy, and the enterprising chairman the Rev. Frank Cash, B.D., rector of Christ Church, Lavender Bay. The photo block of this interesting premises was kindly lent to us by Mr. Cash. Church people generally will wish the venturers God speed in their great endeavours.

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## CHRISTIAN FRONT NEWS.

Sunday, the 17th September, was Battle of Britain Sunday, and all over the country in places of worship, on village greens, at R.A.F. stations and in service camps, the people of Britain gathered together to give thanks for the imperishable feats of arms which gave us victory, and to remember with sorrow and gratitude the sacrifice of those who died.

A vast congregation assembled in Westminster Abbey for a service which was attended by men and women from all departments of national life. The Prime Minister was represented by his brother, Major Jack Churchill, and Mr. Atlee, Deputy Prime Minister, Sir Archibald Sinclair and other members of the Government were present. There was a full attendance of members of the Air Council while officers of high rank represented the R.A.F. and the other services. In the congregation were many members of the R.A.F., including men who had fought in the battle, and of the sister services.

The Bishop of Southwark, the Right Reverend E. I. Simpson, said that it was as a Londoner who had spent the war in the city that he would say his own words of thanks for the victory in the Battle of Britain. More formidable forces than the world had seen for generations had been assembled for the invasion of these islands. Their purpose had been broken by the young men who had fought the battle in the skies; young men of education, skill and courage who, with their lives still in front of them, had tumbled over each other to serve where the risk was extravagantly great.

There were obvious ways of repaying the debt that was owed to them and the perpetuation of a Commemorative Service was one. But more than that, we should strive to see that in future there was full scope for the splendid possibilities of youth, that their splendour was never frustrated. In peace the nation should discover the moral equivalent of war, involving a finer quality of life.—From the Acting High Commissioner for the United Kingdom, 22nd September, 1944.

## CORRESPONDENCE.

## DIVINE JUDGMENT.

(To the Editor, "Church Record.")

Dear Sir,—

The Apostle Peter complains of the unstable, wrestling the Scriptures to their own destruction.

"Interested" in citing the case of Job shows that he knows nothing of the laws of the application of Scripture or of logic. The point of contention between us is not the sufferings of a righteous individual, but whether there is any connection between National disaster and National sin, including the sin of the use of images in worship. Any honest person who will take the trouble of reading Leviticus Chapter 26, and Deuteronomy Chapters 28 to 32; Psalm 79; Lamentations, Chapters 1 and 2; Ezekiel, Chapters 33 to 36, will find abundant evidence for the connection between national sin and public calamity. The evidence of Scripture on this subject is so profuse that the difficulty is to know where to stop in selecting quotations.

"Interested" seems very tickled about the destruction of the Salvation Army Headquarters. However, I would remind him that when the judgments of God are abroad in the earth it isn't necessary to establish the guilt in every individual case in order to prove that it is a Divine visitation, but where the sin and judgment meet, there ought to be no difficulty in recognising the responsibility for the guilt. When Achan took of the accursed thing as recorded in Joshua 7 he caused the loss of a battle and the death of thirty-six men, and all his own family. Yet Joshua 7:10 to 12 leaves no doubt about the Divine judgment. David numbered Israel in his pride, and the result was seventy thousand deaths by pestilence. (2 Samuel 24:15 to 17.) It is a very solemn thought that "no man liveth unto himself and no man dieth unto himself."

In the destruction of Jerusalem both at the time of Nebuchadnezzar and in A.D. 70, there were no doubt the godly remnant, but they had to suffer the same as others, only they would, as all godly people suffering to-day, have the secret comfort of God.

"Interested" sees with great glee that the Vatican has been untouched. Well, God is not dead! and if "Interested" will read Revelation Chapters 18 and 19, remembering that Babylon means Rome, he can safely leave the sudden and awful destruction of the whole Papal system to God's appointed time. Perhaps the liberated peoples of Europe will have something to say on this subject.

"Interested" says God does not forbid the use of images in worship. Any child who knows the second Commandment, can give the lie to that statement. The Cherubim on the Mercy Seat, were made by the direct command of God, and were not seen by the people, as they were in the "Holiest place of all," which was only entered by the High Priest once a year on the Day of Atonement.

