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THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 22—New Series.

JUNE 9, 1938.

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

Lap Bowler



WILLIAM TYNDALE'S IMPRISONMENT.
Martyred October, 1536.

Commemoration of the Fourth Centenary of the English Bible

Copy in Old English of Thomas Cromwell's Injunctions
ISSUED IN 1538

"Ye shall provide . . . one booke of the whole Bible of the largest volume in Englyshe, and the same sett up in summe convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and rede yt; the charges of which booke shall be ratable born between you the parson and the parishioners aforesaid, that ys to say, the one half by you, and th' other half by them.

"That ye discourage no man pryvely or apertly from the readyng or hearing of the same Bible, but shall expressly provoke sterc and exhorte every persone to rede the same, as that which ys the very lively worde of God, that every Christen man is bounde to embrace, beleve and folowe, yf he loke to be saved; admonyshinge them nevertheless, to avoid all contention, or altercation therein, and to use an honest sobrietye in the inquisition of the true sense of the same, and refer th' explication of obscure places to men of higher judgement in Scripture."

PLEASE NOTE.—Commemoration Day: Sunday, 19th June.

Come to Church on this day and thank God for the Open Bible.

READ THE BIBLE - HEED THE BIBLE

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A PRAYER.

BLESSED Lord, Who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen.

"O may these heavenly pages be
My ever dear delight;
And still new beauties may I see
And still increasing light.
Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Saviour there."

Notes and Comments.

THE SPLENDOUR OF THE BIBLE. 1588—1938.

THE National Council of the Fourth Centenary of the Reformation and the English Bible earnestly ask for the co-operation of the Christian Ministry in making the fullest use of the opportunity presented in this year of the fourth centenary of the placing of the Bible in English in the churches throughout the British Isles.

The opportunity is being availed of in Australia, though not so generally as could be wished. In bringing out this special issue of the "Australian Church Record" we appeal to our brethren of the clergy and all churchpeople to contribute their full share to make the commemoration as fruitful as possible in bringing before Christians generally the privilege of an open Bible, and the absolute need of a return to the regular reading and systematic study of those sacred Scriptures which are able to make men wise unto salvation through faith in Jesus Christ. We cannot hope for a healthy and growing Christian life, individually and socially, unless the Word of God is put into its rightful place, and so enabled "to build us up and edify us into the perfect building" of Christ.

If the celebrations are to be useful they will result in a widely spread desire for God's Word written.

AN ATTITUDE OF SUSPENSE.

WE cannot help deploring the attitude of suspense which so many Christians are adopting towards the Bible. There are too many like the woman, in one's own experience, who, when cornered in the matter of her neglect of the Bible and religion generally, found her escape in the reply, "Oh, but we have got beyond that now, we have had to revise it!" Of course it was an ignorant expedient to dismiss her responsibility towards that Word of God which has proved itself so surely through the centuries. But there are numbers of people who are practically in the same category and who are rapidly losing that God-instinct which alone can save their lives from final catastrophe.

HISTORY REPEATS ITSELF.

IT is of interest to note that our Church fathers of the 17th century had a similar difficulty to meet. In that very excellent and informative Preface to the Version of 1611, entitled "The Translator to the Reader," unfortunately not printed in ordinary editions of the Bible, they very curtly deal with that kind of objector. "We do not deny, nay, we affirm and avow, that the very meanest translation of the Bible, set forth by men of one profession, containeth the Word of God, nay, is

the Word of God." The little imperfections of translation were not allowed by them to be any reason for otherwise regarding those sacred Scriptures.

It would be strange if Christians of these days were to take a different stand. With the 300 years of history demonstrating the power of this Word in the transforming and strengthening of human life, where can be found any excuse or reason for its neglect? Surely it is not too much to say that that Word shall judge us in the Great Day.

THE BOOK AND THE REFORMATION.

SOME concern was expressed last year in England by a leading Evangelical that there were indications of concentration of attention exclusively on the English Bible, and a side-tracking of the Reformation, though the two happenings are inseparably connected. To the Church's advantage then it was considered desirable to call attention again to some of the great results of the English Reformation which indicate its close relation to the authorisation of the Bible in the Church. They have been set forth as follows:—

- (1) The Reformation has given to every man, woman and child, free access to the Bible in their own tongue as the supreme rule and standard for faith, life and devotion.
- (2) The Reformation re-asserted the Gospel of salvation by the free grace of God through faith in Christ, and of the direct personal approach of the believer to God through Christ.
- (3) The Reformation, by its appeal to the Scriptures, led to the recognition of more spiritual conceptions of the Church and Sacraments, to the purification of worship, and to the renewed emphasis on the ministry of the Word.
- (4) The Reformation, by its emphasis on the spiritual liberty of the children of God, proclaimed in Holy Scripture, has been the fruitful seed of true liberty in all departments of thought and life.

CRANMER'S LETTER TO CROMWELL.

(Extracted from Letter from the Public Records.)

On this historic 400th anniversary it is interesting to read Cranmer's letter to Cromwell, written on August 13th, 1537. It followed a letter of three days earlier, accompanying a copy of Thomas Matthew's Bible, with a request that such be presented to the King, seeking the Royal licence for such. The letter reads as follows:—

"Whereas I understand that your Lordship, at my request, hath not only exhibited the Bible I send you to the King's Majesty, but also hath obtained of his grace that the same shall be allowed by his authority to be bought and read within the realm; my Lord, for this your pain, taken in this behalf, I give unto you my most hearty thanks; assuring your Lordship for the contentment of my mind, you have shown me more pleasure therein than if you had given me £1000, and I doubt not but that thereby such fruit of good knowledge shall ensue, that it shall appear hereafter what help and acceptable service you have done unto God and the King; which shall so much redound to your honour that, besides God's record, you shall obtain perpetual memory for the same within this realm. And as for me, you may reckon me your bondman for the same, and I dare be bold to say so may ye do, my Lord of Worcester (i.e., Hugh Latimer, afterwards the martyr). At Ford, this xiii. day of August, 1537.

Your own bondman ever,
T. CANTUARIEN.
(Canterbury.)



CORONATION CEREMONY.

"Our gracious King, we present you with this Book, the most valuable thing that the world affords. Here is wisdom; this is the Royal law; these are the lively oracles of God."

Four hundred years ago the Bible was placed in the parish churches of England. At this time, with special reference to Sunday, 19th June, Christian men and women lift their hearts in gratitude to God for "this most valuable thing the world affords."

The British and Foreign Bible Society will celebrate the occasion, together with its 121st Annual Meeting, on 22nd June in the Pitt Street Congregational Church at 8 p.m., and all lovers of God's Book are urged to attend this one public commemoration meeting which will cater for all branches of the Christian Church in Sydney and suburbs.

GREAT PUBLIC DEMONSTRATION

COMMEMORATING THE 400th ANNIVERSARY OF THE ENGLISH BIBLE

AND 121st ANNUAL MEETING B. & F. BIBLE SOCIETY

PITT STREET CONGREGATIONAL CHURCH

WEDNESDAY, JUNE 22nd, at 8 p.m.

Speaker: Most Rev. H. W. K. Mowll, Archbishop of Sydney.

Fourth Centenary of the English Bible

The 400th anniversary of the placing of the full Bible in the Parish Churches in England will be commemorated on

SUNDAY, JUNE 19th, 1938

Special sermons and broadcasts will be given on this day.

Come to Church on June 19th and thank God for

THE ENGLISH BIBLE

A Bible Convention will be held on Tuesday, June 21st, in the Chapter House, to mark this Centenary. Details are:—

Afternoon, 3 p.m.: Speakers, The Bishop Coadjutor; Rev. Canon Denman.

Evening, 7.45 p.m.: Speakers, His Grace the Archbishop; Rev. Canon Hammond.

Negotiations are in train for the securing of the moving film of the Life of Tyndale, and it is hoped that this film may be shown for the first time in N.S.W. on the evening of June 21.

READ THE BIBLE — HEED THE BIBLE!

OUR OPEN BIBLE.

400 Years of Light and Liberty.

AN EMPIRE-WIDE CELEBRATION.

THE occasion is to be one of celebration in some degree expressive of an Empire's gratitude to God for the English Bible and the English Reformation.

The open Bible—the secret of England's greatness and the inspiration of a national character that has gained the respect, if not the admiration, of the world; the open Bible that has been won for us by anguish and martyrdom; a heritage costly—a heritage that must be cherished and handed on in fulness for succeeding generations; for that we praise, and for that we pray.

This event, the setting up of the English Bible by Royal authority in parish churches throughout the country, will be celebrated throughout the length and breadth of an Empire upon which the sun never sets.

Out here in Australia we form part of a mighty band whose praise shall ascend to the great Giver of all.

In the centre of the Empire, great preparations are now nearing completion. A National Council has been formed to organise the commemoration in England and Wales, where the religious aspect of the occasion will be presented by the Churches acting in sympathetic co-operation—Anglican, Baptist, Congregational, Methodist and Presbyterian.

One of the aims is to revive Bible reading and Bible study among the public generally. In this connection most of the education authorities are considering the introduction of special courses in their secondary and elementary schools; and a similar state of things exists in the case of the public

schools. Application has already been made for 68,000 copies of the council's syllabus for such courses.

The B.B.C. will co-operate with a series of broadcast talks, the speakers being the Archbishop of York, the Minister of Labour, Viscount Sankey, and Mr. Isaac Foot.

