

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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"THE RECORD" AND THE REFORMATION

There is a widespread idea abroad that "The Record" is published in the interests of a "Party" in the Church. Ill-considered claims are frequently made by individuals that they are not "Party-men." They receive plaudits for their unthinking. They are ranked as broad-minded and tolerant. It is a pity that a period was put to such serious trifling.

"Party" within the compass of a narrow thought to represent a body of individuals who hold strictly certain opinions which are not inconsistent with the principles of the Church to which they belong, but which are not required by them by the terms of their subscription. Thus a number of convinced Anglicans may be found who defend the views usually associated with pre-millenarianism. A company of equally convinced Anglicans may be found who maintain with equal resoluteness the views known as Post-millenarianism. There is no particular merit attaching to the man who has no opinion on these important topics or who is loath to express the opinions he holds. It is like to have on the ground that he is not "a Party man."

In the old and somewhat free days of scholasticism, some were Realists, some were Nominalists. No one added glow of virtue if he displayed a tendency to enter into the discussion of thorny problems except the commonly ignorant and the callously ignorant. On these grounds we feel that the oft-repeated charge brought against so-called "Party" papers needs serious revision.

Position of "The Record."

"The Record" is not in the ordinary and accepted sense of the term a "Party" paper. It sets out to establish and to maintain the Reformation principles which determine the position and attitude of the Church of England. Its columns are open to all who subscribe with loyalty to the Articles and the Ordinaries of that Church. We are prepared to admit and discuss points of theology on which reasonable latitude of opinion is permitted to those who value the reformed faith as The Church of England officially presents

it. But we maintain an increasing and unswerving hostility to the attempt to introduce into our doctrine or ritual beliefs and practices that were definitely repudiated at the Reformation.

Many years ago in 1873, Longmans, Green and Co. published a tract by one who described himself as "a High Churchman of the Old School." The following passage comes in it and reflects clearly the position of "The Record": "If persons, educated or uneducated, are made to believe that by and at certain acts and words of sacerdotal consecration, God the Son descends into bread and wine and tabernacles in these two forms of inanimate matter, as He once tabernacled in our animate flesh while on earth and still tabernacles therein in heaven; if they are taught, that those who are present at this miracle are then to worship God as present, in a manner and a sense in which He was not before, that is, as being present in the inanimate elements wherever they may chance to be, whether on the table, or altar, as they are taught to call it, or in the priest's hand, or in the mouth of the recipient, how are they less guilty of idolatry than those who were or are taught by a heathen priesthood that God is present in or under some inanimate form of sacred wood or sacred stone; and that when they are in the presence of that wood or stone, they are peculiarly and actually in the presence of the Divine Being tabernacled therein, and that they are to fall down as in that presence and worship before the wood and the stone?" These are not light words nor do they represent a trivial distinction in thought. They carry us to the heart of the Reformed position. It is because the heart of that position is assailed that "The Record" unceasingly calls men back to scriptural and Reformation principles.

We, therefore, greatly deplore a statement in "Church News" for the Diocese of Tasmania in which the Bishop declares: "We greatly need one good scholarly Anglican journal which would appeal not only to Clergy but to the laity and be couched in language that can be understood by the laity. There is so much that is good in both the 'Church Standard' and the 'Australian Church Record'—as well as much controversial matter not always stated with Christian restraint—that I covet [we assume that this is the correct reading and not "covert" as printed] the opportunity for all to read what both sides are saying." With profound respect we would point out two grave defects in this short extract:—It assumes that "Anglo Catholicism" is a form of Anglicanism that can justly shelter under the aegis of the Church of England. But what is more serious in our judgment, it levels a charge of lack of Christian restraint without specifying the ground on which the charge is laid. It is indiscriminate and unverifiable depreciation of this kind that creates more bitterness and sense of injustice than the introduction of controversial matter in any well-conducted journal. We would very earnestly urge upon our readers the absolute necessity of securing positive proof before they give credence to unguarded utterances of the kind we have indicated. We have no doubt the Bishop desires to promote harmony in the Church. Very respectfully we would point out that the method adopted in this particular instance is most unfortunate and is calculated to have the opposite effect.

The present enlarged issue of "The Record" is in special commemoration of the Reformation. It is hoped that the various articles will show our readers the position of "The Record" in regard to some of the fundamental principles of the Reformation. It is also hoped that the Reformation Rally, organised by the Reformation Observance Committee and to be held in the Chapter House on Friday, 2nd November, at 7.45 p.m., will provide further strong witness for the Reformation position of the Church of England. The general topic of the Rally will be "The Message of the Reformation for To-day," and the main speakers will be Dr. A. Cole, M.A., M.Th., Ph.D. and Ven Archdeacon F. O. Hulme-Moir, Th.L.

THE ENGLISH REFORMATION

(By the Rev. R. C. M. Long, B.A., Rector of Christ Church, Gladesville, N.S.W.)

In the long history of the Church of England it can be truly said that there is no period of greater interest and importance than the sixteenth century, for within its compass the teaching and life of the Church was changed, and the character of the people radically affected.

It is the record of a nation rising in greatness, throwing off the chains of superstition and Papal domination, asserting its liberty in things ecclesiastical and temporal; so that no churchman of to-day should be content to remain in ignorance of those stirring events and their significance.

Through many centuries the struggle towards this objective had been going on from time to time, actuated by various motives, involving disturbances, and having varying success. Reactions were inevitable, and regrettable mistakes were made, such as are common in any revolutionary movement, but all contributed in the long run to the one end.

Let us briefly examine some of the fundamental causes of this Movement within the life of the Church and Nation. The greatest cause of all was the renewed study of the Bible.

The Word of God, which had been neglected for centuries beneath the mass of mediaeval superstitions and practices. Wycliffe, "The Morning Star of the Reformation," as he is called, had translated the Bible into English in 1381, with the result that many people were enlightened, and treasured the new-found Gospel enshrined within its pages. Persecution followed upon the preaching of Wycliffe and the Lollards, but this only increased the zeal of many who had become dissatisfied with the conditions around them.

Tyndal in 1526, and some others in the next decade, multiplied the good seed of the Word till the day came when in 1529 the Great Bible was set up in the churches, the invention of printing greatly helping the distribution of the Scriptures.

Despite desperate efforts to confiscate and destroy these English Bibles, they were eagerly sought, and so the Light spread.

From the great centres of the Reformation Movement on the Continent,

Switzerland and Germany, progress of the Reformation in England was stimulated, notably by the appointments of Martin Bucer from Germany as Regius Professor of Divinity at Cambridge and Peter Martyr to a similar post at Oxford. In addition, English refugees on the the Continent who had fled from persecution, sent tracts and wrote letters home, helping still further the distribution of the Scriptures.

As a result, it may be said that at the end of the first third of the century public opinion in England had been prepared for changes and a foundation laid that was to issue in the Reformation Settlement.

The Political Story.

These forces, however, were then scarcely sufficient to bring about the important changes that took place, nor strong enough to bear the weight of persecution soon to fall. They were supplemented by the Sovereign's break with Rome over the matter of the royal divorce, really the annulment of his marriage with Catherine of Aragon, his first wife. The unsavoury proceedings had the effect of bringing into power and influence a party hostile both to the Pope and the Emperor of the Holy Roman Empire.

It is important to remember that the Reformation in England was inevitable, the increasing number of enlightened people under, we believe, the guidance of God, moved towards it, and it was bound to come. The King's quarrel and subsequent breach with the Pope merely simplified the issue. The King, a man of great ability and strong-minded, was well aware of the rights frequently exercised by some of his predecessors, and he was determined to use them.

Social Dissatisfaction.

Preceding the Reformation, the Revival of Learning had been a growing force on the Continent and in England for more than half a century. The increasing number of intellectuals, led by great men, such as Wolsey, Erasmus, More, Fisher, Colet and others exposed the gross ignorance of the clergy, the superstitions, abuses, and manifest impostures related with the veneration of relics, pilgrimages, etc., and these were followed by revelations concerning the infamous state of num-

bers of monasteries, a major cause of their dissolution.

An endeavour was made to remedy this state of affairs by the issue of the Ten Articles in 1536, to help the clergy in their teaching and in the following year a handbook for the laity, "The Institution of a Christian Man."

Though subjected to a violent reaction from the King, who in 1540 set forth his Six Articles, a defence of some extreme Roman Catholic doctrines in the strongest anti-reforming form, yet by the end of his reign, the Movement had become firmly entrenched.

Some Important Considerations.

On the whole, progress was maintained towards the true position of the Church of England by the removal of superstition and pagan practices, provision of the open Bible, purer doctrine, and more liberty of thought; all culminating in the reign of Edward the Sixth (1547-1553) in the First Prayer Book of 1549 and its revision of 1552, which in doctrinal standards is virtually what we have to-day. Here is the high-water mark of the Reformation.

It should be noted that in the process, the historic continuity of the Church was preserved, the succession of bishops remained unbroken, and the ministry of the Church was maintained. It was the same Church, founded before the days of Aidan and Augustine, reformed, not created, no new organisation but the old purged and purified, and to which we still belong.

The teaching of the leaders as the Movement progressed was consolidated in the Thirty-nine Articles of 1571, and in the monumental work of Richard Hooker, "The Laws of Ecclesiastical Polity," towards the end of the century. In this connection it is interesting to read the principles which guided the compilers of the Prayer-Book which are clearly set out in the Preface under the heading "Of Ceremonies."

The terrible reaction during the reign of Mary Tudor (1553-1558) did nothing to destroy the Settlement, but rather tended to strengthen and confirm the position, purging by the fire of persecution the dross from the pure metal; so that when Elizabeth came to the throne the nation, as has been said, "Heaved a sigh of relief, and of hopeful expectation," in which they were not disappointed. Prudent, and actuated by high motive, the Queen was much helped by a band of able ministers in building up the land

shg loved, free from Rome and based on the positive principles that underlay the Reformation.

The Rights of the Nation.

So the ancient struggle of the Church of England continued to its successful development, asserting its position as the Church of the nation, independent of foreign influence and control.

The Bishops of Rome by the adventitious aid of the prestige which the city of Rome afforded, by the use of forged documents now discredited but then believed, and by bold assertion, had made their claims tantamount to the autocracy of Europe, which meant virtual supremacy in all matters temporal and spiritual.

The English Church had partially yielded to this domination, more espe-

cially under the Norman Dynasty. Yet there were frequent protests, until in consequence of the Reformation deliverance was reached, the pure Word of God established, and the Church, Catholic, Apostolic and Reformed, restored to its rightful position in the heart of the nation.

The Reformation has by no means ended its beneficent work. Its vital principles still make for truth and liberty, and the great doctrines of salvation, rediscovered and proclaimed, are still extending in ever-widening circles at home and abroad.

It remains for us, by the grace of God, to preserve our goodly heritage, and so use it that we be not unworthy of our fathers who laboured and in many cases died for the cherished liberties of the Reformation.

THE ARCHBISHOP OF YORK. AT ASSEMBLY HALL, SYDNEY.

The Archbishop of York addressed a public meeting in the Assembly Hall Margaret Street, Sydney, on Wednesday night, October 24th. He was welcomed by the Primate of Australia, the Premier of N.S.W., Mr. J. McGirr, and the Deputy Lord Mayor of Sydney, Mr. J. Byrne. The Archbishop of Sydney, said the welcome to the Archbishop of York would have been more widespread but he had received instructions from the Archbishop of Canterbury when he was here last year that he was not to be worked too hard — "not more than one address a day, and only on five days in the week." The Archbishop in his reply said, "there had been a long friendly rivalry between Canterbury and York" and he laughingly added: "I refuse to be under the jurisdiction of Canterbury." He thanked the Archbishop of Sydney for the manner in which he had arranged the details for his visit. Already he had been overwhelmed with much kindness and hospitality.