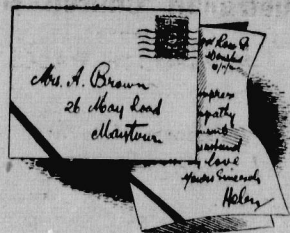
Any person who reads the secret history of the Oxford Movement, by Walter Walsh, or the more recent publication by Mr. P. W. Petter, "Guilty Clergy," (published in 1943 by the Channel Publishers, 5 The Park, Yeovil, England, and procurable I think at Dalrymples) will see that the Anglo-Catholic Movement was started and built up on lies and deceit and secrecy.

It was the Evangelical Revival that saved the dead Church. I am glad "Interested" has the honesty to acknowledge that the word "altar" was removed from the Prayer Book because it was a non-scriptural term. This is quite sufficient for me. "Interested" says plaintively, "no one has any desire to insult Calvary or to take away from Christ's Own Sacrifice." Might I ask "Interested" why he wants an altar? Would he define precisely what he means by the term, and also what material sacrifice he has to offer on an altar?

The only sacrifices mentioned in the Prayer Book are prayer, praise, thanksgiving, and ourselves, our souls and bodies. These are not offered on altars. If we have a material sacrifice, then it is an insult to Calvary. See Acts 3:20, 21; Romans 6:9; Hebrews 7:12 to 28; 9: 22 to 28 and 10: 14 and 29.

"Interested" seems to think that calling an image Christ or Mary makes it Christian.

Apart from the fact that nobody knows what the Lord Jesus Christ looked like, and the Apostle says, "Though we have known



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Christ after the flesh, yet know we Him no more" (that is after the flesh), these images are still the work of men's hands; they have eyes and see not; ears have they and they hear not.

If "Interested" would read Hislop's "Two Babylons" he would see that these idols and superstitions of Rome are a revival of the old Babylonish worship, which accounts for the fact that the Bible refers to the Roman system as "Mystery Babylon."

It would be a great joy to me, if "Interested" for whom I pray, would see what I believe to be God's mind on these matters. In the meantime I trust our little controversy will encourage others to search the Scriptures, and earnestly contend for the faith once delivered unto the saints.

Thanking the Editor for his kindness,

Yours faithfully,

MONICA FARRELL.

15th September, 1944.

## C.S.O.M.

(To the Editor, "Church Record.")

Dear Sir,—

My attention has been drawn to a letter written by the Rev. J. R. L. Johnstone and published in your issue of September 21.

The address of C.S.O.M. Office is 72 Pitt Street, Sydney, and any questions received there from Mr. Johnstone or any other churchmen wishing to know details about the C.S.O.M. will be answered by me according to their merits and the degree of sincerity they display.

Yours faithfully,

W. G. COUGHLAN,

Director of C.S.O.M.

September 26, 1944.

[We are not impressed with the tone of this letter and publish it very reluctantly. —Eds.]

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## CHURCH HOME.

The Council of the Deaconess Institution of the Church of England has purchased 30 acres of land at Dundas on which to build a new home for girls of school age who have been brought before the Children's Court. This is an excellent addition to the "Homes" which the Institution is at present carrying on.

## ST. IVES HOSPITAL.

The Council of the hospital under the chairmanship of the Rev. F. Cash, of Christ Church, North Sydney, are to be congratulated upon their enterprise and forethought in extending the accommodation of the present hospital. In another column we refer to this fine venture.

## S.S. KINDERGARTEN WORK.

The Parramatta Deanery Kindergarten Teachers' 13th Annual Training Course and Exhibition of Teachers and Children's Work was successfully held at St. Philip's, Auburn, from 15th to 17th September. The Church and the Home, and Cradle or Font Roll, were the themes chosen for this year's study. Miss D. Foster, M.A., and Miss R. Campbell, Th.A., assisted by a local committee of leaders with Miss N. Howieson and Miss E. Ongley as joint hon. secretaries.

Rev. W. J. Reboul, rector of St. Philip's, officiated as chairman to the meetings.