Sunday, June 19, is to be observed as a day of Thanksgiving, with commemorative services in churches and Sunday schools. This will be preceded on Friday, June 17, by a service of a national character in St. Paul's Cathedral, attended by State officials and representatives of public and citizen life.

At Geneva.

Already two years ago, great services have been held in Geneva to celebrate the great movement ever to be related to the open Bible—the Reformation. Representatives of the churches and universities of Switzerland, China, Czecho-Slovakia, England, France, Germany, Ireland, Holland, Hungary, Latvia, Lithuania, Scotland, U.S.A. and other lands assembled at Geneva for the commemoration. The impressive climax was the occasion when 10,000 people, standing with uplifted hands before the monument of the Reformers, repeated the oath of fidelity to the principles of Protestantism.

Australia's Part.

Our Synods have given their benediction to the celebrations, and a large committee is busy arranging details for the celebration in parish churches, closing with a central celebration for which we appeal to churchpeople and Christian people generally that it may be really expressive of a people's gratitude.

Let us all loyally do our part to make the celebration worthy of the occasion.

THE HOLY BIBLE.

Important Translations.

Our readers will be interested in the stages of Bible translations indicated by the various English versions described as follows:—

The Dawning of the English Bible.

Wycliffe's version (1381-1384). The idea of a translation of Scripture was not new. From Caedmon's metrical paraphrases of the Scripture narratives and Bede's translation of St. John's Gospel (8th century) to William of Shoreham's and Richard Rolle of Hampole's versions of the Psalms (13th century), fragmentary portions of Scripture had been rendered into current speech. But these had dropped out of use and were forgotten when Wycliffe and his fellow-workers produced a complete Bible towards the end of the 14th century. Though it was only in MS. it circulated widely (about 170 copies in whole or in part exist to-day). It was, however, condemned by the hierarchy and could only be possessed or read secretly.



Tyndale's New Testament, 1526.

Erasmus, who was responsible for an accessible text of the Greek Testament, desired "that the Scriptures might be translated into all languages of all people."

This desire was shared by an Englishman who had come under the influence of Erasmus at Cambridge, though they had never met, William Tyndale, one of the greatest names in the history of our country, and the most outstanding name in English Bible translation. His work has had more influence than any other. Tyndale was born in the West Country, brought up at Oxford, where the influence of John Colet, who had lectured there in English on St. Paul's Epistles, still survived. From thence he went to Cambridge, probably to continue the study of Greek, and finally came to London, seeking the Bishop's patronage for his project of translating the Bible into English. This was refused, and there evidently being no place in England where it might be done, left England for the continent in May, 1524. Within two years his translation of the New Testament was completed, printed, and circulated secretly in England. Every effort was made to suppress it, though without success. He translated the Pentateuch and some other parts of the Old Testament, but his martyrdom in October, 1536, prevented his own completion of the work.

Coverdale's Bible, 1535.

This was effected by Miles Coverdale, a friend and disciple of Tyndale. A zealous student, though inferior to him in scholarship, he incorporated Tyndale's work as far

as it had gone, supplying what was needed by translating from German and Latin Bibles. It was finished at the end of 1535, when Tyndale was in prison at Vilvorde and printed abroad. It was the first whole translation of the English Bible to be printed, and the first to be circulated in England without hindrance from the higher powers.

Matthew's Bible, 1537.

A year after Tyndale's death, Thomas Matthew produced a Bible consisting of Tyndale's translation of the New Testament and of the Old Testament to the end of 2 Chronicles, and the book of Jonah. The rest of the Old Testament was taken from Coverdale. The martyr, John Rogers, was employed as proof reader, and it has been generally assumed from this that the work was his. It was sold in England by permission of Henry VIII. and was encouraged by Cranmer.

The Great Bible, 1538-1541.

Because the large amount of Tyndale's work in Matthew's Bible, and some of the notes, might at any time cause Henry to revoke his licence, Thomas Cromwell commissioned Coverdale, less a translator than an editor, to re-edit the whole. This was done, with the use of further material, now largely accumulating, and was called "The Great Bible" on account of its size. By order of Cromwell it was required to be set up in churches. People flocked to hear it read, sometimes, as at St. Paul's, disturbing the ordinary services thereby. The Psalter in the Prayer Book is taken from the Great Bible, and is Coverdale's translation from the Latin with help from German versions.

The Geneva Bible, 1557-1560.

The English refugees from Mary's persecution, in Switzerland, came under the influence of Calvin and Beza, the latter being one of the best Greek New Testament scholars then living. In an atmosphere of Greek and Hebrew scholarship and constant theological interest and study, a revision of the Great Bible was produced of convenient size, and supplied with notes generally Calvinistic in character, but not extreme. This became so popular that for private use it rapidly superseded other versions. It is sometimes called "The Breeches Bible," because in Gen. iii., 7, the word "breeches" occurs for "aprons."

The Bishop's Bible, 1568.

With the accession of Elizabeth the circulation of the Bible was officially encouraged. The Geneva Bible, though much superior to the Great Bible, contained annotations of a distinctly Calvinistic tone. Matthew Parker, Archbishop of Canterbury, a sound scholar, set on foot a version which all parties could use. From the number of Bishops engaged on it, it was called the Bishop's Bible. It at once superseded the Great Bible in churches, but not the Geneva in the home.

The Rheims and Douai Bible, 1582-1609.

It was to be expected that in face of an irresistible demand for vernacular Scriptures, and surrounded by Protestant translations, the Romanists would issue a version of their own with explanatory comments. This was begun at the English seminary at Douai, and finished at Rheims. The New Testament was issued in 1582, the Old Testament in 1609. The translation was not made from the original tongues, but from the Vulgate, hence its innumerable Latinisms. It had a slight influence on the Authorised Version, which borrowed some technical phrases from it. The use of it is not encouraged in the Roman Church.

The Authorised Version, 1611.

The immense increase in Bible reading throughout Elizabeth's reign and the consequent deeper study of the book, made the defects of the Great and Bishops' Bibles more evident, and the Geneva version still retained its position in the home. There was need for one authoritative version which all would use. The proposal that this should be put in hand came from the otherwise fruitless Hampton Court

Conference of 1604. The scheme was drawn up and a strong body of revisers, among them the professors of Hebrew and Greek at both Oxford and Cambridge, secured. The work was completed in 1611 and is the version most generally used to-day. Its surpassing merits can be judged by everyone who reads it.

The Revised Version, 1881-1885.

The discovery of fresh MSS. and the advanced study of both Hebrew and Greek showed that the Authorised Version was not beyond improvement, and in 1870 definite steps were taken to effect this. It was a Revision, not a fresh translation, that was designed and ultimately provided. The New Testament appeared in 1881, and the whole Bible in 1885. This version has not supplanted that of 1611, nor does it seem likely to do so.

THE WORD OF GOD IN WORSHIP.

IT is natural that at the beginning of Morning and Evening Prayer in church the minister should draw the attention of the people to the meaning of Public Worship. That meaning is expressed in the following words: "And although we ought at all times to acknowledge our sins before God, yet ought we not chiefly so to do when we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul."

Here are mentioned five elements in Public Worship—confession, thanksgiving, praise, hearing, and prayer. The first of these we may consider as preparation for worship; the remaining four as constituting worship proper.

Of these latter, we may regard the first two as the sacrifice which we offer to God in worship. The final two as representing the blessings which we receive from God in worship.

Or, viewed separately, we may regard thanksgiving as expressing our gratitude; praise, our love; hearing, our obedience; and prayer, our need.

As we follow the course of Morning and Evening Prayer we see how each of these four elements have their places.

We see the same in the Order of Holy Communion. Only here, the order of service falls into two divisions, and confession stands at the opening of the second of these, which is the Communion proper.

From all this we gather that the outward form or order of Public Worship consists of words. And these words may be divided into two parts; words which we address to God, and words in which He speaks to us. Of these, the words in which God speaks to us must certainly be the first in importance.

Now words are the clothing of thought. Words are what we employ to convey ideas and thoughts. And the words in which God speaks to us are to be the means of conveying His Word to us—to our minds and hearts.

Now what is God's Word? God's Word is His self-expression. When God speaks to us, then that is His Word to us.

Our Lord Jesus Christ is the Word. He is the Word of the Father, and Himself very and eternal God. He is the living Word. We may see in Him the mind of the Father.

Holy Scripture is also spoken of as the Word of God. Jesus, speaking of the fifth commandment, accused the Pharisees of "making void the Word of God by your tradition."

How does Holy Scripture become the Word of God to us? Holy Scripture becomes the Word of God to us when the Holy Spirit speaks to us through its words and makes known to us the mind and will of God. In Public Worship special provision is made for this in the lessons, the Epistle and Gospel, and the comfortable words.

The Word of God should also become audible in the sermon. How does the Word of God become audible through the sermon? If the preacher be a man learned in the Scriptures, and under the guidance and control of the Holy Spirit, ought we not to expect God's Word to be made audible to the congregation? It ought certainly to be so. How sacred, then, is the task of the preacher; and how sacred the moment when he enters the pulpit to express God's Word to the people.

And the Sacrament of the Lord's Supper itself becomes a message from God to the world. There in the Church proclaims the Lord's death till He comes.

And in the Sacrament the Lord speaks to His people, reviving the memory of His death and its purpose of grace, and calling forth the love and gratitude and devotion of His people.