THE THREAT OF WAR.

Dr. Garbett said all over the world ordinary people were asking the question: "Is it to be peace or war within the next few years?"

"If the answer is 'Peace,'" said Dr. Garbett, "then mankind can look forward to using the wonderful scientific inventions of the last few years. The alternative is catastrophe, disaster, misery, and wretchedness."

EVERYONE.

"Another war would be 'total' in two senses: It would draw in every country, and it would draw in every person in each country—including all civilians."

Dr. Garbett traced the history of efforts by the United Nations to control atomic development "The Russian attitude made progress impossible," he said.

The three solutions to the problem raised by the atom bomb were:—

Disarmament.—This was clearly impracticable, as the experience of Britain had already shown.

"Great Britain has recently been subjected to a series of humiliations in various parts of the world which would never have occurred if we had not disarmed after the war.

REFORMATION RALLY

in the CHAPTER HOUSE, GEORGE ST., SYDNEY

FRIDAY, NOVEMBER 2, at 7.45 p.m.

Chairman: Mr. C. P. Taubman

Speakers:

Dr. Alan Cole — Archdeacon Hulme-Moir

"THE MESSAGE OF THE REFORMATION TO-DAY"

NOTE — Tea at 6 p.m. (tickets 2/6)

LANTERN TALK at 7, by Rev. K. N. Shelley, B.Sc.

"THE REFORMATION AND JUDGMENT"

Many thousands of men and women of all orders and ranks have suffered martyrdom for the Protestant Faith. Was it worth while? We believe they were not mistaken. What is the message of their testimony for us to-day?

THE HOME MISSION SOCIETY

(Diocese of Sydney)

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Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

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REV. R. G. FILLINGHAM, Gen. Sec.
SIR GEORGE MASON ALLARD, Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

"It would be an act of gross betrayal to hand the Sudanese over to the Egyptian plutocrats who have so abominably misruled their own country."

Preventive War.—"This is not a solution which commends itself to Christians, and I am sure that Christian opinion is against it," said the Archbishop.

United Nations.—Dr. Garbett said the U.N. had not worked as well as had been hoped.

"It has been hampered again and again by the veto, used in a way that it was never intended to be used.

"But the United Nations is still the one force in the world which is capable of deterring an aggressor."

THE CHALLENGE TO CHRISTIANS

"What special line are we Christians to take," said the Archbishop in conclusion. "There is a supreme law—the law of God, which is a law of Righteousness and mercy. No nation can override the Law of God. Not only is He the ruler but the Father of the whole human race. We Christians pray that God will avert this terrible tragedy that threatens us. Some say how can prayer avert the bullet. We pray that the bullet may not be fired. The destiny of the world is in the hands of a small group of men. We pray that their hearts may be turned to Peace. To this end we should pray not only on special days for Peace but every day.

There are Christians behind the Iron Curtain. He had worshipped in churches in Moscow with large congregations — and many hundreds were outside waiting to get in. Within Russia there were faithful believers. Let us join our prayers with theirs for a just Peace throughout the world. The matter is very urgent.

ARRIVAL IN AUSTRALIA.

The Archbishop arrived at Fremantle on the "Dominion Monarch" and had flown to Adelaide. On Sunday morning last he broadcast a message from St. Peter's Cathedral, and in the evening was the speaker over the air in the session "Plain Christianity."

BOOKS FOR SALE.

At C.R. Office: "Oxford and the Evangelical Succession," by Marcus L. Loane; "The Principles of Theology," by W. H. Griffith Thomas; "Through the Prayer Book," by Dyson Hague; "Bathurst Ritual Case."

Various others available.

JOHN FRITH

The Young Oxford Scholar and Martyr.

(By the Rev. D. B. Knox, B.A., M.Th., Tutor at Wycliffe Hall, Oxford.)

"Amongst all other chances lamentable there hath been none a long time which seemed unto me more grievous than the lamentable death and cruel handling of John Frith, so learned and excellent a young man; who had so profited in all kinds of learning and knowledge that there was scarcely his equal among all his companions; and who besides withal had such a godliness of life joined with his doctrine that it was hard to judge in which of them he was more commendable, being greatly praiseworthy in them both." So wrote John Foxe, the penman, in his famous Book of Martyrs, of another tragic and painful death.

John Frith was brought up at Seven Oaks, where his father kept an inn. At Cambridge University he so distinguished himself that Cardinal Wolsey selected him to be a member of the new college he was founding so sumptuously at Oxford, and which is now known as Christ Church.

It was the early days of the Reformation, and some of Luther's books were on sale in Oxford. The group of scholars at the Cardinal's new college became suspect of Lutheranism and were thrown into prison, a deep cave under the ground of their college, where the salt fish was stored. Here they were immured for six months, right through the summer. Three of the prisoners died through their ill-treatment. But at last Frith was released, and escaped to the Continent where he joined William Tyndale, the translator of our English Bible. Frith had already met Tyndale in London and they now became fast friends, the older man acting as spiritual father to the younger.

One of the earliest books to be written in English supporting the Reformation was "The Supplication of Beggars," an attack on the Roman Catholic doctrine of Purgatory. The impugned doctrine was supported by Sir Thomas More, the Lord Chancellor, John Fisher, Bishop of Rochester, and John Rastell, a London printer. Each wrote a book embodying his views. Copies of these books reached Frith in his exile, and he composed a brilliant and devastating reply, showing from scripture, reason and the church fathers,

the absurdity of the doctrine, and the self contradiction of its supporters, so that, Foxe says, he won Rastell to his side.

Frith is Taken.

But poverty made it necessary for Frith to return to England. Secrecy was necessary, as the authorities, led on by Sir Thomas More, were on the watch for him. He made his way to Reading, where he had a friend, the Prior of the Monastery there, but when he reached his destination, he found that his friend had been imprisoned for suspected Lutheranism. Frith himself was arrested by the town authorities as a vagabond and was put into the stocks, where he well nigh perished for hunger, till he bethought himself of calling for the local schoolmaster, who when he had come, was amazed by the correct latin eloquence of the delinquent in the stocks. From conversing in Latin, they fell to Greek, and the schoolmaster was charmed by Frith's apposite quotations from Homer's Iliads. On the demand of the schoolmaster the prisoner was released. Frith hastened to escape from the country. But it was not to be. Sir Thomas More's spies apprehended him in a sea port in Essex and he was brought to the Tower.

Frith had one further chance to escape, but this time he refused to take it. The gentleman warder who was escorting him to the Archbishop's court for trial, was so attracted by his character that he told him that as they walked up Brixton Hill, he would dawdle behind, so that Frith might make his escape into the woods and get away to friends and safety. But Frith could not agree. In due course he appeared before the Archbishop, was examined and condemned.

On his return to the Tower, he continued his writings. He likened himself and his opponents in this literary controversy to tennis players, each striving to make a winning stroke, and to play the ball in such a way that it could not be returned. Rastell, he wrote, in quoting Ephesians 2 verse 10 to prove justification by works, "playeth me the ball lustily over the cord," thinking that he had won, only to find that his shot had struck the post of verses 8

and 9, and rebounded into his own court. Moreover, Frith wrote at a disadvantage. He wrote in secret with an ear cocked for the Lieutenant of the Tower, his keeper. "Whenever I hear the keys ring at the door, straight all must be conveyed out of the way, and then, if any notable thing had been in my mind, it was clean lost."

Encouragement from Tyndale.

While in prison awaiting death, Frith received a letter from his friend Tyndale: "Dearly beloved," it ran. "However the matter be, commit yourself wholly and only unto your most loving Father, and most kind Lord; and fear not men that threaten, nor trust men that speak fair; but trust him that is of true promise and able to make his word good. Your cause is Christ's Gospel . . . Christ also suffered for us, leaving us an example, that we should follow his steps . . . he laid down his life for us, therefore we ought also to lay down our lives for the brethren. . . . If the pain be above your strength, remember 'whatsoever ye shall ask in my name, I will give it you, and pray to your Father in that name and he shall ease your pain and shorten it. . . . Two have suffered in Antwerp. . . . Five doctors are taken at Paris. See, you are not alone; be cheerful. . . . Sir, your wife is well content with the will of God, and would not, for her sake, have the glory of God hindered."

Frith himself was determined "rather chose manfully to die for Christ and his word than cowardly to deny Him." That death was not far off. A false friend betrayed the books written in the prison to Sir Thomas More, and he hastened the end.

Scripture Supreme.

Like Tyndale, Frith stood firm on the authority of scripture. At the beginning of his book on Purgatory he wrote, "I would not that any man should admit my words or learning, except they will stand with the scripture, and be approved thereby. Lay them to the touchstone and try them with God's word. If they be found false and counterfeit, then damn them and I shall also revoke them with all my heart. But if the Scripture allow them, that you cannot deny but it is so, then resist not the doctrine of God, but acknowledge your ignorance and seduction and return gladly to the right way."

The knowledge of scripture was all important. When he was accused by the ecclesiastics of stirring up strife

through his writings, he replied, "Grant that the word of God, I mean the text of scripture, go abroad in our English tongue, as other nations have it in their tongues, then my brother William Tyndale and I have done, and will promise you to write no more."

Frith was the first Englishman to enunciate the fundamental truth contained in Article Six of the Thirty-nine articles. "Not every thing that is true must be believed for salvation," and especially none such as can not be proved true by scripture. And I say that the Church cannot compel us to receive any such articles to be of necessity under pain of damnation." He died for this liberty of conscience.

Frith's Influence.

Frith's writings are important in their bearing on the doctrine of the Holy Communion. He was the first Englishman in the Reformation period to expound the doctrine which was later incorporated into our Book of Common Prayer and Thirty-nine Articles. He wrote, "as truly as men receive the bread into their body by eating it, so truly do they receive the fruit of Christ's death into their souls by believing in Him." Moreover, the words of the last rubric in the Communion Service, which declare that Christ's natural body cannot be in two places at once and therefore cannot be on every altar, as the Roman Catholics teach, re-echo Frith's book which he wrote on this subject.

Frith died as a young man, full of promise. Yet his courageous determination to stand before the Archbishop when he could have slipped away surreptitiously bore fruit; for his judge on that occasion was Archbishop Cranmer, still a Romanist, but who later, on his conversion to a more scriptural faith, was the chief author of the Thirty-nine Articles, and the Book of Common Prayer. Cranmer's own book on the Sacrament, is greatly indebted, as Foxe rightly points out, to Frith's work on the same subject. While the important doctrines of Articles 6, 25, 28, 29, 31, were first clearly taught in English by Frith, and even the phraseology, especially in its 1552 form, reflects his words, and shows his influence on their author.

Frith was burned at Smithfield on July 4, 1533, a young man, scarcely 30 years of age. He died courageously. The wind, blowing the fire away from him, made his death somewhat the longer, but he embraced the flame, to testify his steadfastness in the doctrine of Christ.

Another young man, Andrew Hervey, age 24, a convert of Frith's, was burnt at the same stake. When they were at the stake, writes Foxe, a London parson admonished the people standing by that they should no more pray for them than they would for a dog, "at which words Frith, smiling, desired the Lord to forgive him."

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and Mrs. GUY ARKINS (Pianiste)

WHERE TEMPERANCE FOLK ANNUALLY FOREGATHER

THE PHANTOM OF THE MASS

(By Rev. C. K. Hammond, M.A., Rector of St. Paul's Church, Carlingford, N.S.W.)