All important phases of the subjects were dealt with, including the mothers (Home) and teachers (Church), point of view, the Cradle Roll in principle and practice, religion before the child goes to school, activities for very young children, a mothers' club evening, and Cradle Roll songs, and activities with apparatus.

After the opening of the exhibition by Mrs. Reboul on the Saturday afternoon, Mrs. Gordon King, gave an address and presented certificates to kindergarten schools of St. Philip's, Auburn; St. Thomas', Auburn; St. Mary's, Toongabbie; St. Mary's, Guildford; St. John's, Parramatta; St. James', Berala; St. Paul's, Harris Park; St. Mark's, Granville, and St. Thomas', South Granville.

A quiet time of "Intercession for Our Schools" preceded tea time fellowship, after which activities and projector film Bible stories for young children were presented.

On the Sunday afternoon a Cradle Roll service was held, followed by discussion and methods used. Songs and singing, tea hour, and a teachers' service conducted by the Rector, who also gave an inspiring and encouraging address fittingly concluded a very profitable and enjoyable time of fellowship, study, prayer and praise, with thanksgiving.

## CHURCH OF ENGLAND TEACHERS' TRAINING FUND.

The attention of churchmen in the Diocese of Sydney is drawn to the formation of the Fund for the purpose of sponsoring the training of Christian persons to serve as teachers in church schools. The Fund was in existence as a private venture for some months and has already arranged for

the training of a kindergarten and primary teacher. Recently the Board of Education accorded to the Fund its official recognition and support and the Fund will continue to do the work on behalf of the Board, which has the training of teachers as one of its functions by Ordinance of Synod.

The Fund is largely dependent upon the generosity of individual churchmen for the success of its work. It hopes to be able to commence the training of teachers for all grades in our Church Schools. A course in Theology is part of the training and is given through the S.P.T.C. course at Moore Theological College. For the present the necessary training will be given at recognised training establishments. Further details can be obtained from the Secretary, Rev. J. R. L. Johnstone, of Beecroft, or from the Chaplain for Youth Work, Rev. G. R. Delbridge, at Diocesan Church House.

Donations may be sent to the Secretary at The Rectory, 55 Hannah Street, Beecroft.

## PARRAMATTA AND DISTRICT UNITED WITNESS OF CHRISTIAN YOUTH 7th ANNUAL PROCESSION AND SERVICE.

More than 1000 members of thirty Church Youth Organisations, and Sunday Schools of Parramatta City and District took part in an impressive march and service of Witness, on Sunday afternoon, September 24. The procession started from St. John's Church grounds, and proceeded via the main streets to the park, where the combined service was held.

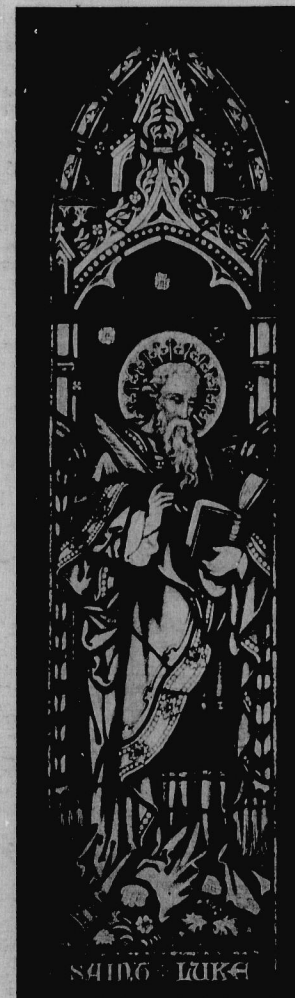
Representatives came from as far as Castle Hill, Canley Vale, Toongabbie and Lidcombe-Burwood, and included Church of England, Baptist, Church of Christ, Congregation, Methodist, Presbyterian, and Salvation Army.

Salvation Army massed bands of 60 instruments, Boys' Brigade, and Scouts Drummers provided the march music en route. The many banners of the various Sunday Schools and other organisations added a colourful effect to the procession. The public lined the streets and joined in the service in the park.