Annual Convention

ST. PAUL'S, CHATSWOOD
KING'S BIRTHDAY, JUNE 13th

Sessions begin: 11.15 a.m., 2.15 p.m.,
4.15 p.m.

Speakers: Archdeacon Begbie, Canon R. B. S. Hammond, Rev. Hugh Paton, Rev. R. B. Robinson, Rev. F. Hulme-Moir.

Bring "Hymns of Consecration and Faith," also provisions for lunch. Pray! St. Paul's Church is in Fuller's Road, off Pacific Highway, near Chatswood Railway Station.

ALL WELCOME.

THE PEOPLE OF A BOOK.

IN 1897, Daudi Chwa, the infant son of Mwanga, became King of Uganda. Inscribed on his throne were the words: "Light and Liberty." To those who know the wonderful story of that mission field, there will be no mystery in the legend. Of all modern missions, that of Uganda stands out as one of wonderful success in the ingathering of souls into Christ's Kingdom, and one of remarkable and widely spread thirst for the Word of God and the consequential study and application of that Word.

Contrasting H. M. Stanley's description of the condition of that land before the Gospel entered it, and the phenomenal change in the life of that land and of practically all the country bordering on it, by reason of the missionary enthusiasm of the Baganda Christians, is to have another illustration of the words of the Psalmist, "The entrance of Thy Word giveth light."

Quite literally, in the absence of any native literature, the Baganda became a people of a Book, and that Book the Bible.

To their reading and love of God's Book must be credited the striking transformation of individual and social life, and their enthusiasm for missionary enterprise amongst the surrounding tribes.

400 Years Ago.

Four hundred years ago that precious Word was forbidden, or, at the most, fettered in the land of our forbears. But in the year 1538 the Sovereign issued an injunction ordering every parish priest to "provide one book of the whole Bible, of the largest volume, and have the same set up in some convenient place within the Church, whereat the parishioners may most commodiously resort to the same and read it," and the clergy were further enjoined to "discourage no man, privily or openly, from reading the same Bible, but to expressly provoke, stir, and exhort every person to read the same as that which is the very lively Word of God."

Days of Darkness.

The times were ripe and over-ripe for a transformation. Public morality was at a very low ebb. Bribery and corruption perverted justice. Honesty was at a discount. Society was rotten to its very core, from King to beggar. The condition of the poor was wretched in the extreme, and the poverty in London was appalling. Superstition of the grossest kind was rife. The condition of the Church was such that Dean Colet, preaching before the Convocation of Canterbury, denounced the sins of the clergy. "All the corruptness, all the decay of the Church, all the offences of the world, come of the covetousness of priests."

But in the midst of this gross darkness of sin and superstition, the entrance of God's Word brought light.

"The True Light Shined."

Writing of the years that followed the middle of the reign of Queen Elizabeth, J. R. Green tells us that "No greater moral change ever passed over a nation than passed over England. England became the people of a Book, and that Book was the Bible." The whole character of the people was changed; a "new moral and religious impulse spread through every class." Light and liberty had flowed into the nation's life.

"The history of the last three centuries," wrote Froude, some 50 years ago, "has been a signal evidence that in taking the Bible for their rule in place of the Decretals, they have forfeited no privilege and lost no grace."

That is the verdict of history. The Bible is the charter of human rights, and consequently, where its principles obtain, there follows a freedom of thought and self-reliance which carries a nation that accepts it to heights of character, influence and success which are not reached by peoples that will not bow to its teaching and authority.

The Revealing Word.

This is true because the Bible reveals to man the sovereignty of God in the world and in human life, and shows how that sovereignty is always working for the well-being of man in seeking to restore him to that Divine fellowship for which he was created, and which alone can satisfy the deepest cravings of his nature. The love of God and the sovereignty of God were manifested in their completeness in the sacrifice of Calvary, through which alone that fellowship is again made possible. The Bible is indeed the charter of human rights, because in that sacrifice of the Cross, God has forever revealed to us the infinite value of the individual soul of man.

Tolle, Lege! Tolle, Lege!

Take it and read it; take it and read it! Let us forever be in the spirit of the prayer of the Geneva Bible:—

(For the True Use of the Holy Scriptures.)

O GRACIOUS GOD, and most merciful Father, which has vouchsafed us the rich and precious jewel of Thy Holy Word, assist us with Thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to Thine own image, to build us up, and edify us into the perfect building of Thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O Heavenly Father, for Jesus Christ's sake. Amen.

—(From the Geneva Bible, 1615.)

MORPETH CONFERENCE, AUGUST 15-19.

Owing to the Sydney Synod being fixed for the same week, and no other week being available during the Morpeth vacation, the Committee has had to postpone this Conference.



READING THE "CHAINED" BIBLE IN OLD ST. PAUL'S.

THE GIFT OF THE ENGLISH BIBLE.

"A Great Gathering."

No meeting in connection with the celebration of the fourth centenary of the English Bible will be more striking than the meeting in the Royal Albert Hall, London, of 7,000 members of the Scripture Union and the C.S.S.M. They were enthusiastic representatives of a great army of 1,000,000 members, pledged to read each day a Scripture portion. Sir Thomas Inskip found time from a very busy life to attend and speak of the influence of the Bible upon British life and character. Britain, he proclaimed, owed her proud position among the nations of the world to the fact that her sons and daughters had allowed the Word of God to sink into their hearts and to influence their attitude to life and life's obligations.

The hall was practically full when Sir Thomas Inskip (chairman) and the various speakers took their places on the platform. Mr. J. H. Hubbard (Secretary) made sympathetic reference to the loss the C.S.S.M. had sustained in the death of its President, Bishop Taylor Smith, and all stood for a minute as a silent tribute to his memory.

Admiral Sir Harry Stileman offered prayer, and the Archdeacon of London, the Ven. E. N. Sharpe, read the Scripture Union portion (St. Matt. xxvii. 18-30), and said that as they offered their thanksgivings to God for the Bible given to their nation four hundred years ago in their own tongue, let them realise that the best way in which they could express their gratitude to God was by offering to Him the service of their lives.

Sir Thomas Inskip said that the event which they were to commemorate, and which took place four hundred years ago, had had a profound influence upon the character and history of the English people. What happened, asked Sir Thomas, when the Bible had been put into the Churches by order of King Henry VIII, and when everyone, young and old, was given the opportunity of reading it? Why, in the words of Green, the historian, "England became the people of a Book, and that Book the Bible."

Men of the Past.

What he called a history lesson was given by the Rev. G. R. Harding Wood. He pointed out that what was known as the Great Bible was the first Bible to be placed in the parish churches. The Geneva Bible was the first small Bible; and the Bishops' Bible was the first Bible published without any notes. Wycliffe, Tyndale and Coverdale did a great work, and each one possessed an outstanding characteristic. Wycliffe practised industry in face of calumny. Tyndale practised bravery in face of cruelty, and Coverdale practised fidelity in face of enmity.

Mr. A. Lindsay Glegg said that if they wanted to know something of what the Bible had done for Great Britain, let them visit other lands where the Bible was not known and read. It was only the nation that was guided by the Bible, and that honoured the Word of God, that would prosper. The Rev. Colin C. Kerr gave the closing address and said that the Bible made men conscious of a Person.

A PRAYER.

Father, my inmost prayer would be
For deeper consciousness of Thee;
To find within the written Word
My living, ever conquering Lord;
To know that holiest mystery,
Thyself in Christ and Christ in me;
To see the shining of Thy Face,
To be a channel for Thy grace.

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ANNUAL DIOCESAN FESTIVAL

of

The Home Mission Society

(Diocese of Sydney)

will be held on

Tuesday, June 14th, 1938

6.15 p.m.—Tea (one sitting only), Basement and Upper Town Hall.

7 p.m.—Cathedral Service. Preacher, Canon Denman.

8 p.m.—Public Meeting, Town Hall. Chairman, The Most Reverend the Archbishop of Sydney. Speakers: His Excellency Lord Wakehurst, K.C., M.G.; Canon R. B. S. Hammond; H. J. Bate, Esq., M.L.A.

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Tickets for Tea, 1/3.

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FOUR HUNDRED YEARS AGO.

(By Rev. P. W. Stephenson, M.A., B.D., Commonwealth Secretary, British and Foreign Bible Society.)

THE commemoration of June 19th is for the purpose of reminding the world of the epoch-making act of the placing of the English Bible in the churches. The Council appointed in England for the purpose of the commemoration considered the whole question very carefully before deciding on what particular aspect of those critical years should be emphasised. It is a commonplace that the Reformation was a movement, not an act, and so cannot be pinned down to any fixed point in time. Intertwined with this movement for reform in doctrine and usage in the sphere of religion is the revival of learning and the wider interest in culture. Helping forward both of these movements was the new process of book-making due to the invention of the printing press.

The revival in Greek studies brought forth in 1516 the Greek Testament, edited by Erasmus, and the lectures by Colet, Dean of St. Paul's on St. Paul's Epistles. The stimulus given in the Universities set men like Tyndale to use their knowledge of the languages of the Bible to make the Book available in the English tongue. Tyndale's New Testament, Coverdale's and Matthew's Bibles had already been published when the injunctions were issued by Cromwell in 1538 that in each parish church a large Book was to be set up for the people to read.