Pleading loyalty to the Scriptures the Roman doctrine of the Mass insists that a miracle took place when our Lord said to His Apostles in the Upper Room: "This is My Body."

When such a plea is made the natural action is to make sure, first of all, what the Scripture says. In I Corinthians xi 24, 25, we have St. Paul's record of what the Lord Himself told him. He said: "This is My Body, which is broken for you." St. Luke xxii 19 confirms the account of St. Paul. The question immediately arises: What did our Lord really hand to the Apostles? Was it bread, or was it no longer bread?

The Roman doctrine teaches that our Lord did not hand bread to the Apostles but only the outward characteristics of bread. The inner "substance" of the bread had been transmuted into or replaced by the substance of Christ's flesh. However, the doctrine goes further, for the substitute of Christ was that of His flesh given for them several hours before it was actually given. If anyone can honestly make sense of this so-called literal interpretation, he is certainly no common man.

Miracle or Metaphor?

However, let us suppose that the miracle took place. The Apostles then "crushed with their teeth" (as Cardinal Humbert expresses it), the actual flesh of Christ though hidden under the outward characteristics of bread. What good could such an action achieve? Our Lord in St. John vi insists that we must eat His flesh and drink His blood (verse 25), but when even His disciples were offended at the metaphor, He gently asks them how they could eat His actual flesh when it will have ascended into heaven (verse 62). He warns them, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken, they are spirit, and they are life."

(A.V. reads "Spirit," i.e., the Holy Spirit, in each case). Obviously, then, our Lord would not offer His Apostles at that last supper something that "profiteth nothing." By eating His flesh, He means entering into a spiritual communion with Him whereby we become identified with His sacrifice, performed in His body, on our behalf.

The Roman doctrine of transubstantiation removes from the Lord's Supper the profitable and substitutes the very thing that our Lord said "profiteth nothing." It teaches the devout worshipper to seek a "Will-of-the-wisp"—the very thing that our Lord said we should not seek.

Moreover, the Roman doctrine makes that "Will-of-the-wisp" truly evasive, for it teaches that so soon as the process of digestion commences the substance of Christ's body disappears. What, then, does the receiver get? Digestion commences with the moistening by the saliva! So the Lord is placed on our tongues only to disappear at once. After all the preparation we return to our places empty.

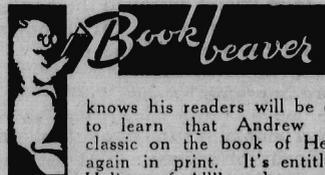
Furthermore, the whole significance of the sacrament is destroyed. Our Lord speaks of Himself as the "bread from heaven" and the "bread of life." The meaning is plain. As bread nourishes our bodies, so He nourishes our souls. According to the Roman doctrine we receive no bodily nourishment in the consecrated wafer, but merely a collection of outward characteristics of bread without the substance. But the theory teaches that nourishment comes from the substance. There is no nutritional value in the outward accident. The whole significance of the sacrament is removed. The worshipper is offered a phantom which is supposed to enclose an item

which is called unprofitable by our Lord.

Sacrifice or Sacrament?

However, the Church of Rome is not very disturbed by these latter considerations for she is concerned to so disguise the sacrament that it is made an "unbloody sacrifice of Christ for the sins of the living and the dead." Upon a thousand altars at once He is offered up repeatedly to be a propitiation for sin. Such teaching is the direct contrary to that given in the Epistle to the Hebrews. For example, in Hebrews ix 26, we read that if Christ were to offer Himself often, He must have suffered often since the foundation of the world. The scriptural maxim is then "No suffering, no sacrifice." Again, we read in Hebrews x 12, "This Man after He had offered one sacrifice for sins for ever, sat down on the right hand of God." The sacrifice on Calvary was once for all (Hebrews ix 28) and was accepted by God. Once accepted it could not be repeated.

To sum up, then, the Roman doctrine of the Mass presents a phantom sacrifice instead of a divine sacrament. It removes everything that confirms faith in Christ as the High Priest Who once for all offered Himself the one complete sacrifice for sins for ever, and Who communicates Himself spiritually to the spirit of the believer who partakes by faith the benefits of that sacrifice, and receives Christ into his heart.



knows his readers will be delighted to learn that Andrew Murray's classic on the book of Hebrews is again in print. It's entitled "The Holiest of All" and you can buy your copy from Dalrymple's Book

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NOTES AND COMMENTS

There is sometimes virtue in a slogan. A large gathering, assembled in the Lyceum on Sunday, October the 21st, to listen to representative speakers who voiced the resolute opposition of a large section of the community to the inroads which have been made with the permission of the Chief Secretary on the sanctity of the Christian Sabbath. We say advisedly the Christian Sabbath because so many people forget that the word Sabbath means rest cessation from work. The President of the Council of Churches in New South Wales, Rev. S. W. McKibbin, in introducing the speakers referred to a sheaf of letters and telegrams which he held in his hand which offered evidence that the protest was state wide. The Rt. Rev. W. G. Hilliard, representing the Archbishop of Sydney, in a vigorous and racy speech, dispelled the illusion that our Lord's words, "The Sabbath was made for man," gave authority to anyone, not excepting the Chief Secretary, to dispense with the orderly and reverent observance of a day of God's appointment. The Moderator of the Presbyterian Assembly, Rt. Rev. W. V. Cruickshanks, pointed out that the protesters were not those who filled our prisons or gave any trouble to the police. He pleaded with effect that the voice of responsible and respected members of the community is entitled to some regard.

A resolution protesting against the recent action of the Chief Secretary in opening the door wide to continued desecration of God's day was carried by the whole audience rising to its feet. We understand that a fighting fund has been opened to provide means of safeguarding existing law and privileges and that already there has been a good response. We commend this important work to the notice of our readers and trust that it will receive the encouragement it deserves. There seems to be a callous disregard of conventional proceeding in the action of the Chief Secretary who granted permission for the opening of a cinema theatre while a case is pending designed to test the legality of Sunday cinema shows. Many have felt that action of this kind must greatly embarrass the Government. Our readers will probably recall that at the recent Sydney Diocesan Synod a resolution was passed unanimously supporting the recently formed Lord's Day

Observance Society. An opportunity is now afforded of giving practical effect to this movement.

It is not long since Australia was favoured by a visit from His Grace The Archbishop of Canterbury. At present we are welcoming in our midst another visitor in the person of The Primate of England, His Grace Dr. Garbett, Archbishop of York. Dr. Garbett is too well known to require any elaborate introduction to an Australian audience. After a distinguished academic career in due course the Bishopric of Southwark fell to his portion. He served as suffragan to Dr. Lang, a son of the manse, who attained to the high distinction of the See of Canterbury. Since Dr. Garbett's elevation to the Archbishopric of York he has made a name for himself as a capable and arresting public speaker. In very large measure the mantle of William Temple seems to have fallen on him. Dr. Garbett is fearless and outspoken in speech. Students will recall that his strong advocacy of a freedom for the Church that involved practical if not complete disestablishment brought him into conflict with a fellow student of history, Professor Norman Sykes. Possibly the uninitiated will consider that the battle was like one of the old symposia of the Greeks where much was said and no definite conclusion reached. But we feel that any stimulus to thought in this material age is worth encouraging. The fact that we have in our midst a provocative speaker who believes he has a message for the age in which he lives ought to prove powerful incentive to many to avail themselves of the rare opportunity of listening to a man who knows his own mind and can express it with forcefulness in the delightful periods of an accomplished English prose. We join with many others in welcoming the Archbishop and trust that as we are destined to profit by his long experience and vigorous mentality so he may find his stay in Australia a happy healthful and inspiring interlude in the midst of his arduous labours.

We can readily understand the wish in the Early Church to commemorate the life of a notable martyr on the anniversary of his death. This was fitting. Gratitude for what others

have done is often sparingly given. But gratitude is a Christian grace. And gratitude if felt in the heart has a health-giving influence on the inner life. Gratitude both humbles and ennobles the human spirit. It expands the heart; the withholding and denying of it contracts and shrivels our humanity.

Also the calling to remembrance a noble life well lived has an ennobling effect on the human mind. No Christian can read through the eleventh chapter of the Epistle to the Hebrews without his soul being stirred.

Both these aspects are noticed by an early writer in the account he gives of a notable martyrdom of the second century.

Polycarp, Bishop of Smyrna, who had known in his youth the Apostle John, suffered by fire when a very old man. Eusebius, the early church historian, quotes a letter from the church at Smyrna written after the burning of their bishop. "Thus at last taking up his bones . . . we deposited them where it was proper they should be. There also, as far as we can, the Lord will grant us to collect and celebrate the natal day [as his birthday for a better world] of his martyrdom in joy and gladness both in commemoration of those who finished their contest before and to exercise and prepare those that shall hereafter." (Eusebius, Bohn's edition, p. 137.)

DAY OF PRAYER.

At the recent Synod of the Diocese of Sydney a resolution was passed which said, "That, in view of the ever increasing gravity and alarming condition of world affairs, and believing that God is our Refuge and Strength, this Synod respectfully requests His Grace the Archbishop to appoint a day to be observed as a Special Day of Prayer in all churches of the Diocese; and that the Council of Churches be approached with the purpose of obtaining the co-operation of other churches on the same day; and further, that if His Grace judges it to be advisable, and if he receives a sufficient number of letters from the Clergy saying they are ready to observe it by arranging extra Prayer Services, the Prime Minister be respectfully requested to appoint a nation-wide Day of Prayer."

It is much to be hoped that all Clergy will make such a response, and will write to His Grace the Archbishop, that the necessary machinery may be set in motion for appointing a nation-wide Day of Prayer. The need is urgent.

All Saints Day. We can readily understand the wish in the Early Church to commemorate the life of a notable martyr on the anniversary of his death. This was fitting. Gratitude for what others

THE MONK OF CORBIE AND THE ENGLISH REFORMATION

(By the Rev. Canon M. L. Loane, M.A., Vice-Principal of Moore Theological College, Sydney.)

In the 9th Century there was a monk in the House of Corbie whose name was Bertram, or Ratram. He stood in high repute as a theologian, and his counsel was sought by Charles the Bold on more than one occasion. His last book was written about the year 869 at the request of the Pope in reply to the attacks of the Greek Church, and this proves that no taint of heresy could have adhered to him in his own age. About 831, Paschasius Radbertus, then also a monk of Corbie, wrote a treatise which held that the change wrought in the Elements of the Eucharist by the words of Consecration ought to be understood in the most literal sense that was possible for faith. This book was placed in the hands of Charles, who found its teaching so strange that it seemed to require either absolute submission or absolute rejection. He turned to John Scotus Erigena and Ratram for help, and this treatise was the result. Ratram's Treatise was a direct refutation of the thesis put forward by Paschasius, and its great aim was to prove that the Lord's words of consecration are to be understood figuratively.

Ratram was all but lost to sight in the Middle Ages, although he was at least named by Trithemius in 1494. It was a Swiss Reformer, Oecolampadius of Basel, who at length had his Treatise printed in 1531, and the Reformation Divines at once hailed it as the work

of an honoured ancient, who had taught that the Bread and Wine are the Body and Blood of Christ, "sed in figura, non in veritate." Ratram was undoubtedly the first theologian to treat this great doctrine from this particular standpoint, and he concludes with an address to Charles the Bold, in which these significant words occur: "Your Majesty's wisdom may thus see from Scripture and the Fathers that the Bread called the Body of Christ is a figure, because it is a mystery. The Body proper is not a figure; it is a manifestation of the Thing itself. For the vision of It, believers long. Then shall we be satisfied."