The service was conducted by the Rev. E. Mortley, Th.L., chairman (Ch. of E.), who was assisted by other clergy—in the opening prayer by the Rev. J. W. Mason, B.A., Th.L. (Ch. of E.). Scripture reading by Major G. H. Smith (Salvation Army), and Prayer of Intercession for our Nation by the Rev. S. T. Earl (Baptist). The address was given by the Rev. G. R. Delbridge, Th.L., Chaplain for Youth Work (Ch. of E.), who told of the "Good News" of the coming of the Lord Jesus Christ in Person as God's Son and Messenger, and dwelling among men. Who died for mankind, and our salvation, but Who rose again, and will one day come forth in all His glory. Until He come, we are called upon to be His true witnesses and messengers, in courageous Christian living at home, at school, at work, or wherever we may be, and bear the Good News of Christ's Love and Mission for other souls to win.

During the service, Army bands provided the music and led in the singing of the hymns, under the conductorship of Territorial Band Inspector H. Scotney.

After the National Anthem the Chairman closed with prayer and pronouncement of the Benediction.

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The Hon. Organising Secretary, Mr. K. J. Flatters, expressed thanks to all who had contributed to the success of the gathering.

#### 125th ANNIVERSARY.

Special services and meetings are being held this week to mark the 125th Anniversary of the laying of the foundation stone of St. James's Church, Sydney. The Archbishop of Sydney, the Bishops of Newcastle and Armidale and Bishop G. H. Cranswick, are amongst the special preachers and speakers. At a public meeting last night in the Parish Hall an Illustrated Lecture on "Old Sydney" was given by Mr. R. H. Clarke, of the Royal Australian Historical Society.

#### REFORMATION RALLY.

It has been arranged to hold the Reformation Rally in the Chapter House, George Street, Sydney on Monday, October 23, at 7.45 p.m. This public meeting will be preceded by an appropriate lantern lecture commencing at 7 p.m. Further particulars and complete details will be found in an advertisement in these columns.

Sunday, October 22nd, is to be observed as Reformation Sunday, when sermons on that great event in Christian history will be preached in many churches.

#### SUCCESSFUL FETE.

A very successful dinner and fete was organised by the Women's Auxiliary, of St. Peter's, Hornsby, on Wednesday, September 27. A net amount of over £175 was realised for church purposes. The whole event was a model of organisation.

#### THE LADIES' HOME MISSION UNION.

The organising secretary writes: "We would like to say thank you to all those friends who have been interested in our work and have sent in to us gifts of clothing which have in turn been passed on to those who were needing them.

Here is a case helped recently:—In an outer suburb of Sydney there lives a little family of husband, wife, and two sons. The husband is an invalid pensioner quite incurable and suffering a great deal. The wife, too, is an invalid pensioner. The fact that the husband and wife are invalids is bad enough, but when you hear that the elder son is a mental case and has never worked, you will realise that the conditions in this home are very far from the best. The younger son was advised to seek work in the country. He couldn't go. He had no clothes. Invalid pensions did not allow for such expenditure. We are glad to say that through the work of the Rehabilitation Office in connection with the Children's Court, a job was found for the lad in the country and the L.H.M.U. provided the necessary clothing. We were able to give him a good outfit of reconditioned clothing consisting of a suit, working trousers, shirts, underclothing, pullover, socks, blankets, etc. The work did not cease there, enquiries were made as to the needs of the lad's home and a parcel was sent to

the parents. The father said the winter would have been unendurable if we had not been able to supply blankets.

"Will you please go through your wardrobe and send the surplus to us. Be a shareholder in this work.

"Will all L.H.M.U. secretaries please remember conference to be held at Mrs. Friend's home, "Moreton," Lyons Road, Fivedock, on Wednesday, 18th October, commencing at 11 o'clock.

"The Executive Meeting of L.H.M.U. will be held in No. 2 committee room on Wednesday, 11th October, at 11 a.m."

#### NEW STATION CHAPEL DEDICATED.

At an R.A.A.F. station in N.S.W., on Friday last, the Archbishop of Sydney dedicated a new Station Chapel.