To-day we are heirs of that movement, the movement that gave to the people the Bible, at once a test of doctrine and a guide to living. But it is not enough to be heirs. We must use our heritage aright. That means that we must love and read the Bible with renewed devotion and seek to set its teaching forth in our own lives, and to convey it to others. It is a sad commentary on the present situation to say that the Bible is largely a neglected book. It is possessed so very often, but it does not "possess" the owner.

Erasmus has a parable that brings home the importance of not merely possessing, but allowing it to possess us and touch our lives. There is a giant on horseback. At his belt on one side is a bottle of wine and on the other a Bible. He advises the giant to treat the wine bottle as he has been treating his Bible. "There are amazing virtues in sack—it warms you when you are cold, it gets you valour when you are afraid, it slakes your thirst, it adds strength to your limbs; but do not take it. Never unseal the flagon; let it hang there always as thy Bible and see what its virtues are." George Herbert tells of a man whose house is dirty, but he adores the broom. All of which adoration is of little use.

The importance of this Commemoration is not merely that we may remember the past. It is good to do that. Nor is it merely that we may rejoice in the wonderful history of the English Bible and its influence, and what leading men have said about

it. Nay, rather, it is that we might examine afresh ourselves, our homes, our churches, and see whether the Bible cannot be given the prominent place it used to have. The purpose is to bring back the Bible to the people and to help them to realise its value.

One way in which this might be done is by the revival of expository preaching in the churches. Now this type of preaching is difficult to follow unless the hearer has the text in front of him. It would not be long before people discovered that the sermon could only be followed if they had with them a Bible, and they would soon learn to bring it with them to church. The preacher could announce that every morning or evening as the case may be, he would deal with a certain book or passages, also he would urge the congregation, to come armed with their Bibles. The result would undoubtedly be a greater interest as they were trained in reading and understanding their Bibles, and a further result would be a revival of spiritual life and power.

Such preaching and teaching will begin to show results at once, but the effect on the next generation will be incalculable. For as in the past, so now there is power in the Bible and its message. As Earl Baldwin says, "It is high explosive. It works in strange ways; and no living man can tell or know how that Book, in its journey through the world, has startled the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith."

Is it not worth while making every effort to bring such an explosive to bear upon life as we know it all around us to-day?

President Woodrow Wilson, when referring to the training he had had in the Scriptures, remarked that "It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the words of a revered teacher. It forms part of the warp and woof of his life."

When that haunting quality of the Book is felt once more in our social and national life, we shall be well on our way to revival in religion, to the rebirth of Jesus Christ in the lives of men and women.

So while we think of the scholarship and toil and suffering and hardship of men like Wycliff, and Tyndale and Coverdale and Rogers, may we learn to treasure what they have handed on to us at such terrific cost.

"READING THE BIBLE IN OLD ST. PAUL'S."

This is a celebrated picture of an epoch-making event in the history of England and of the church. In connection with the current Fourth Centenary of the placing of the English Bible, enlarged prints of this picture have been made. The actual photo is 15 x 12 inches, and is mounted on strong cardboard 24 x 19 inches.

A picture so rich in its meaning should be displayed in every Sunday School. Copies are available on order at Church House for the price of 7/6 each.

VICTORIAN JOTTINGS

(By "Melbort.")

THE past fortnight has been made glad for Anglicans and Methodists by the services and meetings held to commemorate the conversion of John Wesley. The most outstanding one was that held in St. Paul's Cathedral at 4.45 p.m. on May 24th. Archbishop Head invited the President of the Methodist Conference to address those assembled, and that gentleman, the Rev. H. G. Secomb, responded to the Archbishop's gracious gesture in words most befitting. He then gave an address which was a model of lucid thought and helpful speech. It occupied exactly 14 minutes. The singing of the four hymns of Charles Wesley, to very well-known tunes, was an unforgettable experience. The singing was led by the Methodist Men's Choir. The ordinary Cathedral Choir did not attend officially, but at 8 p.m. another service was held to commemorate Empire Day, and the Wesley anniversary. This service was well attended. The Archbishop preached. Some of the earlier congregation had adjourned to the Myers Mural Hall, where 500 sat down to a dinner. Others went on to Wesley Church to secure their seats. Dr. A. E. Floyd, Cathedral Organist, made a nice and witty speech at the dinner, in which, *inter alia*, he said that he was sure that the Cathedral slates must be seriously cracked by the mighty volume of singing. On Sunday, May 29th, many Anglican and Methodist ministers exchanged pulpits. This was done by the suggestion of our Archbishop, and his gracious gesture was much appreciated by all concerned. "The Argus" of May 25th summarised the proceedings thus:—

With special church services and celebrations yesterday, Methodists celebrated the bicentenary of the conversion of John Wesley.

A commemorative service was held in the Independent Church in the luncheon hour. At the invitation of Archbishop Head, Methodists attended a special evensong at St. Paul's Cathedral. They were addressed by the President of the Methodist Conference (the Rev. H. G. Secomb), on the subject of Wesley's conversion, which began at an Evensong at St. Paul's, London, on May 24, 1738.

Dr. A. E. Floyd spoke at a celebration dinner attended by 500 Methodists in the Mural Hall of the Myer Emporium.

Addresses were given by the Bishop of Gippsland (Dr. Cranswick), and the Rev. A. A. Lee (Congregationalist), of England, at a special service at Wesley Church in the evening.

When Wesley Lived.

Two hundred years ago, when John Wesley lived, said Bishop Cranswick, England was shedding the garment of one historical epoch and donning that of another. It was a time of acute crisis. The industrial revolution had begun, and unrest was in the air.

In the lifetime of John Wesley, England lost the American colonies, won Canada from the French, established the first British Raj in India, and landed the first settlers in Australia—in short, laid the foundations of Empire.

Great changes also occurred in the minds of men. A new renaissance began—not a cultural, but a political renaissance. Democratic ideas took possession of human imagination. When John Wesley died the French Revolution was in progress, and a year after his death the British House of Commons became, for the first time, the house of representation of the common people.

Morally, both England and the English Church were decadent. Many of the clergy were leading lives of the utmost worldliness. England, and indeed the world, had been made ready for the evangelism of John Wesley.

The Church of England had always deplored the loss of the Methodists from its ranks. There was no radical difference between the doctrine and teaching of John Wesley and the Church. Many of his followers accepted Methodism, indeed, without leaving the Church, and John Wesley himself, until the day of his death, always regarded himself as an Anglican priest. The rupture had been inevitable in the circumstances, yet all Anglicans looked forward to the day of reunion.

St. Matthew's, Prahran.

In writing about Prahran last week I forgot to mention its social activities. Here is an extract from "The Argus" of May 28th:—

"Membership of the Boys' Cottage Club, established in Mount Street, Prahran, by St. Matthew's Church of England, is now 24. Boys are given instruction in carpentry, fretwork, and bootmaking, and have done excellent work. The first camp was held at Frankston last week-end. The church cottage at Frankston, at which needy families are given free holidays, has been in constant use, and about 20 families have taken holidays there."

There is also a Girls' Club. Mr. Robinson has enlisted (per Mr. J. R. Darling, headmaster of the Geelong Grammar School), a number of old boys who help to manage the Boys' Club.

A Roman Catholic peripatetic priest has visited Victoria, and spoken in various centres. His utterances have not indicated intellectual depth or learning, and his R.C. hosts must be rather regretting his visit. His shallow propaganda has been ably met in a pastoral letter sent to his people by Bishop Johnson, of Ballarat. We are increasingly thankful for this young Bishop's initiative and wisdom. His letter to young folk on marriage is most wise and timely.

No Licence.

In view of the State-wide poll fixed for October next, the Secretary of the Victorian Local Option Alliance, the Rev. Ambrose Roberts, a Congregational minister, has been given permission to officiate in Anglican Churches when invited by vicars. He is a lucid exponent of a cause which is made very difficult by the strategy of the liquor trade,

which has influenced our State Government to make the issue practically a prohibition one, and not a local option one. The colossal wealth of the trade gives it a mighty lever over politicians.

St. Saviour's, Collingwood.

This church, whose last Vicar, the Rev. Lacey Cecil, was brutally murdered in December, 1935, is in charge of a master of Scotch College, Mr. Reg Adams, M.A., Dip.Ed., and the pastoral work is cared for by a Deaconess of St. Hilda's Home. Recently a current of new life has flooded this old church, and those who give prayer and service to it are much encouraged. Only one of the seven Vicars who have ministered there has survived, and he, the Rev. C. H. Barnes, lives in retirement. Give this church in an industrial centre a corner in your daily intercessions.

"Korowa," a large Anglican Girls' School in East Malvern, was recently visited by Archbishop Head for a service of dedication. The prayers used on the occasion were beautifully drawn up. The following are the prayers used at the dedication of the entrance gates and sundial, respectively:—

"In the Name of the Father, and of the Son, and of the Holy Ghost, we dedicate these Gates. May they ever be open for the admission of the true, the beautiful, and the good, and closed in the face of all that is evil." Amen.

"In the Name of the Father, and of the Son, and of the Holy Ghost, and in the memory of Amy Paterson, we dedicate this Sundial. As the hours pass into days, and the days into years, may the memory of her influence sweeten the life of our School, and keep us from forgetfulness of those who have served us well." Amen.

WILLIAM TYNDALE.

Exile for the Truth—Noblest Translator.
1484 to 1536.