In 1538, Nicholas Ridley left the cloisters of Cambridge to become Vicar of Herne in Kent, and in this quiet country Parish, his attention was drawn to the grave controversy in which Luther stood so opposed to the Swiss concept of the Lord's Supper. This came to a head in 1545 when the men of Zurich brought out an Apologia in self-defence. This was read with avidity by men of all parties, and was found to win the notice of a man like Ridley. He made up his mind to spend the summer at Herne in a patient study of the problem, and he found that the book to which men were turning was Ratramus de Corpore et Sanguine Domini. Ridley was too candid not to peruse such a work for himself, and the result was momentous. He had

thought that the Bread and Wine of the Sacrament were in literal fact the Body and Blood of Christ, and that this was the universal teaching of the Apostolic Fathers. But here was an honoured theologian to whom both King and Pope had turned as an authority; and he had shown that the work of Paschasius was full of unscriptural innovation. Ratram's teaching that the Bread and Wine are the Body and Blood of Christ, but in figure not in fact, was in complete contrast with the Mediaeval development of the doctrine of Transubstantiation. This drove Ridley to the Scriptures and the Fathers with the deliberate resolution to find out what was taught in the early Christian Centuries about the Mass, and his summer studies left him convinced that the Roman doctrine of the Mass was neither Scriptural nor primitive; it was blasphemous and dangerous.

Ridley embraced the truth with a firmness from which he was never to swerve. He had been born and bred in mediaeval doctrine, and had read more widely than most men in England. But he had now hammered out his own convictions and he was armed for discussion by the special study of patristic literature. He saw that the Bread and Wine in the New Testament Sacrament are not identical with the Body and Blood of the Passion, but are emblems which so disclose them to the eye of faith that they may with safety borrow their sacred names. Ratram had said, "Of Christ's true Body we say, He is true God, Son of the Father before the worlds; true man, Son of His Mother in the end of the world; but this cannot be said of the Body which in mystery we celebrate."

Ridley could not confine this truth to his own mind or his private teaching. He went with it straight to Cranmer, who had clung to the old mediaeval doctrine with a jealous fear of change. Now in 1546, Cranmer was compelled to review the whole problem, and to his own surprise was won over by the weight of Ridley's learning. Nor did this great discovery of Truth end here, for in 1547, Cranmer in his turn drew Latimer into entire harmony with himself. Thus in 1551 when Cranmer brought out his Discussion of the Sacrament of the Lord's Supper, it was so much in the strain of his friend's thought that Ridley himself was said to have been the real author. This will explain the taunt which Brooks flung at Ridley at the Trial at Oxford in 1555: "Latimer

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leaneth to Cranmer, Cranmer to Ridley, and Ridley to the singularity of his own wit." Truth lay behind the taunt. Ridley was indeed the leader of the English divines in their movement away from the Mediaeval doctrine. He reached his own convictions calmly and soberly, but with courage and tenacity, so as to stand fast by the grace of God even in the supreme ordeal by fire.

Thus few books have after such long years of obscurity risen from the grave of neglect with such power and vitality. Ridley often referred to it in terms of personal gratitude. In December, 1548, he mentioned it in the debate in the House of Lords. In June, 1549, he quoted it in his Determination at Cambridge. In 1553, in his conversation in the Tower at the Lieutenant's table, there was much talk of Ratram, and Ridley referred to his name in Trithemius. In 1554, in the Disputation at Oxford, he named Ratram in an important paragraph which is a clear personal testimony: "I have also for the proof of that I have spoken whatsoever, Bertram, a man learned, of sound and upright judgment, and ever counted a Catholic for these seven hundred years until this our age, hath written . . . This Bertram was the first that pulled me by the ear, and that brought me from the common error of the Romish Church, and caused me to search more diligently and exactly both the Scriptures and the writings of the old Fathers in this matter. And this I protest before the face of God, who knows I lie not now in the things I speak." On the morning before the day of his execution, he asked Brooks of Gloucester, who had come to degrade him from office, to give Bertram a hearing: "They would have been gone, but Master Ridley said, 'My Lord, I would wish that your Lordship would vouchsafe to read over and peruse a little book of Bertram's doing concerning the Sacrament. I promise you, you shall find much learning therein if you read this same with an indifferent judgment.'" Ridley's first guide was with him to the end. Brooks made no reply.

Ridley's prestige as a theologian of the first rank is beyond debate. It was Ridley who did most to direct the

course of the English Reformation into the Reformed camp rather than the Lutheran, and the Reformation of English Theology and practice was in a very large part his work. Martin Bucer and Peter Martyr, Hooper and Cranmer, all had contributions to make of a decisive character. But Ridley was the outstanding theologian in the reign of Edward VI, and it was he more than any other who marked out the line of Sacramental Theology which the Church of England was to adopt in the reign of Elizabeth.

He had long foreseen that a fiery martyrdom would be his end. When his trial took place, in Oxford, it was his Sacramental doctrine which formed the pivot of his condemnation. The Bishop of Lincoln pronounced the fatal sentence in terms which condemned him for "denying the true and natural Body of Christ and His natural Blood to be in the Sacrament of the Altar; affirming the substance of Bread and Wine to remain after the words of Consecration; denying the Mass to be a lively Sacrifice of the Church for the quick and the dead." Thus on October 16, 1555, he was bound back to back with Latimer "in the ditch over against Balliol," and was slowly burnt to death. There were hundreds who looked on in tears, but the two Reformers that day lit such a candle by God's grace in England as they might well trust shall never be put out.

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A Message from HER MAJESTY THE QUEEN to the World's Evangelical Alliance Exhibition.

I am most happy to send my good wishes for the success of the Exhibition which the World's Evangelical Alliance has arranged for this Festival Year, together with my congratulations on maintaining the vision and enterprise which have always been a characteristic of the Alliance for more than 100 years, and which find a worthy expression to-day.

The British Way of Life.

That cherished inheritance which we call the British way of life has its source and inspiration in the great ideals of Christianity. It is fitting, indeed, that we should take this opportunity of showing how the life of our Nation has long been influenced by our faith, and moulded by the Bible.

The Bible.

I can truly say that The King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our own experience, we know what the Bible can mean for personal life.

I hope this Exhibition will help our Nation to be Christian in fact as well as in name, and so, to play its full part in leading the world towards righteousness and peace.

—ELIZABETH R.

FAITHFUL WORDS.

"Put your ear down to the Bible and hear Christ bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonised heart of humanity and listen to its piteous wail for help. Go and stand by the Gates of Hell and hear the damned entreat you to go to their father's house and bid their families not to come there. And then look Christ in the face, whose mercy you profess to have got and whose words you have promised to obey, and tell Him whether you will publish His mercy to the world."

—William Booth.

THE MILK OF LIONS

THE SCOTTISH REFORMATION AND ITS INFLUENCE.

(By the Rev. Neil MacLeod, M.A., B.D., Minister of St. Andrew's Presbyterian Church, St. George's Terrace, Perth.)

The visit of the "reigning" Scottish Moderator to our Australian shores brings back vividly to our recollection the deep and intimate loyalties that bind Australian Christianity, especially Presbyterianism, to that old Grey Nurse in the Northern Seas. Even before the coming of Columba with his doves to Iona there had been Christian missionaries and teachers in Scotland. It was a Christianity largely independent of Rome, and it was not until the twelfth century that Scotland became really a portion of the Roman Catholic Church.

The Reformation in Scotland was carried out with great thoroughness and the Reformers were true to their national genius in that they faced the issues squarely and made a clean sweep of the past, basing their Church on what they believed to be primitive Christianity. The Church in Ireland remained as it was. The Church of England moved over to the Protestant fold, but compromised ecclesiastically, but the Church of Scotland was "the old Church with its face scrubbed clean."

The Covenanters.

Just about 300 years ago in the month of February in an old grey Church, not far from the present Moderator's parish, there was a great and moving scene enacted up in Edinburgh—60,000 folk were signing the Covenant. With a quiet joy in their hearts and a grim light in their eye they took pen and signed their names to the parchment—the Barons first, the nobles, the gentry, the ministers, the burgesses, the common folk—a gathering sad and penitent for their backsliding and defection from God. It was the Magna Charta of their spiritual freedom, and it saved the country north of the Tweed from an absolute despotism of "crowned and mitred tyranny." Here was an oath sworn by a nation and registered in heaven, and theirs was the honour of suffering in the good cause, if needs be dying as martyrs for the new faith. They were leaving for ever the old, medieval, Roman Catholic structure of the older Scotland that they knew. These were the men and women who rediscovered their faith, that gave Scotland a worthier and more honoured tradition—immortal names that rise before us—Knox, Melville, Henderson, Guthrie, the Duke of Argyll, Richard Cameron, Donald Cargill; honourable women, too, like Janet Geddes, Isobel

Allison, Lady Grisell Baillie, Margaret Wilson and Margaret Maclachlan, who witnessed for their faith in the drowning waters of the Solway.

Relation to other Churches.

No more would the Pope and his Bulls rule in the Kingdom of Scotland, for no longer was he regarded as the Vicar of Christ on earth. The protest of Martin Luther was effective, but it was the Frenchman, John Calvin, who dug the well, or rather re-opened the Fountain-head and the healing waters have flown to all lands. The original Reformed Church claimed to be "The Church Reformed according to the Word of God." They believed in the Presbyterian mode of Government and they practised a genuine Catholicity; "the visible Church consists of all those who throughout the world profess the true religion together with their children." Formally, frankly and quite openly this Church repudiated the claim of Rome to be the one true Church, nor did she indulge in any savage denunciation of other worshipping bodies of believers of a different mind from herself. The Aberdeen Fathers of 1638 stressed the distinction between "consentio" and "concordia." They had close ecclesiastical relations with the Dutch, Swiss, Hungarian, Irish, German and French Churches of the Reformation, and although they refused to conform to Episcopacy, being willing enough that the Church of Scotland should be soundly Presbyterian, yet they refused to condemn Episcopacy and were quite unwilling to be driven out of spiritual Communion with the Reformation in England. Cranmer in his student days was in close and intimate contact with the leading Reformers of the Continent. He established Protestants from Italy and Germany at Oxford and Cambridge as Professors and Teachers of the new theology. He even appointed

the redoubtable John Knox to preach at Berwick, and Knox continued in that employment for five years. He was offered a bishopric, although only Presbyterially ordained. Presbyterial orders were officially accepted. (e.g., in 1582 John Morison, who had been ordained by the Synod of Lothian in Scotland was granted a formal licence by Archbishop Grindal "to celebrate divine offices and to minister the Sacraments in the province of Canterbury as having been ordained according to the laudable form and rite of the Reformed Church of Scotland." The Scottish Church reciprocated this action, for there is an old law in the Church passed in 1645 which speaks of the "form of ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it." Professor Lindsay in his Scottish Reformation mentions that it was Queen Elizabeth and the Act of Royal Supremacy, that secured for High Church Anglicans the position they have to-day.)

The Authority of the Word.

The Reformed Church of Scotland faced the new world with the Word of God in their hands. His Holy Word was God's Vicar on earth, and this authority of God was to be the first and final rule of life. Even the most detested doctrine of divine election was not after all a pessimistic denial of human freedom so much as a strong source of comfort and a vivid representation of the great fact that men after all lived in a world where the sovereignty of God removed all fear and uncertainty from their hearts and gave to them the sure pledge of eternal victory. There was the rediscovery of Paul's dictum—that by faith we must obey the Word of God, glorifying Him by making His Will prevail in all the relationships of life—"whether ye eat or drink or do anything do all to the glory of God." In the Reformer's words, "Soli Deo Gloria. The Bible became the "Principium"—the source beyond which, above which, and under which they would not—could not—dare not go. Men were to be stewards of the mysteries of God, and they should strive to "keep themselves body, soul and spirit blameless unto the coming of the Lord Jesus Christ." For them the only infallible rule of faith and practice was the Word of God.