The handsome furnishings were supplied by the generosity of the Church of England National Emergency Fund. Private donors have also supplied appropriate gifts. In the days to come many hundreds of airmen who use this Chapel will feel a debt of gratitude to all those who have made it possible and its provision is a gesture of appreciation from church people.

Friends of the Service who desire to give further gifts are requested to communicate with the Station Chaplain, the Rev. A. W. Morton, c/o Diocesan Church House, George St., Sydney.

#### ADDRESS ON CRANMER.

"The Life of Archbishop Cranmer" will be the subject of an address to be given by the Right Reverend C. Venn Pilcher, D.D., at the monthly meeting of the Young Evangelical Churchmen's League to be held at St. Philip's Rectory, York St., Sydney, on Friday, October 13th, at 7.15 p.m. This meeting is held each month for young men and women of the Church of England and is open for all to attend. The above address will be of particular interest.

#### "THE AUSTRALIAN CHURCH RECORD."

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#### EVE OF VICTORY.

(From "The Advertiser," Adelaide.)

Saturday, September 2, 1944.

To-morrow has been appointed by His Majesty the King as a "Day of National Prayer" throughout the Empire. This is not by any means the first of such appointed days, but differs from all its predecessors in that, on this occasion, the note of glad thanksgiving will predominate in our approach to the Throne of the Heavenly Grace. Our supplications will not rise from souls bowed down with anxiety and trepidation, but from souls buoyed up with the expectation of early and complete victory. The snare set by our enemies is broken and we are escaped. After all the hideous chapter of reverses that we have endured, we are as them that dream. Our heart is filled with gladness and our tongue with singing. Who could have felt sure, in the dreadful and desperate days of 1940, that the British Commonwealth, which then stood alone, would not merely repel the enemy, but win such a victory as now appears certain? All our enemies, and many of our friends, believed that the issue was decided, and that Britain's glorious sun would soon disappear beneath the bloodred horizon. The faith of Winston Churchill, and of the British people who trusted him, seemed to these folk only an example of "wishful thinking." He and they might breathe defiance, but everything else appeared to spell defeat. The so-called "neutrals" hastened to salute the Nazi dictator and to make with him the best terms that his arrogance would concede. When, in December, 1941, Japan struck her dastard blow and embarked on a career of conquest which brought her armies to the very gates of Australia, the situation in the Pacific became nearly as menacing as it was in Europe. Looking back on the unfolding drama, we may well regard the transformation which has occurred as marvellous, if not miraculous. The fortunes of war are notoriously capricious, but never have they been more strikingly reversed than in World War II.

It is a significant reflection that in large degree, our enemies have brought their troubles on themselves. Hitler's gratuitous attack on Soviet Russia in June, 1940, though achieving spectacular successes at the outset, brought into the field a power whose capacity for prolonged resistance and mighty counter-attack had

October 5, 1944.

been grossly underestimated by him and the rest of the world. Japan's "coup" at Pearl Harbour arrayed against the Axis the vast resources of the United States of America, though anxious months were to elapse before these resources became effectively mobilised. There is little need to recount the long tale of recent successes, especially in these last breathless days, when almost every morning has been laden with new mercies. Africa and the Mediterranean have witnessed a series of resounding triumphs. Italy has been three parts conquered. Naples, Rome, and Florence are ours. The allegedly "impregnable" walls of "Fortress Europe" have been breached, east, west and south. Rumania has changed sides; Bulgaria follows suit; the Soviet hosts break into the very homeland of Junkerdom. Resurgent France is claiming once again her rightful place among the nations. The downtrodden peoples of the Low Countries, Scandinavia, Czechoslovakia, Yugoslavia, and Greece, impatiently await the hour of emancipation. The yellow tide recedes in the Pacific. While Berlin is plunged in worse than Stygian gloom, illumined only by avenging fires, Tokio trembles before the imminence of something worse than earthquake. From many places, the creeping horror of "Swastika Night" has vanished as an evil dream of a new day. King George VI. can say, like one of his mediaeval predecessors on the throne of England, "Thus far our fortune keeps an upward course and we are graced with wreaths of victory."