Nothing is known of the boyhood and early education of William Tyndale, but he certainly entered Oxford in early manhood, and investigations of the Register of Oxford University show that he graduated B.A. in 1512 and M.A. in 1515. He removed later to Cambridge and was a student there between the years 1515 and 1520. Tyndale entered upon his University career when the influence of Colet's lectures was still being felt. He applied himself to the Greek language, and turned eagerly to the study of the Scriptures. During his days of tutoring in the house of Sir John Walsh, he came frequently into contact with clerics, and he eagerly exposed their ignorance of the Scriptures. Disputing one day with a man of learning, he cried, "If God spare my life, ere many years I will cause the boy that driveth the plough shall know more of the Scriptures than thou dost." This bald statement crystallises the life purpose which had slowly cleared with Tyndale, until it became his ruling passion.

Early in the summer of 1524 he turned his back upon his homeland to become an exile, to attempt on foreign soil what he could not achieve in his own land. He arrived in Hamburg in May, 1524, and in April of the following year he was again in that city, prior to his journey to Cologne, to begin his printing. What he did in the interval is not clear, though many scholars are of the opinion that Tyndale paid a visit to Wittenberg to confer with Martin Luther. However, his translation of the New Testament had progressed steadily, and in 1525 we find him at Cologne, entrusting the printing of his manuscript to Peter

Quentell. Three thousand copies in quarto were to be produced with prologue, marginal notes, references and chapter divisions. So Tyndale sees within reach the accomplishment of his master purpose, but once again he is frustrated. A spy, Cochlaeus, wormed his way into the confidence of some of the printers, who, in their cups, boasted that they were printing a book that would make England Lutheran. Tyndale and Roye hurriedly escaped to Worms, carrying as many of the printed sheets as they could secure. Here they were safe in the Lutheran city, and the printing was put in hand. The volumes commenced to flow into England, carried by friendly shipmasters, to the bewilderment of the Bishop of London. What though King and prelate fulminated against the distribution of the Scriptures, and though public burnings of the books were held at St. Paul's Cross, still the books entered the Kingdom. One rather humorous endeavour to stop the incoming of the volumes was made by Cuthbert Tunstall, who determined to purchase copies from the printers to prevent their circulation. The agents who supplied the volumes, purchased them from Tyndale, thus enabling him to finance the revision of Testaments for further circulation.

Attempts were made to persuade Tyndale to return to England, but he felt that to do so was to court death, and he preferred to remain an exile on the Continent. In 1527 he was at Marburg, and during his four years of residence there he produced doctrinal and controversial works, such as "The Parable of the Wicked Mammon," "The Obedience of the Christian Man," and in 1530 he published his "Practice of Prelates."

Tyndale must ever remain a leader in the realm of Scripture translation. In 1530 he published "The Pentateuch," which was printed in Harburg by Hans Luft. A perfect copy of this is held in the British Museum in the Grenville Collection. He was not content with having issued the New Testament, for right up to the days before his imprisonment in Vilvorde he was engaged in revision of his work. Just before his arrest, in 1535, an edition of the Testament was published by Van der Hagen, "yet once again corrected." The editions of 1535 represent his work in its final form, and altogether he was responsible for the whole of the New Testament, the Pentateuch, and the Book of Jonah, and other small books of the Old Testament, with some of the Apocrypha.

The Closing Days.

Tyndale was at Antwerp in 1535, and in May he was arrested. Apparently the plot was hatched in England, and it was well carried out by the traitor Philips. He won his way into the affections of Tyndale, who gave his friendship, only to be tricked from safety and carried to Vilvorde, where he lay for 16 months, awaiting the end. It was soon evident that his friends could not effect his release, and the attempts of English merchants at Antwerp were unavailing.

The following is an extract from a pathetic letter from his prison to the Governor at Vilvorde. "I entreat your Lordship, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh. A warmer coat also, for that I have is very thin; also a piece of cloth to patch my leggings; my overcoat is worn out; my shirts are also worn out. I wish also his permission to have a lamp in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study."

The trial dragged on wearily, but the result was a foregone conclusion. Behind his judges there was an inexorable power which had decreed his destruction, and finally the patient, heroic soul was condemned to death. He was strangled, and his body was burned at the stake, and his last cry represented his life passion: "Lord, open the King of England's eyes." Thus died William Tyndale, an exile for the sake of truth, who counted not the cost, even to death. He was martyred on 6th October, 1536.

THE CORONATION AND THE BIBLE.

(From a sermon preached before the University of Cambridge on Quinquagesima Sunday, February 27, 1938, by the Rev. C. M. Chavasse, O.B.E., M.C., M.A., Master of St. Peter's Hall, Oxford.)

The ordered procedure of the Coronation Service last May was like the unrolling of the scroll of history. There were ceremonies which went back through the enthroning of Anglo-Saxon kings to the inauguration of Byzantine emperors; and others which traced their origin through the hallowing of Spanish monarchs to the anointing of Saul and David by Samuel.

But there was one central rite peculiar to the English Order alone. It is of extreme importance, for it symbolises English character, epitomises English tradition, and explains why England alone of all European countries has retained the custom of crowning its sovereigns with a religious service.

Immediately the crown had been placed on the King's head, the Archbishop put into his hands a volume of the English Bible, with these words:—

"Our Gracious King, we present you with this Book, the most valuable thing this world affords. Here is wisdom; this is the Royal Law; these are the lively Oracles of God."

Though the presentation of the English Bible to British sovereigns is not older than the crowning of William and Mary, yet its origin goes back to the Reformation. Then it was that a new and central feature made its appearance in the Ordinal, and a Bible was delivered to bishops at their consecration and to priests and deacons at their ordination.

The boy king, Edward VI., may be said to have first suggested the introduction of a like ceremony into the Coronation Service, when, on seeing the three Swords of State borne before him at his crowning, he observed that one was missing—the Sword of the Spirit. His youthful zeal even proposed that the Bible should be substituted for St. George in the insignia of the Garter; and the open Bible did, indeed, find its place in the Arms of Oxford University during the reign of his sister, Elizabeth.

But it was the people themselves who were really responsible for the innovation. The citizens of London offered Queen Elizabeth an English Bible as she rode to Westminster to be crowned. There was a pageant at Cheapside, in which Father Time came forth from a cave, leading by the hand his daughter, Truth, that she might give the young queen a volume with the title "Verbum Veritatis" (Word of Truth) embossed upon its cover. "Veritas temporis filia" (Truth the daughter of Time), had been Queen Mary's favourite motto, and was inscribed upon her coinage. Not a soul in that crowded street but did not understand the reference to the late Queen in the explanatory verses recited by a small scholar:—

"This old man with the scythe, old Father Time we call;
And her, his daughter Truth, which holdeth yonder book;
Whom he out of his rock hath brought forth to us all,
From whence, these many years, she durst not once out-look."

On the morrow, when the Queen observed the customary "Acts of Grace," a courtier, in a voice that was heard all over Westminster Hall, petitioned that four or five more prisoners might be released. When asked to name them, he replied, "the four Evangelists and the Apostle Paul, long shut up in an unknown tongue, as it were in prison, so that they cannot converse with the common people."

A century later, Master Speaker invested Oliver Cromwell not only with a princely robe and a golden sword and sceptre, but also with "a large Bible, richly gilt and boss'd." And after the Protector's death, when Charles II. first stepped on English soil as king, the Mayor of Dover presented him also with a Bible. Whereupon, as Pepys records, that sardonic monarch—fully resolved never to go on his travels again—declared that "it was the thing that he loved above all things in the world."

If we go back to the Coronation of Queen Elizabeth and the pageants provided by the citizens of London (crowded as they were, with Scripture allusion, and demanding the return to Scripture truth), it is startling to discover the hold that the Bible had already obtained upon the affec-

tions of the nation in the space of twenty short years. Especially is this the case when we remember that the last five years of the twenty had seen the English Version rigorously proscribed and prohibited.

Only as recently as 1538 a famous royal injunction had ordered a large volume of the whole Bible in English to be set up in every parish church and the people exhorted to read the same. For that epoch-making concession (exactly 400 years ago), at once the gift and the giver of the Reformation Movement, Latimer, Cranmer, and Thomas Cromwell were chiefly responsible. Eight years previously, in 1530, Bishop Latimer had urged the step upon the King, who had lately received from the Pope the title of "Defender of the Faith." Latimer, therefore, in his characteristically daring petition, prayed that Henry might "be found a faithful minister of God's gifts and not a defender of His faith; for He will not have it defended by man or man's power, but by His Word only, by the which he hath evermore defended it, and that by a way far above man's power or reason, as all the stories of the Bible make mention."

For the next fifteen years, from 1538 to 1553, the open Bible was the possession of the English people, with the result that they passionately demanded its restoration upon the death of Queen Mary; and having regained it, in less than a century (to quote the classic phrase of J. R. Green), "England became the people of a book, and that Book the Bible."

Thus it is that the Coronation Service last year (with its historic delivery of the Bible) explains the National Commemoration this year of the fourth centenary of the Reformation and the English Bible. For the past 400 years it has been impossible to understand the English people apart from their English Bible. And if in this twentieth century we cease to be the people of a Book, inevitably the nation must cease to exhibit those traits of character which the whole world now honours as essentially English.

The extent to which "the Bible entered into and took possession of the English imagination," has always been a matter of astonishment, even to ourselves. How is it, for example, that we speak, quite naturally, of the "English Bible"? No other country has similarly adopted the Bible as a personal possession. It still remains a church book with our European neighbours. But, as has been well said, "the Bible rooted itself in England like one of its own oaks."