The Reformed faith meant not only the recovery of the Word of God, and the priesthood of every individual be-

liever, but it meant that the Church became again the seed-plot of democracy. It was a movement from below carried out by the people so that the Scottish Church acquired a democratic character that it has never entirely lost. Even in our own age it is significant that no dictatorships have ever flourished on the soils in which the Reformation truth has been most surely sown. Whenever moral issues were involved then the Reformed Church spoke with no uncertain voice. "Deny to us the freedom of assemblies," said John Knox, "and you kill the Evangel of Christ." Freedom of worship, freedom of speech, freedom of assembly, freedom from fear—a Church was not shackled to a barren tradition, but was rather bound to her living, loving, Head. The Lord Jesus Christ is the "Alone Head and King of the Church." The preacher Knox and Mary, Queen of Scots, clashed more than once concerning the rights of subjects to resist rulers who went "beyond their bounds"; Andrew Melville had to remind King James that there are two Kings and two Kingdoms in Scotland, and that the Crown rights of Christ must be kept inviolate and pure, safeguarded if necessary by the blood of His saints. These put away out of their churches the crosses and the bells and the candles, and they returned to the simple, spiritual and sincere worship of primitive days. How truly the martyr bishop Latimer spoke when he said "The lights of the candles burning high on the altar means the light of the Gospel burning low in the pulpit." These were men who brooked no interference with the Scriptural and spiritual authority of churchmen to rule in the sphere of their own ecclesiastical jurisdiction. Lord Loudon once had to remind a Stuart King, "Sire, the conscience of Scotland will obey you in everything with utmost cheerfulness, provided you do not touch their religion or their conscience."

In Home and School.

Against the policy of the Roman Church the Reformed Church of Scotland said "Educate." It was John Knox who inspired the modern educationalist with his vision of a "school in every parish and a Grammar school in every town." An education that was not in any sense to be entirely secular, but in the words of Sir Richard Livingstone provided what we most need to-day, "to build a solid core of spiritual life that will resist the attrition and the opposition of the material world in which we live." The Reformed ideal of training the children to face life was largely through the three agencies of Home, School and Church. It stressed the living witness and the abiding value of the Christian home. It emphasised the family altar, the reading of the Word, the singing of a psalm, making the home a nursery of faith, and the

children "nurslings of immortality." It went a long way in overthrowing ritualism and outward rites, making the Sabbath day a day of rest and worship. It was a Church that sought to let the shadow of the Cross fall over the whole of its life, and that insisted on worship where the preaching of the Word and application of Doctrine strengthened the people for the common round and the daily task. One of the most fruitful devices of instructing the youth and confirming the eldest in the new faith was the Assembly Shorter Catechism, a small book which was of the question and answer variety, and approved by the 1648 Edinburgh Assembly as "part of the intended uniformity to a Directory for Catechising such as be of a weaker capacity," in other words, "a little sound teaching to the little ones, a little at a time." This small compendium became the text-book of theology for the whole of Scotland, and the extraordinary thing about it is that it was altogether the product of Englishmen. That Shorter Catechism, so much beloved of Scotsmen all over the world, was largely the work of Rev. John Wallis, M.A., who was Professor of Mathematics at Cambridge, a protege and friend of the greatest catechist of his day—Hubert Palmer, who was also one of the founders of the Royal Society. This English catechism became for many generations a treasure-trove of theology and the real creed of Scotland so far as the common people were concerned.

The Scottish Reformed Church was a community of people called out to do the Will of God in all the relationships of life, and called by a personal calling into an individual priesthood to be co-workers with God in the moral transformation of the world—"not by might, nor by power, but by My Spirit," saith the Lord. And so the Church, putting her trust in Him, and in obedience to His Will enjoined upon all its members, that "man's chief end is to glorify God and enjoy Him for ever."

"WE ARE SAVED BY HOPE."

So long as Jesus stands upon the summit of the Mount there is hope for the race. If a black cloud of denial and forgetfulness overshadowed Him instead of a cloud of glory, then the finger of doom would be pointing down towards the chasm. But so long as He stands there bathed in glory, the finger of hope is pointing up towards the height.

But when we think of the Mount of Transfiguration, we must think not only of its summit, but also of its base. On the summit of the mountain there stands the Christ enveloped in glory, but at the base of the mountain there writhes the poor epileptic, possessed, as they said in that day, of a demon. We have erred when we have sought to make the glory of Jesus a thing apart from the tragedy of life and have spoken of His Divinity as though it were a transcendental thing which had little or naught to do with the tears that flow at the base of the hill. The summit and the base of the mountain make one scene. Who believes in the Transfiguration of Jesus must labour for the transfiguration of man.—Communicated.

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RELIGIOUS BROADCASTING

Sunday, 4th November, 1951.

At 3.45 p.m., A.E.T., a talk on "Housing" by the Lord Archbishop of York, the Most Rev. and Right Honourable Dr. Cyril Garbett. The Archbishop was one of the earliest pioneers of better housing, and his first book was "The Challenge of the Slums."

At 7.30 p.m., "Plain Christianity," by the Rev. Rhys Miller, of Warrnambool, in Western Victoria. He will speak on "Redemption."

6.30 to 7 p.m., "This is Remembrance Day"; Community Hymn Singing by 1200 men of the Flinders Naval Depot, Victoria.

"We will remember them."—The speaker in "Plain Christianity" will be Major-General the Rev. C. A. Osborne, of the staff of St. Andrew's Cathedral, Sydney. Amongst other appointments, General Osborne held the post of Field-Marshal Lord Wavell's Director of Operations, when Lord Wavell was Commander-in-Chief in India and Burma. He took Anglican orders on retirement from the army four years ago. In this broadcast we shall hear the "Last Post" and the "Reveille," and the battles of two world wars will be recalled.

THE ARCHBISHOP OF YORK, The Most Rev. and Right Honourable Dr. Cyril Garbett may be heard:

November 4. — Divine Service, 11 a.m. from Lismore, St. Andrew's, 2BL and regionals (N.S.W. only). Talk on "Housing," 3.45 - 4 p.m. (National programme).

November 18. — Laying of Foundation Stone new Church, Ainslie, Canberra, 11 a.m. 2BL and Regionals (N.S.W. only). World Council of Churches, Jubilee Thanksgiving Service from St. Andrew's Presbyterian Church, Canberra, 3 - 4 p.m. National network and regionals.

November 25.—Divine Service, St. Paul's Cathedral, Melbourne, 11 a.m. 33LO and regionals (Vic. only).

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PERSONAL

Canon E. Cameron, Rector of St. Luke's, Mosman, who had been ill with pneumonia, we are pleased to report, is making good progress. Canon Cameron has been away from his duties for a number of weeks and was unable to be present at the recent Synod.

The Rev. Dr. A. W. Morton returned to Sydney from America via England on the "Orca" last week. Dr. Morton, who has accepted nomination to the parish of St. Oswald's, Haberfield, will be inducted shortly.

The Rev. Leonard Gabbott, of Sydney, has been ill for a couple of weeks. We trust he will be soon restored. Mr. Gabbott, although away from active parish work, has been doing excellent work as Chaplain to the Home of Peace, Marrickville.

The Rev. Stephen Taylor, one of our well known Sydney clergy, residing at Mt. Colah, has been ill with pneumonia. He is reported we are glad to know, to be making a good recovery.

The Rev. C. E. Adams, Rector of All Saints', Petersham, who was married in England this year, is expected in Sydney with Mrs. Adams next week. The Rev. W. T. Price has acted as locum tenens at Petersham during the Rector's absence.

The Rev. H. G. F. Lofts, the Rector of Christ Church, Enmore, Sydney, has resigned his parish and will live in retirement.

We are sorry to note that Mrs. T. A. Strudwick, the wife of Mr. T. A. Strudwick (a well known Sydney churchman) has been ill in hospital for some weeks.

The Rev. J. T. Phair, one of Sydney's retired clergy, living at Haberfield, has not been well. Mr. Phair has served in the ministry in the Dioceses of Adelaide and Sydney. We express to him our best wishes in his time of being laid aside.

Archdeacon F. O. Hulme-Moir dedicated a War Memorial Organ at St. Paul's, Lithgow on Thursday, October 25th.

The Rev. L. J. Ryan has been inducted to the parochial district of Berwick and the Rev. E. V. Constable as incumbent of Footscray, Diocese of Melbourne.

Bishop Baker, Principal of Ridley College, Melbourne, will be the Chairman of the C.M.S. Summer School to be held at Thornleigh, Sydney, in January.

Some Continental Influences in the English Liturgy

(By J. A. Friend, M.Sc., Ph.D.)

When Thomas Cranmer set about the revision of the existing orders of service used in the Church of England, he did not enter upon an entirely new type of activity. A number of revisions of the medieval service-books had been undertaken on the Continent of Europe, some with and some without the approval of the Papal authorities, and there is, as has been abundantly demonstrated, every reason to be certain that Cranmer knew and drew upon these formularies.

It is the object of this article to set out some of the sources of material available to him. A much fuller treatment of them is to be found in the excellent books by the late Bishop Dowden, "The Workmanship of the Prayer Book" and "Further Studies in the Prayer Book."

Services of the Hours.

The earliest important revision was that of the Breviary by Cardinal Francisco de Quinones (commonly called Quignon in English). This was carried out at the instruction of Pope Clement VII, and was published in Rome in 1535. It soon became popular, especially in France, and ran through several editions before 1557. Its effect was naturally confined to the services of the Hours, later to be combined by the English Reformers into our services of Morning and Evening Prayer. It is interesting to note that Quinones' Preface was taken over extensively in the Preface to the First Prayer Book of 1549, which we have in substance in our present books under the heading "Concerning the Services of the Church." One of Quinones' chief complaints was the way in which the reading of the Bible had been neglected in the usual services and other less worthy works substituted. In order to remedy this, he lengthened and systematised the lessons, and cut out Antiphons, Responses and other non-essentials. Examples of his complaints taken over by the English Reformers may be quoted. In the first place, he said, reading of the books of the Bible was disjointed; Genesis was begun at Septuagesima and Isaiah at Advent, but neither book was finished. Then, he simplified the directions that governed

ritual (the "rules of the Pie"), remarking that "by reason of the multitude and complexity of the rules, the confusion was very great . . . so that sometimes there was little less labour in finding out what was to be read than in reading it when it was found out."

When Cranmer and his colleagues came to their task, then, they found the need for a revision of the Choir Offices recognised. However, they went further than Quinones, in compressing the eight daily services into two, and cutting out all metrical hymns. As Bishop Dowden remarks, the one sample of Tudor hymnody which survives, namely, the second version of "Veni, Creator" in the 1662 Ordinal, does not give us any cause to regret this step. Cranmer wrote, "Mine English verses lack the grace and facility I would wish they had." "If this rendering of the hymn be Cranmer's, no one will dispute his judgment" (E. C. Ratcliff). In the long run, this has proved no disadvantage, because the revival of metrical hymns in the seventeenth century obtained for them a more substantial place than they had enjoyed in the unreformed rite. Had versions of the ancient office hymns been retained as set parts of the services, the subsequent development of the English hymn might have been very different, and we might have lacked to-day the very beautiful versions of those hymns which we now possess, many due to Dr. J. M. Neale's genius.

Cranmer's Methods.

It may be remarked here that Cranmer nowhere slavishly followed continental sources for his new services,

any more than he retained verbatim parts of the old services. In all cases he revised and adapted in a truly critical spirit, taking the best available and adding his own artistry to the composition. There are numerous examples in the Creeds and Canticles and elsewhere, of changes he made in the commonly received text to bring everything into line with what were then the latest findings of historical and literary research. That he made some mistakes in the process simply points to the uncertain nature of conclusions in these fields.