Future historians will assess the causes of this great deliverance. With proud thanksgiving, here and now we salute those who have died that we might live. In the prayers that we make to-morrow, we shall not forget the bereaved, the wounded, and the prisoners still in enemy hands. Above all, those who believe in Divine Providence will see His overruling hand in the events which have brought us to this day. Though His purposes far transcend our feeble range of sight, and His ways are not our ways, we dare to believe that the United Nations are the instrument of His righteous judgments, as they are the trustees of all the rising hopes of this battered and bewildered world. His Spirit, moving, as of yore, on the turbid waters of chaos, has nerved men and women to serve and suffer, fight and die. Now, at last, we begin to see the emergence of a new cosmos, in which the free peoples shall be able to build better

the structure of a truly international society. To-morrow must be a day of dedication as well as thanksgiving. The war is not yet over; no premature complacency must hinder us from making a strong finish. Urgent is the need for continued unity among ourselves and with our puissant allies. Dissensions may waste the blood-bought fruits of victory, and even sow, like Cadmus, the dragon's teeth of a new war. "How oft are victors by victories undone!" Let us pray to-morrow for sane, strong and sober statesmanship, worthy of the skill of our commanders, the valour of our fighting forces, and the endurance of long-suffering peoples. Let us humble ourselves before God as we face the further tasks which He has committed to our hands. Let it not be said of us, as it was of Hannibal, that he knew how to conquer, but not how to use victory. "The free can conquer but to save." Therefore, with all reverence and humility, let us express our thanks, to the Most High for favours already received, and invoke His blessing on our future exertions. Thus may "peace and happiness, truth and justice, religion and piety, be established among us for all generations!"

#### AUTHORITY AND FREEDOM.

The following letter of interest appeared in a recent issue of the "Canadian Churchman." It is self-explanatory.

The Editor: Sir,—I have to thank Mr. Loosemore for the kindly terms in which he admonishes me not to lure my fellow-laymen into believing that they are entitled to liberty of thought and action, lest by encouraging "a false idea of freedom" the cause of Christian reunion may be retarded. But I find it hard to realise why those who wish to impose on the Church and on the laity the attitude to which I took exception should be free to express their views, while those who seek closer communion with fellow Christians must hold their peace; nor do I see how acceptance of exclusive claims on the part of the Church of England to a valid ministry will tend to promote the removal of "the scandal of disunion." To me it just doesn't make sense. The general adoption of the "principles hostile to the growth of spiritual fellowship," to which Mr. Loosemore refers, would mean that the Anglican Church had become a sect — sect being defined as a group, or section, of Christians, large or small, who by undue emphasis on their own peculiar tenets cut themselves off from fellowship and communion with the Church Universal, which, in the language of the Prayer Book, is comprised of "the whole congregation of Christian people throughout the world," and which composes the body of Christ.

I am not disposed, nor am I competent to enter into a discussion of the historic episcopate. Personally, I feel that the best defence

of episcopacy as a form of Church government is its effective usefulness to the Church to-day; but I have no quarrel with those who cherish the tradition of the unbroken succession, provided they do not make that tradition a stumbling block in the path of fellowship and co-operation with the other communions which have grown out of the Reformation. The claim that the episcopate is necessary to salvation, or essential to the life of the Church, cannot be proved by Holy Scripture, and, therefore, in the words of the Sixth Article, "is not to be required of any man that it should be believed as an article of the Faith." I quite recognise the right of the Church of England to lay down the method by which its members shall profess their faith in Christ and be admitted to its communion. But this jurisdiction does not extend to the members of other branches of the Christian Church. Nor does it confer the right to dictate to its own members the conditions on which they shall, or shall not, have fellowship and communion with their fellow Christians in other communions. For that liberty I am prepared to contend.

On this question of intercommunion I have on previous occasions advanced this syllogism, which so far has not been challenged and which embodies the principle that has governed most of the clergy of the Church of England with which, during my lifetime, it has been my privilege to be associated.

Is it the Lord's Table? Is it conceivable He should wish to see any of His children turned away from His Table?