The all-pervading influence of the Authorised Version upon English literature is a commonplace. But do we sufficiently recognise that its wholesale shaping of our customary forms of thought and terms of speech is only an illustration of the authority and power with which the Bible has moulded English character and conduct?

From the experience, therefore, of our countrymen during the past four centuries, let us learn what a love and study of the Scriptures may mean to-day in the life and destiny of every individual and of the nation in general.

How the Bible Works.

1. In the first place the Bible enlarges our conception of God.

The numinous element in the Bible, that overwhelming consciousness of Holy God, which breathes from its every page, has to be experienced to be believed; as also the sense it imparts of its given-ness by God. Hence it is that the authority of Scripture is supreme; because its truth is self-evident to the human conscience. In the words of our sixteenth century divines, it possesses "the interior witness of the Holy Spirit."

Hence it is, again, that the Inspiration of Scripture is not a dogma that requires either definition or argument. It is rather a vital force that manifestly inspires those who feed their souls upon its lore. And the Bible is the "Word of God" because—through the utterance of His prophets and of His Son—God hath spoken, and still speaks, intimately to our hearts and wills and minds.

2. In the second place, by enlarging man's conception of God, the Bible enlarges man's conception of himself.

In the words of St. Chrysostom, "The Bible makes the light of God to shine upon the soul of the reader; and after it has made a man of him by means of the Old Testament, it makes an angel of him by means of the New Testament."



BEDE TRANSLATING ST. JOHN XXI.

Thus it was that when "England became the people of a Book," and "the study of the Bible became the national education," in the words of Professor Trevelyan, "a new religion arose, of which . . . the pervading spirit was the direct relations of man with God, exemplified in human life."

3. Thirdly, by mediating this intimate and personal relationship between God and man, the Bible revolutionises the outlook and behaviour of its reader.

Of all the world's sacred writings there is none so human, or of this world, as is the Bible. The mysticism of Holy Scripture is curiously practical in character. There is nothing about it of that detached and passive attitude to life characteristic of the cloister or hermitage. Its otherworldliness does not consist in a denial of the world but in a daily walk with God amid the manifold duties and interests of daily life. Its intense sense of the supernatural does not encourage the abnormal, but "the doing of ordinary things extraordinarily well."

Thus, one element of the Bible is God revealing Himself (through the Prophets and His own Son) in terms of human values—Perfect Righteousness, Perfect Faithfulness, Perfect Love. And the other element of the Bible is the record of man's attempt (through the Jewish and then the Christian Church) to approximate human conduct to the Divine standard thus made known. Bible-religion is, therefore, first and foremost a matter of ordinary life. And the Incarnation is the Eternal Symbol at once that God is in the midst of human existence to be found there of men, and also that on earth men may do God's will as it is in heaven.

But it is as regards social betterment that the influence of the Bible upon this country is, perhaps, most strikingly demonstrated. If we trace back to its source any enlightened policy this nation has pursued during the past 300 years; or any reform or improvement in the matter of education, industry, the penal system, and the like; or any evangelistic awakening or missionary enterprise; there, at the fountain head, will be found prophet or a pioneer, Bible in hand—a Wilberforce, a Shaftesbury, a Samuel Romilly, a Robert Raikes, a John Howard, an Elizabeth Fry, a John Wesley, or a William Carey.

In short, it is the Bible which, through the centuries, has made this land safe for democracy. And democracy is safe only in proportion as the voice of the people consciously seeks to re-echo the Word of God.

If then, as the Chancellor of this University, Earl Baldwin, has affirmed, "the higher qualities of our race, our ideals of chivalry, love of justice and hatred of tyranny, of freedom and adventure, are the ideals which our people have learned from the reading of their own English Bible," should we not hail this coming Quatercentenary Commemoration as a movement ordained by God (in the words of the Primate) "to bring back the Bible to the people, and the people to the Bible"?

In order to bring back the people to the Bible, the chief essential is to banish that false impression, which so largely obtains, that the Bible is difficult and discredited, and requires educated and instructed reading.

"We have done," says Professor Richard Moulton, "almost everything that is possible with the Hebrew and Greek

(Continued on page 25.)

CHURCHMEN'S REMINDER.

"A good leader produces a good soldier."—Latin proverb.
"A good soldier of Jesus Christ."—St. Paul.

JUNE.

10th—Ember Day—and 11th.

11th—Saturday. St. Barnabas. This Apostle, who was later than when the "Twelve" were appointed, was "a good man, full of the Holy Ghost."

12th—Trinity Sunday. The festival of the Catholic Faith, the belief in the Holy Trinity—Three Persons in One God. The end of the Festal portion of the Christian Year. The term "Trinity" was first applied to the Godhead by Theophilus, Bishop of Antioch, about A.D. 170. It means tri-unity, or three in one. Neither the Roman nor the Greek Church count Sundays after Trinity, but after Pentecost. This distinction relates to the orthodoxy of the British Church throughout the ages.

19th—1st Sunday after Trinity. This day begins the Practical as distinct from the Doctrinal part of the year. Consistency and Orthodoxy should go together. This day, a day of thanksgiving, centres on the historic setting up of the Bible on Lecterns in all parish churches in England. Let us use the Open Bible. Let us read it in our own tongue, and prize it as we would if it were in a foreign language.

THE ROMANCE OF THE BIBLE.

WE are celebrating the 400th anniversary of the placing of the English Bible in the parish churches of England. That in itself is a matter of marvel. Here is a Book which had its origin in the Near East, written in ancient Hebrew and ancient Greek; produced by a comparatively insignificant people occupying a small territory on the Mediterranean. Yet hundreds of years afterwards this Book exerts its influence on a wholly different type of people. It galvanised a dormant spiritual power into new energy. It awakened fresh ambitions and high ideals. The whole nation responds to the magic of the message thus widely spread in a tongue it could understand—Tyndale's dream was realised. The ploughman sang the Psalms of David at the plough. And this introduces a new element in Bible influence. The ancient Hebrew poetry took on a new dress and must often have felt awkward in the English farthingales with which Sternhold adorned it. "The whole Book of Psalms collected into English Metre" appeared in 1562. Sternhold gave his name to the collection, with Hopkins as a collaborator. Kethe gave us in this collection the marvellous psalm which still lives, "All people that on earth do dwell," still binding Scotch and English worshippers in a great unity.

The Beginning of a New Demand.

But we would do ill to fancy that this late development of the Bible message in the English tongue was the beginning of the wonderful romance. From the very first this marvellous message has had a peculiar potency. When the Hebrew exiles returned from their sojourn in Babylon, we are told that the sense of the Hebrew message was given in the Aramaic that had replaced the older language. We do not know much about these interpretations, but

possibly they laid the foundation of that curious collection of Jewish commentaries known as "The Targums." It is interesting as showing how far human ingenuity may wander in defence of cherished opinions. It also illustrates the earnest desire of living men that the Word of God should be also living and operative.

The Greek and the Bible.

But we reach another stage when the Alexandrian Jews desired to master the contents of the Hebrew scriptures. About the third century B.C. a monument to Bible influence was reared that has not yet spent its force. The Septuagint represents translations of various men. An ancient worthy describes the Book of Daniel in that translation as "putrissime." And yet the influence of the Septuagint has never been properly appraised. One of the problems that still awaits complete solution is the problem of the "God-fearers" among the Gentile people. Greece is usually regarded as the source of European culture. Rome subdued Greece by force of arms. Greece took a noble revenge by interpenetrating Roman life with a new and deeper reflective spirit. And so we may say that the Bible in Greek dress entered into competition with the best that the unaided intellect of man had hitherto achieved. And its triumph was immediate. Scholars of thirty years ago used to speak of Biblical Greeks. They saw in the peculiar phrases of the New Testament, when contrasted with what they then regarded as normal Greek—the Attic and Ionic and Doric dialects of the classical period—evidences of an Aramaic colouring, due, as they conceived, to the environment of the New Testament writers. Deissman has given the final blow to this theory. And yet it was not wholly false. We are learning that the widely diffused Septuagint insinuated itself into Greek speech. Hebraisms, as they were called, became the common inheritance of the Jew and Greek, and our Bible in its earlier portion had something to do with this subtle change of speech. Is it not a tribute to the living power of the Book that it held the imagination of a Western people and moulded to some extent the thought-forms of its speech, even through the medium of a translation? There is a wide field here open to the investigator, and we speak hesitatingly in a matter that has not yet been fully explored, but one fact stands out pre-eminently. The Bible competed with the ancient Greek classics, competed successfully, and became a literary model for a number of people. It did more. It pervaded the inner life of its students and shaped it anew, creating a thirst for God. The old book assures us: "The entrance of Thy Word giveth light." Here at the heart of the world's ancient culture the message proved true. As Swete puts it: "It created a language of religion which lent itself readily to the service of Christianity, and became one of the most important allies to the Gospel." It moulded Greek thought through the widespread dispersion of the Jews, and it moulded Jewish thought along a Greek pattern. This double service paved the way for the message of the Gospel.

The East Asks for the Word.