Great though Quinones' influence certainly was, at least in directing the nature of the revisions of the English Choir Offices, the most notable continental influence in the 1549 Prayer Book is undoubtedly that of the German service books, and in particular the "Simple and Religious Consultation" of Hermann von Wied, Archbishop of Cologne. This volume was published in 1543 in German, and in 1545 in Latin, the English translation following in 1547, with a second edition in the next year. Unlike the efforts of Quinones, the innovations of Archbishop Hermann were not appreciated by the Pope, Paul III, and their author, like Cranmer, died excommunicate.

Cranmer and the Germans.

In the compilation of the "Consultation" (and it is the German edition which seems to have influenced our books the more), Hermann had the invaluable assistance of Martin Bucer and Philip Melancthon, two of the most learned of the German reformers, both moderate men who, though wholehearted in their support of the Reformation, would not cast off old forms unless they were objectionable. Cranmer was well acquainted with the work of the Archbishop of Cologne, particularly since his wife was the niece of Osiander, another prominent German reformer. Osiander was largely responsible for the compilation of the service book ("Kirchenordnung") issued in 1533 for the churches in Brandenburg and Nuremberg, which was also used by Bucer and Melancthon in the production of the "Consultation." It is also possible, as Dowden and others have shown, to trace the influence of other "Kirchenordnungen" and also of Luther's Baptismal Service-book ("Taufbuchlin") in our services.

Sundry Suggestions.

It would be difficult in a short article to give anything like an adequate account of the detailed influence of the German service-books on the forms and wording of the Prayer Book of 1549. For example, we owe to the "Consultation" the ceremony of joining the bride and groom's hands after the giving of the ring (in Germany an exchange of rings). Gasquet and Bishop ("Edward VI and the Book of Common Prayer") point out further parallels where, as was remarked above, the verbal resemblance is greater to the German than to the Latin, which is generally more diffuse. Nevertheless, it should again be noted that the English reformers did not follow their sources uncritically. Hermann's book retains the Gradual, Alleluia or Sequence between the reading of the Gospel and of the Epistle, whereas the 1549 Book directs that the Gospel shall follow "immediately after the Epistle ended." Hermann also directs, unlike our Book, that the offertory be taken during the recitation of the Nicene Creed, and places the Confession and Absolution, with the "Comfortable Words" (a German idea), at the very beginning of the service. Incidentally, the "Comfortable Words" in the German services were placed before the Confession, as giving the Scriptural grounds for our hoping for forgiveness.

It has been shown also that Bucer exerted a considerable influence on the composition of the English Ordinal. Even though his doctrine of the Ministry was not the same as that set out in the Anglican formulary, there are close verbal parallels between the service he composed and our own. The address of the Bishop to those about to be ordained Priest, which begins, "You have heard, brethren, as well in your private examination . . ." is a free translation of Bucer's Latin. It is likely that Bucer was invited to submit an order of service to Cranmer for consideration when he was compiling the Ordinal of 1549.

The Communion Service.

When the time came for Cranmer to complete the project he had begun in 1548 with the "Order of the Communion" by revising the Book of 1549, he took advantage of the presence in England of several distinguished Continental theologians. Bucer, of course, was Regius Professor of Divinity at Cambridge; the Regius Chair at the other University was held by a Florentine, Peter Martyr Vermigli. Both Bucer and Martyr were moderates, holding sacramental views closely similar to those of Cranmer and Calvin, and distinct from those of the followers of Zwingli on the one hand, and of Luther

on the other. In spite of efforts that have been made, by Dom Gregory Dix and others, to show that Cranmer was a Zwinglian when he composed the Prayer Book of 1552, the evidence points the other way (see, e.g., C. H. Smyth, "Cranmer and the Reformation under Edward VI" and R. R. Osborn, "Holy Communion in the Church of England"); not least is Cranmer's own statement that he held only two doctrines of the Sacrament in his lifetime. According to Smyth both Bucer and Martyr became Zwinglians later in their lives, but that is a question which does not concern us here.

Shortly after the appearance of the First Prayer Book, Goodrich, Bishop of Ely, asked Bucer to write a criticism of it; and Cranmer asked the same of Martyr. It so happened that these critiques were finished within a few days of Gardiner's "Explication and Assertion of the True Catholic Faith touching the Blessed Sacrament of the Altar"; which was intended to show that the 1549 Order was compatible with the unreformed doctrines of the Mass. Bucer's "Censura" and Martyr's remarks agree in almost every detail with each other. They were generally satisfied with the book, but suggested a number of points where they felt improvement could be made, chiefly in the Communion Service. There is no room to go into the matter in detail, but it will suffice to say that most of the things to which Bucer and Martyr had objected, including Reservation for the Sick, were removed in the Prayer Book of 1552. Whether this was as a result of the critiques, or of independent decisions by Cranmer and his colleagues, is not clear; the latter is quite possible, particularly in view of Cranmer's independent attitude to liturgical questions.

When it is considered that, as well as these sources, Cranmer drew material for his books from the ancient liturgies of England, Spain and the Eastern Churches, it becomes apparent that few branches of the Christian Church can possess a Prayer Book so illustrative of the riches of Christian worship through the ages.

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WHAT WERE THE AIMS AND IDEALS OF THE REFORMERS?

DID THE REFORMATION LEAD TO THE ISOLATION OF RELIGION?

(By the Rev. Dr. C. Sydney Carter.)

There was a real contrast between the main ideal of Mediaeval Catholicism and that of the Reformers. It has been tersely, if crudely, expressed as in the one case "through the Church to Christ" or in the other "through Christ to the Church." It is not unfair to say that the medieval ideal was that the individual could only approach God through the organised historic Body and that the guardian and spokesman for the Body was the official hierarchy.

On the other hand the great objective of the Reformers was to emphasise the value or worth of the individual soul, and in this way to restore the teaching of Christ as illustrated in such parables as the Lost Sheep or the Lost Coin. The individual, aided by the Holy Spirit, could be thus brought into direct personal responsible contact with his God, without the intervention of any priestly functionary. And it was as the result of such relationship to Christ that he became a member of the Body and of the Visible Church. The Reformers taught that the working of the Holy Spirit was not tied to the official channels of the Church but was directly powerful in blessing and guidance for the individual soul. In other words they aimed at a full restoration of the "priesthood of all believers" as taught in the New Testament. And in so doing they aimed, as Bishop Barry well says, "to redeem the whole range of experience by breaking down the wall of partition between life in 'religion' and life in the 'world'." (Relevance of Christianity, p. 25).

Appeal to Scripture.

2. Another great outstanding aim of the Reformers was for a return to primitive purity in belief, and simplicity in worship. This was dependent on the appeal, common to all Reformers both Anglican and foreign, to the Scriptures, as the sole Rule of Faith, and to the Bible and the Primitive Church as the guide to practice.

No doctrine was to be taught or received as "an article of Faith" which could not be proved by Holy Scripture and in contrast to the "uncertain stories and legends" so common in the

Medieval Church Worship, nothing was to be read in Church "but the very pure Word of God or that which is agreeable to the same." Similarly all the medieval ceremonies which "had much blinded the people and obscured the glory of God" were to be "clean rejected" and only those were to be retained "which served to a decent order and godly discipline" and "stirred up the dull mind of man to the remembrance of his duty to God."

In conformity with this appeal to the Scriptures the Reformers emphasised the need and value of (3) a teaching ministry. To this end they placed supreme importance on the knowledge of the Scriptures by the laity. They took "the enormous risk," as Bishop Frere of Truro called it, of "putting the Bible in the hands of the public."

This was, of course, a practical reversal of the policy of the Medieval Church. For Medieval Catholicism had exalted the official Church and hierarchy as the only true interpreters of Scripture, but the Reformers declared that "the humble man might search any truth boldly in the Scripture without any danger of error" (Homily). And they demonstrated the truth of this confidence in practice. For, by an appeal to the Scriptures, young lads well versed in the knowledge of the Bible were able to baffle in argument their episcopal judges who tried to convict them of "heresy." And this clear grasp of Scriptural truth was gained largely through the Reformers' constant faithful preaching of the Word of God. In fact an evangelistic and preaching ministry was the most conspicuous feature of the Reformation Movement, and the Reformers' aim to show that the Christian Ministry was prophetic rather than priestly.

This was evident by their Collect for the third Sunday in Advent, which prays for the ministers of the Church, and in the "Gospel," which chooses John the Baptist, a prophet, as a typical example. They looked to preaching and not to sacraments to effect a revival of true spiritual religion. And certainly it was the faithful preaching, with converting power, of such men as Luther, Farel, and Calvin on the Continent, and Latimer, Bradford, and Rowland Taylor in England which revitalised the religious life of the people. The religion which the Reformers desired was to be one which, like the Apostolic religion, possessed the power of transforming lives and characters. Therefore they placed supreme importance (4) on the necessity for moral reformation.

Creed and Conduct.

Creed must affect character and daily conduct. The pardoned life must be synonymous with the purified character. Consequently we are told that Latimer's preaching led his hearers "to faithful repentance of their former life, and detestation of sin." Again, John Bradford's Christianity was practical since he sold most of his substance and gave it to the sick and poor.

(5) The Reformers possessed at least one aim in common with the medieval ascetics, in their renunciation of worldliness. But they desired to achieve this ideal not, like the medieval ascetic, by withdrawing from the world, and yet not being of it. Of Rowland Taylor it was said, "His life and conversation was an example of unfeigned Christian life and true holiness. To the poor, blind, sick and lame . . . he was a very father . . . he was a light in God's house set upon a candlestick for all good men to follow."

A Rule of Life.

Now with these standards, these aims and ideals, is it true to say that the Reformation led to the isolation of religion? We should be inclined to answer that if this has been in any degree true historically, it is in spite of and not because of its great aims and ideals. For with the Reformers the Gospel was not only a message of pardon, but also "a rule of life and conduct." And wherever this is the case, there can be no real "isolation of religion," because his religion will affect the man's whole actions and conduct, both private and public. I think, there-

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fore, that Dr. Inge is right when he says that as a result of the direct appeal to the Bible and the primitive Church, for "the first time in the history of Christianity, social reform in the modern sense began to be advocated as a part of Christian ethics."

We may admit that the Reformers were immediately concerned with individuals carrying out the will of God in their own lives, by surrendering them to Christ and obeying His Teaching, rather than on what Bishop Barry calls the "Christian task of carrying out the will of God in the world." But the former aim logically implied the latter. For if the individual believer carries out Christ's command "to love his neighbour as himself" he will not quietly see him exploited by a selfish grasping employer or victimised by an unjust State law. He will not himself seek for greed and gain regardless of the needs of his fellow men, but will seek "to look not only on his own things, but also on the things of others."

Social Implications of the Gospel.

In other words the emphasis on the supreme value of the individual soul did not give a religious sanction to economic selfishness. This is not to deny that this emphasis on the worth of the individual has not often in later history and development been perverted, so that many Protestants have shown, if not an entire disregard, yet at least a very imperfect realisation of the social implications of the Christian Faith. But I do not think it is true to say that the Reformation has led to the "departmentalising" or to the "isolation" of religion, neither do I think that Bishop Barry is justified in implying that the cardinal tenet of justification by faith "imposed an inhibition on the ethical expression of faith" or in stating that "Protestantism has withdrawn before the challenge of Christianising public relationships." For, merely to confine our attention to our own land, such a sweeping assertion is directly contradicted by such unremitting and successful Protestant efforts as the abolition of slavery and the slave trade through the untiring exertions of Wilberforce, the amelioration of the inhuman conditions in factories through Lord Shaftesbury's legislation, the founding of the Navy Mission by Miss Catharine Marsh, and the campaign against opium traffic and the state regulation of vice in which efforts Protestant Christians were always conspicuous.