"In truth, no men on earth can cheer like Englishmen, who do so rally one another's blood and spirit when they cheer in earnest, that the stir is like the rush of their whole history, with all its standards waving at once, from Saxon Alfred's downwards."—Little Dorrit.

#### BIDE A WEE.

The following hangs on the porch of St. Paul's Church, Summerville, South Carolina:—

If after Kirk ye bide a wee  
There's some wad like to speak to ye.  
If after Kirk ye rise and flee,  
We'll all seem cold and stiff to ye.  
The one that's in the seat with ye,  
Is stranger here than you may be.  
All here hae got their fears and cares;  
Add your own soul unto their prayers  
Be you our angel, unawares.

"He who cannot forgive breaks the bridge over which he must pass himself for every man has need to be forgiven."

"The Gospel is a great healer of nations as of individuals, and when the war is over, the healing of the nations, their wounds, and the rifts between them, will be the supreme need of mankind. Those who are carrying the Gospel through the world will be contributing to that most urgent need something more precious and more relevant than all the statesmen and all the diplomats can ever do."—Dr. Temple.

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# THE PRIMARY DUTY OF THE CHURCH: WITNESSING.

1. In Christ's last words before He ascended He gave only one last command; to push out; to be witnesses to Him in their own city and in the country and in all lands.

2. Witnessing means three things; first, pushing out; extending the church to include those now ignorant or indifferent in our own parish; to help parishes that cannot support themselves; to minister to those in the slums and the bush, and the heathen in foreign lands. So we teach our people to give their money for the work of God inside the parish and outside the parish. We try to win men for their own personal welfare; because they are missing real life if they do not know God; and they cannot render their full contribution to other men without God.

3. Secondly, witnessing means working to transform society; to make our schools and theatres and sports and business and government institutions truly aim at the welfare of all men. We must work to win every activity of men for Christ, and to sweep away everything that helps ignorance or disease or injustice or exploitation.

4. Thirdly, witnessing means showing what Christ has done for us. No witnessing is effective if it is not based on our knowledge of what Christ has done for us, and our deep conviction that we have the secret of light and regeneration for all men. So witnessing is not the same as paid propaganda; it is like swearing in court to what we have personally seen.

5. So (a) we must witness by our life day by day; in the family and at work and in our casual contracts. (b) We must have a share in some extra work for others, as the red cross, or hospitals, or city or state government. That is an essential part of our witness, so that Christ may receive the due honour for all good work that is done, and that these activities may be controlled by Christian principles. (c) In particular we must support our church, that it may be effective in its work and show a strong and united front. All this is witnessing by deeds rather than words.

6. But we must witness by words when required; not necessarily button-holing people; but every single one of us being ready when occasion offers to speak for Christ; when the conver-

sation turns to religion not to change the subject, or to shirk saying what we believe and what God has done for us. This is the centre of all witnessing, equally important with our character. And we cannot put off the responsibility for this by paying other people to do church work for us, any more than we can pay them to live Christian lives instead of us.

7. We must set our own house in order in our parishes; see that we have something to offer people when they do come in, in our church services and the friendliness of our church life; not be too sensitive ourselves to Sunday weather or weariness; keep up our own standards inside the church.

8. Our witness is going to be most effective when we enjoy it; when we want it more than anything else on earth. Winning the stubborn wills of men is so hard that only complete devotion and faith can achieve it.

9. It is satisfying work; for nothing else demands or develops all the best that is in us; and it wins people for their own happiness and for the community; and it means comradeship with God.

10. It is work for which the power of God is always available. It is work that is going to succeed; for it is the age-long work of God Himself to win back the love and reason and wills of men whom he made free.—St. Giles' Parish Paper, N.S.W.

## SPECIAL PSALMS AND LESSONS.

October 8, 18th Sunday after Trinity.

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

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

October 15, 19th Sunday after Trinity.

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

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

October 22, 20th Sunday after Trinity.

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

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

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## ALTERATIONS

C.M.S.

ST. GEORGE'S COLLEGE (Closing date should read "30th. November" in lieu of 15th. Nov. )

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