Very shortly after the Gospel message had sounded its new note of hope, the peoples on the borders of Palestine began to desire the living words in their own tongue. It is contended by many that Tatian, who wrote about 160 A.D., composed his harmony of the Gospels in Syriac. Opinion is divided as to whether he relied on an older Syriac version or not. Here is another indication of the power of Scripture. We can see in imagination the peoples round Palestine eagerly rendering the precious message in the tongue of the people. The wealth of these translations is enormous. Copies are found from Lebanon, Egypt, Sinai, Mesopotamia, Malabar, China. What a striking commentary on the power of the Gospel! This eagerness to possess and read it, even by those who, like Tatian, had a very imperfect hold on its saving truth, ought to shame us into a truer regard for the treasure which is often lightly esteemed. Think of the missionary zeal that lies behind the simple record that a Syriac-Chinese stone inscription, erected at Singapur in the year 781, and discovered by Jesuit missionaries in 1625, speaks of the 27 books of the New Testament. There is in this simple record something that stirs the pulses of men. His way known upon earth seemed to be the slogan of early Bible readers. Is it ours? Into the mass of critical questions that surrounds the Syriac versions, it is not possible to enter. Gifted scholars have come to very opposite conclusions concerning the respective merits of the various recensions and their respective dates. But the existence of the controversy shows us quite clearly an early community eagerly reaching forth hands for the Word of God, and a zealous band of teachers as eagerly supplying the need. So the East came under the magnetic power of the words of life.

The Latin Bible.

There is equal interest aroused by the story of the awakening of the West to the new light of the Gospel. It seems evident that it was in North Africa, that outpost of Roman ideals, that the Latin Bible first made its appearance. It has a hoar antiquity. It is certain from the writings of Cyprian that a Latin translation with a considerable degree of credit attaching to its text, existed in Carthage in 250 A.D. When we go back to Tertullian we find a greater freedom in his use of Latin quotations. It would appear that the Latin translation which he used was making its way into popular acceptance, but that he felt at liberty to depart from its renderings where he thought a better sense could be obtained. So we may conclude that private adventure, here as in the case of the English Bible, preceded anything in the nature of official Church sanction, or that consensus which secured an invariable use of the Latin translation that existed. Evidence is forthcoming that the original attempts were modified and improved during the third and fourth century, so that Jerome's great work, which gave us the Vulgate in the fifth century, is the culmination of a series of efforts similar to that which

characterises the history of the English Bible. What a picture is called before our mind! Men eager in the West, as they were eager in the East, to turn the sacred phrases into familiar words so that the home-spun language should have its part in bringing the soul into close touch with God. And is it not a matter of wonder that this ancient book adapted itself so readily to the mind and word forms of East and West? "Never the twain shall meet" is a dictum of our modern life when we know the elusiveness of the East. But they have met round one priceless piece of literature. Surely the secret lies in the fact that it comes from that God "Who hath made of one blood all the nations of men." The reverence that slowly grew up in relation to these vernacular efforts is strangely similar to the reverence which attaches to our English Bible. The Africans will not have "ivy" where they were accustomed to hear "gourd," or more correctly their Latin equivalents.

Augustine comments on the Old Latin: "He held himself in his own hands," and finds in it a prophecy of the Son of God. God is greater than human infelicities, and even the groping efforts of translators could not keep the trusting soul away from spiritual enlightenment. The Bible speaks to all in every tongue. Has it yet spoken directly to the reader? What has resulted?

TEARS.

(By Toyohiko Kagawa.)

Ah, tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why dost thou come again to dwell with me?
At midnight, dawn, midday,
Ye come; nor wait thy coming nor delay;
Nay, fearless with what scorn,
Ye picture China by my brothers' torn.
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China, too; this war I cannot bear.
"Is there no other way?"
Thus do I search my spirit all the day,
Nor ever reach a goal;
I live, but only as a phantom Soul,
Like Christ, Who bore our sins upon the Cross,
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.

Ah, tears! Unbidden tears!
Alas! Has come another day,
When I must dwell with thee.

(The above lines, written by a great Japanese Christian, reflect the spiritual anguish which the present conflict in the Orient produces.)

BLUFF HUGH LATIMER—MARTYR AND SAINT.

In view of the fact that in so many churches the so-called altar, decked with crosses, candles and flowers, is given priority of place over the pulpit, it is interesting to recall the words attributed to Hugh Latimer:—
"Where the devil hath his plough going, there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles; yea, at noon-days."

BIBLE READING.

AS this year is the four-hundredth anniversary of the setting up of the Bible in our Churches, we are likely to hear much of Bible reading. A liberal Evangelical states that "There is no doubt that there has been, for some years now, a steady decline, even among earnest Christians, of the habit of Bible study and Bible reading." Another liberal Evangelical says, "One of the reasons why the practice of Bible reading, as an integral part of the devotional life, has largely disappeared, is that many are confused and perplexed by the results of Biblical scholarship, especially as these affect the Old Testament. They think that critics have destroyed the value of the Bible and reduced the Old Testament to a mass of legends." We are not surprised that many people, who have followed the critics, should abandon to a large extent the habit of Bible reading. This same writer says that the Bible "contains legend, myth, allegory, fable. Embedded in the narratives of the Old Testament, and, indeed, though to a far less extent, in those of the New Testament, are statements which, in the light of modern knowledge, we cannot regard as historically true. No thoughtful person would maintain to-day that the Creation narratives were literally true." (Liberal Evangelicalism, pp. 83, 99, 244.)

Is it any wonder that Bible reading should decline when such teaching as this is put forth by leading men in the professing Church? We believe that the so-called "light of modern knowledge," which denies the historical truth of much of the Bible, arises from darkness and spiritual ignorance. With the late Canon Edward Hoare, we say, "If we cannot rely on Scripture as a communication from God, we have nothing to take its place; and all our present joy, as well as our future hopes, must melt away into utter ignorance respecting all that lies beyond the range of science, and utter hopelessness as to all beyond this present world." We thank God, however, that there are still living men who are not a whit behind the critics in knowledge, who believe that the whole Bible is plenary inspired, and there are a large number of humble believers who, being taught by the Holy Ghost, believe that He is the Divine Author of all the Scriptures. They have taken note of the great fact that neither our Divine Lord nor His inspired Apostles ever suggested that the Bible in any of its parts is other than historically true.

It is no doubt true, however, that even amongst those who believe the Bible to be the Word of God, there are considerable numbers who are not great Bible readers. This, no doubt, accounts for the failure on the part of a large number of real Christians to possess a clear and comprehensive grasp of Evangelical truth, and a corresponding failure in whole-hearted separation from sin and the world. Real spiritual growth is largely dependent on spiritual nourishment. "Desire the sincere milk of the Word, that ye may grow thereby," says the Apostle Peter. Joshua was bidden to meditate in the Word

of God day and night; that he might "observe to do according to all that is written therein." Happy is the man of whom it can be said, "His delight is in the law of the Lord; and in His law doth he meditate day and night." "Thy Word have I hid in mine heart that I might not sin against Thee." We need to constantly lay up the teachings of God's Word in our hearts, and constantly read and study its pages, if we are to be preserved from the power of the world, the flesh, and the devil.

It would be a grand thing if the new year upon which we have entered were characterised by a larger measure of daily reading and meditating upon the Scriptures, in dependence upon the teaching of its Divine Author. The whole Bible can be read through in about three years and two months by reading one chapter a day. It is to be feared that there are many Christian people who have never read the Bible through. In the year 1897 the late George Muller wrote: "I have been for sixty-eight years and three months, viz., since July, 1829, a lover of the Word of God, and that uninterruptedly. During this time I have read considerably more than one hundred times through the whole of the Old and New Testaments, with prayer and meditation."

Bishop Moule says, "As a sort of ground-work to all other methods I venture first to say, be always reading the Bible through, however slowly or rapidly." He says that "Lord Hatherly, amidst the heavy occupations of a barrister's and judge's life, used to read the whole Book through carefully every year, and this for more than thirty years. I cannot say that I do the same. But I aim to read the Bible over carefully within every few years." There is great need to cultivate the habit of rising sufficiently early every morning to secure time to read, mark, learn and inwardly digest a portion of the Bible, and to give one's mind to deliberate prayer ere facing the duties of the day. Before hearing the voice of men we need to hear the Voice of God.—(From a contemporary journal.)

NATIONAL SERVICE OF THANKSGIVING FOR THE BIBLE IN ENGLAND.

Speaker to Read Lesson at St. Paul's.

The Speaker of the House of Commons (Captain E. A. FitzRoy) will read the first lesson in St. Paul's Cathedral on Friday, June 17th, at the national service of thanksgiving for the open Bible in England. The second lesson will be read by the Lord President of the Council (Lord Hailsham). The sermon will be preached by the Bishop of Manchester, chairman of the National Council for the fourth centenary celebrations. The Moderator of the Federal Council of the Evangelical Churches of England (the Rev. M. E. Aubrey) will be seated by the Archbishop of Canterbury.

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THE FIRST ENGLISHMEN TO PRINT THE BIBLE IN ENGLISH.

It would have been of little use for the Bible to be translated into the English tongue if printers could not have been found to follow up the work of the translators. Two names stand out in particular as due for honourable mention in this regard: Richard Grafton and Edward Whitchurch. Neither of these, apparently, was a printer in the first instance; both of them were grocers of the City of London.

Richard Grafton was born in 1511 and was admitted to the Worshipful Company of Grocers on December 16th, 1534, having fulfilled seven years' apprenticeship to John Blag (or Blage). He lived to become Master of the Company in 1563-4. Moreoever, he rose to considerable eminence in the printing trade, and his productions are distinguished alike for their beauty and for their utility. Not only was he a zealous worker in producing the Bible in English; he did a great deal also in helping to establish the Royal hospitals out of the suppressed monasteries of London.