Political Liberty.

It is sometimes asserted that the Re-

formers were not concerned nor had any desire to advocate and contend for religious or political liberty. But in any case their insistence on the worth of the individual, and on the "priesthood of all believers," almost immediately led to the assertion of political liberty, and to the opposition to any "absolutist" system of government in State or Church. Notable examples of this are evident in the "Revolt of the Netherlands" against the tyrannical government of Spain, and in the Puritan opposition to the arbitrary rule of the Stuarts. Protestants at once recognised that if all men were equal in the sight of God they had rights in regard to the government by earthly rulers. Freedom from blind "absolutism" in the Church was bound to lead to freedom from "absolutism" in the State. Prof. Ernest Barker very succinctly expresses the effect of the whole movement when he says that "the Reformation was primarily a liberation of the human spirit . . . it turned the parish of the medieval Roman Church from being a passive ecclesiastical group, into a community of men with a right of judgment and a capacity for action."

[Last year Dr. Carter kindly wrote a special article for our Reformation issue. The above we have taken from the "Modern Churchman," October, 1932.]

THE WORLD OF BOOKS.

St. Cyril of Jerusalem's Lectures on the Christian Sacraments. The Procataphesis and the Five Mystagogical Catecheses. Edited by F. L. Cross. London, S.P.C.K. 1951. pp xli + 83. English price 12/6.

From time to time over a number of years the S.P.C.K. has published "Texts for Students," of both ancient and modern authors. The present volume is No. 51, and in a day when the Church Fathers are scarcely read even by scholars, it is a great pleasure to welcome the present book. It is ably edited, with a 40-page introduction, by the Lady Margaret Professor of Divinity in the University of Oxford. In the introduction Professor Cross gives a lucid and valuable account of the background of the Arian Controversy and of the peculiar situation in the Jerusalem Church at the time of Cyril. He also deals in particular with Cyril's place in Liturgical and Theological studies.

Valuable as this introduction is, the great virtue of the book is the full Greek text of these discourses of Cyril, together with the classic translation of them by Dean Church. This volume should interest and enlighten any serious church member, with or without a knowledge of Greek. He will be perhaps surprised to find so many of the familiar parts of the Communion Service already present in Cyril's liturgy in about 347 A.D. in Jerusalem.

The Procataphesis is Cyril's preparatory address to those about to be baptised, delivered to them in the presence of the whole congregation. The five Mystagogical Catecheses are lectures on the sacraments—Baptism (including the accompanying anointing with oil), the Eucharist (dealing with both doctrine and liturgy)—to those newly baptised, "in the full flush of their post-baptismal enthusiasm."

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CORRUPTED FROM SIMPLICITY.

(By Archdeacon G. T. Denham, A.R.C.O., Rector of St. Hilda's Church, Katoomba, N.S.W.)

The Apostle Paul, writing to the Corinthians (2 Cor. xi, 3), expresses the fear that the Church might be corrupted from the simplicity and purity due to Christ. The A.V. says, "the simplicity that is in Christ," and the R.V., which is followed by modern translators, says, "the simplicity and the purity that is toward Christ." The Apostle dreaded that corruption might come; the Reformers on the Continent, and in England, some 1500 years later, found it widespread and deep-seated, a corruption so foul that simplicity and purity were in danger of disappearing from religion altogether. Those who itch for elaborate ritual and hanker after sacerdotalism would do well to ask themselves the question, "Why did the Reformation come at all? What brought it about? Why did it have to be?" The answer is easy. Gross abuses demanded drastic treatment, and organised religion was indeed drastically purged both in doctrine and ritual. The wonder is not that reforms went so far but that they did not go farther. However, sane and balanced men went to the Word of God as their guide and strove to bring back Scriptural worship.

Nowhere was this more evident than in the Service of the Lord's Supper. This paper can deal with only one aspect of the service and is therefore limited to a short essay on the formidable subject of Transubstantiation, for this is the fundamental error of the Roman system and other errors, such as the Mass, are based on it and have no meaning apart from it. Since this is a Roman doctrine we must go to an official Roman source for an authoritative definition. In the Fifth Article of the Creed of Pope Pius IV we find these words: "I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there are truly, really, substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament." The Supreme Court of

Appeal for a doctrine such as this is the Word of God and to the Word we must go. Nothing less than plain Scriptural proof would make worthy of credence a dogma so contrary to reason and the evidence of our senses. The vital words are, of course, those uttered by our Lord on the night of His betrayal, "This is My Body," and, "This is My Blood." Before they can be properly understood there must be a clearing of the decks for action. It cannot be accepted that our Lord's words must be interpreted by John vi where we find the discourse on the Bread of Life which was spoken after the feeding of the 5,000. The hearers, the circumstances and the object of His words were entirely different on each occasion. If the address given in the synagogue at Capernaum referred to the institution of the Lord's Supper none who then heard could possibly have understood, for that Supper was not till at least two years later. At Capernaum the words were primarily addressed by the Lord to His opponents telling them what they must do to become His disciples. At Jerusalem the words were primarily to His friends, telling them what they must do to remember Him. If the discourse in John VI refers to the Sacrament of the Lord's Supper then it follows that all who partake of it must be saved and that none can gain eternal life who does not partake. But this is not New Testament teaching. Moreover, our Lord, as if to put us on our guard against erroneous teaching expressly states, "The words that I speak unto you are spirit and are life," i.e., they are not to be understood literally and carnally. It is a striking fact, that John, who alone among the Evangelists records the Capernaum discourse, is the only one who does not record the Institution of the Lord's Supper. This alone makes it almost impossible to believe that he considered our Lord's words in John VI to refer to that Supper.

Again, the food offered but refused in John VI is quite different from that given and eaten in Matthew xxvi. There it is spiritual food to be received by faith, here it is material, visible, man-made food to be eaten by the mouth. The only meaning we can give to our Lord's words to His disciples in that upper room is, eat and drink with the mouth. They were not told to consume the bread and wine spiritually. The literal meaning of the words seems to be "This" (this object, this bread) "is My Body, that which is in the act of being given" (i.e., in sacrifice) "for you." "This (this wine) is My Blood of the New Coven-

ant, that which is being shed for you and for many, for the remission of sins." The offering of the Sacrifice once and for all on the Cross was so imminent that our Lord spoke of it as actually taking place—a very ordinary use of language. He referred not to His living Body then present in the Upper Room, nor to His glorified and risen Body soon to be in Heaven at the Father's right hand, but to that Body given and broken in sacrifice and to the Blood poured out for the redemption of sins. Something was given that the disciples, and those who came after, might remember the Lord's Death and Passion. But no remembrance can properly be made unless there is in some sense a Real Absence of the One remembered. If the Lord is indeed "really" present, albeit under the Form of Bread and Wine, how can we "remember" Him? The only reason proffered by our Lord for the command to eat "this" and drink "this" was that He wished His followers to remember Him.

It must be firmly understood that food taken into the mouth finds its way into the stomach and cannot possibly nourish the heart. Our Lord's words in Mark VII: 18, 19, surely settle this point and in doing so sound the death knell of the doctrine of transubstantiation. Food for the mind is taken by eye and ear and finds its way to the brain. It cannot possibly nourish either the body or the heart. Food for the heart, the spirit life of man, is taken by faith, faith, that is, in the sacrificial and atoning death of our Lord who gave Himself for our sins. (Gal. 1:4.)

The miracle of the water changed into wine at the wedding in Cana in Galilee is a true case of transubstantiation. Before the miracle the substance was water; after the miracle it was wine, and the governor of the feast who praised it as the "best wine" did so on the evidence of his senses. His eye delighted in its rich colour, his nose discerned its bouquet, his tongue its taste. In a word, "Jesus . . . made the water wine." How different from the pretended miracle worked by the Roman priest who creates his Creator, and everything remains as it was before! In the Old Testament (2 Sam. xxiii), we have the story of the three mighty men who brake through the host of the Philistines, and drew water out of the well of Bethlehem and brought it to David. However, David would not drink it, but poured it out to the Lord and said, "Is not this the blood of the men that went in jeopardy of their lives?" These words, as used by David in this

way, afford an almost exact parallel to those used by our Lord, and assist greatly to a proper understanding of them. In no sense were they meant to imply a change of the substance of water into the substance of blood. And yet how weak the words would be had David said, "this represents the blood of the men." No miracle of transubstantiation had taken place but the water, in a real sense "was" the blood of the three mighty (and living) men, and David treated it as such and poured it out unto the Lord.

He performed a solemn act, using at the same time solemn and significant words, and those words, poetically and beautifully expressed exactly what he meant, and in their truth and simplicity could confuse and mislead no one. Here then we have in the case of the miracle at Cana real transubstantiation, and in the case of David a true use of words, and both flatly deny the claims made for the doctrine of transubstantiation. How is it that the bread, after consecration, will turn sour? Are we not told (Acts ii:31) (of the Lord's sacrificed Body) that "His flesh did not see corruption" (Acts xiii:37)? How is it that after our Lord said of the cup "This is My Blood" He immediately called it "This fruit of the vine"? Our Lord also said "This cup is the New Testament" (or Covenant) "in My Blood." Can those words possibly be taken literally? If so, since the cup has long since disappeared, the covenant also has vanished. But nobody believes this. All take the words to mean, "This cup signifies the New Covenant in My Blood." Simplicity again points the way to purity of doctrine. Who can believe that a perfect Man could hold his human body, living or dead, in his own hands and give it to others to eat and drink? Who can believe that a perfect human body, composed of flesh and bones could be contained in a small fragment of broken bread!

Who can believe that our Lord, a Jew, who came to fulfil the Law, gave to His disciples, also Jews, still under the Law, flesh to eat and blood to drink? But if the whole substance of the bread was not converted into the body, and the whole substance of the wine into blood, in the Upper Room, then neither does the miracle occur on any Roman altars.

Transubstantiation is plainly a departure from the simplicity and purity of the Gospel; a fond invention vainly imagined; a doctrine contrary to reason and to faith; and a delusion appealing to the credulity of those who are not grounded in the truth of Holy Scripture. (To be concluded.)

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

R.A.N. AND CHRISTIAN WITNESS.

(The Editor, "Australian Church Record.")

Dear Sir,

Whereas the facts which Mr. Wood stated in C.R. of October 18 will be recognised by those who served under the "White Ensign" as substantially true, it would appear to me to be not a fair criticism of the position.

To generalise in such a statement as to doubt that Naval Chaplains are exercising a spiritual ministry, and to say that "the majority fall lamentably short when judged by acknowledged standards associated with Ordination," is grossly unfair to those Chaplains who are now serving. The difficulty of ministering to the large number of men serving on small ships would undoubtedly be a great one, but I cannot see that it would be adequately solved by admission of interdenominational groups to operate in shore establishments and in ship visitation. The cure would be worse than the complaint if this ministrations fell into the hands of a heterodox interdenominational group without a very sound doctrinal basis, which may become more anxious to convert the Chaplains, rather than the men to whom they minister.

A more constructive and practical solution to the problem would be found if men with the strong Evangelical convictions and with prior experience in the R.A.N., as Mr. Wood and his friends have had, were to offer for training in the Ministry and for Ordination, with a view to entry into the R.A.N., as Chaplains upon Ordination. This would swell the ranks of those who are already serving in this way.

Yours faithfully,

"R.A.N. RETURNED."

Sydney.

23rd October, 1951.

BRAY LIBRARY.

(The Editor, "Australian Church Record.")

Dear Sir,

Some years ago a branch of the Bray Library was established in Sydney. Maybe some of your readers are unaware of the fact and may care to join. The annual subscription is 6/- which should be forwarded to me as Librarian. The Trustees of the Bray Library and S.P.C.K. both make grants of books, and the fees of members are used to purchase other books which are in circulation for a year. At the conclusion of the year the books are auctioned at no less than half price. Members have the right to select what books they desire to purchase. Laymen are eligible to join as well as clergy, and we should welcome more members. The books are housed in Church House.

E. PATTISON CLARKE,

Librarian.

St. Mary's Rectory,
Waverley.

"BRING AND BUY" AFTERNOON.

(The Editor, "Australian Church Record.")

Dear Sir,

May I through the courtesy of your columns draw the attention of readers to a "Bring and Buy" afternoon to be held in the grounds of Moore Theological College on Saturday, November 10, the proceeds to be in aid of the Women's Auxiliary Linen Fund?

The Moore College Women's Auxiliary are making arrangements for the afternoon, and the function will be opened by Mrs. Ernest Young at 2.30 p.m.

It is very much hoped that this function will be warmly supported by Church people.

Yours sincerely,

F. G. LOANE,

Hon. Secretary.

Moore Theological College,

Newtown, N.S.W.

ENGLISH NEWS.

The King has approved the appointment of nineteen persons to be members of the Royal Commission to inquire into the law relating to marriage and divorce. The Chairman is Lord Morton, a Lord of Appeal in Ordinary.

The Terms of Reference of the Commission are as follows:—

"To inquire into the law of England and the law of Scotland concerning divorce and other matrimonial causes and into the powers of courts of inferior jurisdiction in matters affecting relations between husband and wife, and to consider whether any changes should be made in the law or its administration, including the law relating to the property rights of husband and wife, both during marriage and after its termination (except by death), having in mind the need to promote and maintain healthy and happy married life and to safeguard the interests and well-being of children; and to consider whether any alteration should be made in the law prohibiting marriage with certain relations by kindred or affinity."

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Diocesan News

ADELAIDE

● Church Missionary Society News.

The Bishop of Central Tanganyika and Mrs. Stanway will be in Adelaide from 8-22 November. Make a note of these occasions when you can hear them—don't miss the opportunity.

C.M.S. Annual Temple Day.—The S.A. Branch is asked to raise £5200 this financial year—special gift envelopes are available, and we ask you to take one and bring it to the Temple Day Service on Tuesday, 20th November, 8 p.m., or send it to the Church Missionary Society Depot if you cannot attend the service. "The Lord loveth a cheerful giver."

The Middle East is an area where a number of C.M.S. missionaries are actively at work—will you pray that the present political situation may be over-ruled according to God's purpose, and that Rev. and Mrs. Gurney may be able to return to Persia with new recruits. Pray that they may obtain visas to enter the country. Remember also the work in Egypt, and pray for journeying mercies for Sister Ethel Nunn who is due to arrive in Adelaide on 9th November.

Church Missionary Fellowship will forgo its monthly meeting for the fourth Monday, and make a special effort to attend C.M.S. Temple Day on 20th November.

Missionary Boxes.—Many C.M.S. missionary boxes have been given out over the past few years, but many have not been emptied. Will you see if you have one which should come to the Depot for emptying? Or would you like to take a new one?

Recruits for the mission field are urgently needed, and we are glad to report that Mr. Douglas Greer of Norwood was to leave on 18th October for North Australia, to work as a staff worker on the C.M.S. Aboriginal stations in Arnhem Land. An ordained graduate is still needed for Hyderabad, India, also a woman teacher.

C.M.S. Summer School is to be held 24-28 January at the Retreat House, Belair—four missionaries are expected, and the chairman is to be Rev. Canon R. J. Hewett, so book early!

A Grand Tanganyika Rally will be held on Tuesday, 13th November, at St. Bartholomew's Hall, Norwood. Coloured pictures of East Africa will be shown by the Bishop of Central Tanganyika.

CANBERRA AND GOULBURN

● Snowy Mountains Chaplain.

The Reverend E. G. Buckle, until recently Rector of Koorawatha, has been appointed Chaplain for the Snowy Mountains Area. He will be stationed at Jindabyne (Parish of Berridale), and will serve the people working

for the Snowy Mountains Hydro-Electric Authority. This important work will bring the Chaplain in contact with many New Australians, engaged on the project.

● Jamieson Bequest.

The Diocese of Canberra and Goulburn will derive much benefit, as the years go by, from the properties left to the Church by the late Matthew Phillip Arthur Jamieson, of Bannaby near Taralga. These properties, "Bannaby," of about 7,000 acres, and "Bolong" of about 5,000 acres, are situated in the Taralga district. Appointment of managers, building of shearing shed and eradication of rabbits are among the first tasks to be tackled.

● Ordination.

On St. Luke's Day, in St. Saviour's Cathedral, Goulburn, the Lord Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, advanced eight Deacons to the Priesthood. They were the Revs. D. Black, (Cooma), C. A. Warren (Adamina), F. R. Woodwell (Albury), D. Scott-Halliday and J. H. Proudman (Canberra), P. J. Rushton (Canberra Grammar School), A. Gibson (Thuddungra) and J. Davies (Taralga). The Ordinands were presented by the Coadjutor Bishop the Right Reverend K. J. Clements. The Litany was said by the Dean of Goulburn, the Very Reverend A. C. King and the Sermon was preached by the Rev. B. Bodding, Rector of Gunning. Following the service, Bishop and Mrs. Burgmann entertained friends and relations of the Ordinands at St. Saviour's Children's Home.

BOOKS OF THE REFORMATION.

(By "Liber.")

A Reformation issue of "The Record" surely calls for a discussion of Reformation literature—books which led up to the Reformation, books which were the immediate product of the Reformation, books on the Reformation written in later days. It could be truly said that the discovering of printing and the widespread circulation of books which began at the time of the Renaissance contributed in a marked degree to the Reformation both on the continent and in England. Particularly was this so in the printing of the Bible—Erasmus' Greek New Testament and Tyndal's translation. The writings of the continental reformers which were secretly circulated among scholars at Cambridge and Oxford Universities as well as in other parts of England gave a great impetus to the spiritual and intellectual Reform Movement in that country.

Some of the great works of the Reformation itself consist in the writings of Martin Luther, particularly his Commentaries on the Epistle to the Galatians and the Epistle to the Romans.

In these Luther expounds in its fullness the great Apostolic doctrine of Justification by Faith. It is more than significant to note that it was while John Wesley was reading Luther's introduction to his Commentary on Romans that Wesley's heart was strangely warmed and in that experience a fire was kindled which soon was to blaze all over England. John Calvin's great contributions to Reformation literature are his celebrated "Institutes of the Christian Religion" and his Commentaries on all the Books of the Bible. It is noteworthy that these are being republished to-day, and that Calvin's method of expository preaching is proving a stimulus to a group of clergy in England who at present are studying the Scriptures with the same end in view, namely, the revival of expository preaching. This is one of the greatest needs of the Church to-day. Other notable products of Reformation literature are Bishop Jewel's "Apology of the Church of England," a literary masterpiece, and Archbishop Cranmer's "Treatise on the Lord's Supper."

These two works, with many others, were printed in the magnificent library of the Parker Society, which was instituted in 1840, "For the Publication of the Works of the Fathers and Early Writers of the Reformed English Church."

Nor is it wise to forget one of the greatest of them all, "The Book of Common Prayer," and, together with it, "The Homilies of the Church of England."

The books that have been written on the Reformation are legion. Of histories of the Reformation there are Professor T. M. Lindsay's two volumes in the International Theological Library series and D'Aubigne's five volumes. Both of these works give a full and sympathetic presentation of the Reformation Movement. There are many biographies of the great Reformers written from very differing viewpoints and it is encouraging to note that the Church Bookroom Press in its "Great Churchmen" Series has produced lives of Cranmer, Ridley, Latimer and Jewel. Other modern books dealing with this subject include Dean Inge's vigorous booklet on Protestantism (Benn's Sixpenny Library) and the writings of Dr. C. Sydney Carter, notably his "Reformation and Reunion"—for which he was rewarded the Doctorate of Divinity by Oxford University—"The English Church and the Reformation" and "The Reformers and Holy Scripture."

In conclusion one would make a plea that more should be taught to our young people on the Great Reformation Movement. The writer was surprised in asking a class in one of our High Schools "what was the Reformation?" to find that hardly a boy in the class knew anything about it. It is in such fertile soil that the errors of Rome can take root and spread rapidly. If the history of this great Movement and the truths which it restored to the Church Catholic are lost sight of there is a very real danger that that candle which was lit in England at the Reformation will die out. It is our duty, by God's grace, to see that it does not.

EVANGELISM.

We take the following notes from the quarterly newsletter of the Sydney Diocesan Evangelist, Rev. George Rees.

One young married man who had been a prisoner of war in Japanese hands and who and drifted far from God, being persuaded by his wife to attend the Mission, came along the first night and was converted. Talking with them later in the week he said, "What a difference it has made to me and my home. My wife can tell you that." "Yes," she said. "There was a great difference, because I knew what he was like before. I am thankful to God." At the close of the Campaign he stood and said, "This Mission has been a great blessing to me, and I would most like to quote 2 Corinthians 5:17 and say, 'That's me.' Another, a young lad of fifteen years, came to me after the Saturday night meeting and said, 'You know my parents,' to which I replied, 'Do I, and where have I met them?' He said, 'In the . . . Parish.' On obtaining their name I remembered quite well and said, 'Your sister (about 18 years of age) was converted early this year at a camp, and your parents and the rest of the family came into great blessing during the Mission at . . . ' "Yes," he replied. So I said, "What about you, have you yielded your life to Christ?" He said, "No, but I would like to." What a rich joy to see him,

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[We omit the name of the parish.]

Girls' Camp, Kiama, N.S.W.

Concerning this camp, the leader, Deaconess P. Cruttenden's reports: "The Camp was more difficult than last year, several of the girls giving us quite a deal of trouble. But we rejoiced at the close of the camp that the Almighty power of God triumphed greatly and twenty registered decisions accepting the Lord Jesus Christ as Saviour, amongst them the trouble makers. The testimony meeting on the last day was glorious and never before have I witnessed such a remarkable change in those converted."

Boys' Camp, Kiama, N.S.W.

This camp, along very similar lines to the above girls' camp, was indeed very fruitful. Many of the boys had been with us last year and it was grand to see them again and notice in their lives through the camp a deepening of their Christian experience. Amongst the newcomers it was with great rejoicing we saw many register decisions for Christ. We give praise to God.

Mr. Rees, speaking at the recent Sydney Synod gave some striking instances of conversion. Prayer is asked, and financial supporters are needed. The work should be extended, little or nothing being done in the factories. There is a great field there for a suitable worker.

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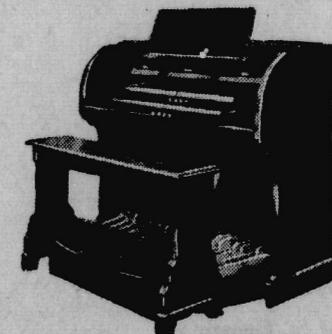
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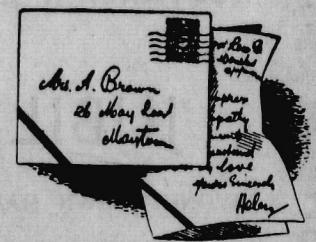
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