Without doubt, it was Grafton who propounded the plan of establishing a printing office within the precincts of the newly-surrendered house of the Grey Friars, near Newgate, and of printing Bibles in future in London, by materials to be imported from Paris. Almost without question, the new edition, a complete reprint of the Great Bible, which was published in London in April, 1540, with a prologue by Cranmer, was printed within the precincts of the Grey Friars' house.

Soon after the death of Thomas Cromwell, Grafton was imprisoned for six weeks in the Fleet Prison for printing Matthew's Bible and the Great Bible without notes. Before he came out of prison he was bound in £100 that he should neither sell nor reprint, nor cause to be imprinted, any more Bibles until the King and the clergy should agree upon a translation.

In the first year of Edward VI., Grafton was granted a special patent for the sole printing of all the Statute Books. After Edward's death, Grafton was deprived of this patent because he had printed the proclamation declaring Lady Jane Grey Queen. He was also prosecuted and imprisoned.

Grafton printed, in 1538, the New Testament in Latin and English, translated and corrected by Miles Coverdale, and in 1540 a quarto New Testament in English. Moreover, in addition to the two editions of the Great Bible already mentioned (printed in 1539 and 1540 respectively) he issued a folio Bible in 1541, a quarto Bible in 1553, and an octavo Bible in 1566.

Edward Whitchurch was a substantial citizen of London, who, in the reign of Henry VIII., became a convinced and enthusiastic Protestant, and joined with Richard Grafton in publishing the Thomas Matthew Bible in 1537. Coverdale's Latin-English New Testament, printed in Paris, was issued in England at Grafton and Whitchurch's joint expense. After the Inquisitor-General in France had stopped the printing of the English Bible in Paris in December, 1538, Grafton and Whitchurch set up a press in London "in the house late the Graye Freers," and (with some aid from Thomas Berthelet) published the Great Bible in April, 1539. The second, fifth and sixth editions of this Bible bear the name of Chitchurch, and the third, fourth and seventh editions the name of Grafton.

After Thomas Cromwell's fall, Whitchurch and Grafton, having been too zealous in the cause of Protestantism, were sent to the Fleet Prison on April 8th, 1543 (with six other printers), for printing unlawful books, but Whitchurch and Grafton were released on May 5th.

In Edward VI's reign, Whitchurch had a press at "the sign of the Sunne" in Fleet Street. Early in 1549 he and Grafton printed the first edition of the Book of Common Prayer. Later, he issued the Psalter in Sternhold and Hopkins' version. He reprinted the Great Bible in small folio in 1549, in quarto in 1550, and again in folio in 1553. He helped to project, and actually printed, the English translation of Erasmus' "Paraphrases of the New Testament," issued (Vol. I.) in January, 1548, and (Vol. II.) in January, 1549. A second impression of the "Paraphrases" appeared in 1552.

On the accession of Queen Mary, Whitchurch probably fled the country, but after her death he resumed business in London. His last undertaking was a new edition, in 1560, of Thomas Phaer's "Regiment of Life." He died in November, 1561. A few years before, he had married the widow of Thomas Cranmer.

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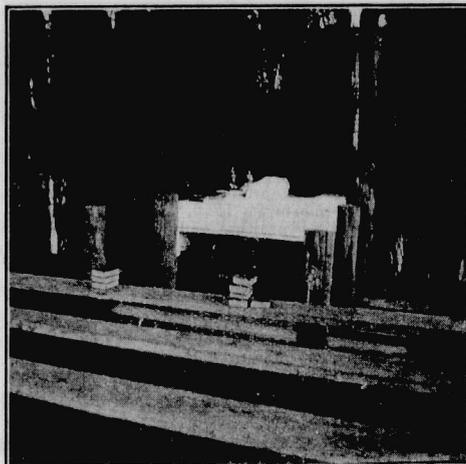
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DAY OR NIGHT

MINISTERING OUT-BACK.

(Rev. H. Broadley.)

Although it was fairly wet for awhile, a dry, cool spell soon brings dust. A Sunday or two ago a strong wind whipped up the dust, obscuring the landscape, and filling eyes and mouth with a fine grit. The service that morning was at 11 a.m., at Denial Bay. It is held in the local hall, for which a charge of 2/6 per service is made. The local storekeeper cleans up beforehand, though sometimes his job can't be too easy. A call at the store on the way out is made to pick up the key and part of the congregation (usually two from there). As the piano is on a high stage we use the small, portable organ, given by St. Barnabas, George Street West, Sydney. Hymn and Prayer Books have to be taken in a box, for at present no one seems to have them. On arrival we meet the rest of the congregation. Usually four from one family, a man from England, with a broad accent, his wife and tiny daughter and son. Last



A BUSH CHURCH.

time he had to stay home to protect his lambs from the crows. His older son came instead. The rest of the congregation consists of two girls from across the road, one seven years and the other eleven. Last time it amounted to seven, and the missionary.

The missionary found to his dismay that he had forgotten to bring any books except his own Bible and Prayer Book. The latter, fortunately, contains the hymns with tunes. It was given by a Melbourne lady last September.

We solved the problem by going ahead with the service, the people joining in where they could remember the parts, and listening at other times. When it came to the hymns, all gathered round the organ and looked on the one book. The missionary played the air with one hand (the best he can do) and sang as lustily as possible.

It is not the easiest thing in the world to be able to feel an assurance that such a service is a royal success, from the point of view of worship and inspiration, yet it is the only actual form of worship they are able to share in. I sometimes, standing in such surroundings, imagine myself back in St. Philip's, Sydney, St. Paul's, Castle Hill, St. Jude's, Dural, St. Stephen's, Lidcombe. If only it was possible to have our worship over here in places like Denial Bay, in such helpful surroundings, surely it would be to the greater glory of God. Another thought which comes at such times is, that dotted all over the country are groups of people, small groups and big ones, in beautiful, artistic surroundings, or the most primitive and crude, who worship the one Heavenly Father, and hear the one Gospel of Salvation by Faith in Jesus Christ preached. Without such a message there would be no inspiration to go on. Without such a message we could not expect results. Thank God we have both.

COMMEMORATION OF AUSTRALIA'S FIRST SUNDAY SCHOOL—ST. JOHN'S, PARRAMATTA.

One hundred and twenty-five years ago the first Sunday school in Australia was begun in the parish of St. John, Parramatta, by Mr. Thomas Hassall (who later became the Rev. Thomas Hassall). To commemorate this event, the children and teachers of St. John's Sunday school assembled on Saturday, 28th May, in the church for a short address, afterwards marching to the Park, where games were held and refreshments partaken of.

The Rural Dean and Rector, the Ven. Archdeacon H. S. Begbie, explained in his address to the children, how the first Sunday school was commenced by Mr. Hassall in his home, after seeing several small boys playing in an adjacent paddock one Sunday afternoon. He invited them to his home, and there told them stories from the Bible. The "class" was afterwards "dismissed," but the following Sunday the same boys, accompanied by several others, asked to hear more of the stories. From then on Mr. Hassall held a class every Sunday, until it grew so large that it was transferred some two years later, to St. John's, and there opened by the first Rector, the Rev. Samuel Marsden, in conjunction with Mr. Hassall and Mr. Henry Byrnes.

After proceeding to the Park, the Archdeacon led and entered heartily into the juvenile games with the teachers and children, and in a little message before refreshments, expressed his pleasure at being present among such a happy gathering of young people, and on such an occasion, when all were gratefully remembering the life and witness of the Rev. Samuel Marsden and Rev. Thomas Hassall. The greatest joys, the Archdeacon said, were to be found in the unselfish life where Jesus was given first place; others—our neighbours—next, and lastly, one's self.

Miss Begbie, who was also present, led in a children's chorus, herself singing in an African native children's dialect. Mr. W. Shackleton, Superintendent, together with Mr. S. Moxham, and the other teachers and helpers of St. John's, assisted in providing the wherewithal of a very happy and memorable afternoon.

HOME MISSION SOCIETY.

Diocese of Sydney.

The Diocesan Festival of the Home Mission Society will be held on Tuesday, June 14th. This year there will be only one tea at 6.15 p.m., which will be served in the Lower and Upper Halls of the Sydney Town Hall.

The annual service will be held in the Cathedral, commencing at 7 p.m. Canon S. H. Denman, the Rector of St. Clement's, Marrickville, will be the preacher. The public meeting will be held in the Town Hall, which is timed to begin at 8 p.m. His Grace the Archbishop will preside, and His Excellency, Lord Wakehurst, Mr. H. J. Bate, M.L.A., and Canon R. B. S. Hammond, O.B.E., will be the speakers. It is expected that there will be a large gathering of church people.

Dr. Bate, the Secretary of the Colonial and Continental Bible Society, has left England for a visit to Canada and Australia. He expects to arrive in Sydney on Saturday, July 2nd, and will preach in the Cathedral on the Sunday following. Dr. Bate will make a tour of the Bush Church Aid Society's centres.

The Bishop of Nelson, N.Z., the Right Rev. W. G. Hilliard, has returned to his diocese after a visit to Sydney. During his stay in Sydney the Bishop preached in the Cathedral, and in several suburban churches. He also spoke at the Samuel Marsden Centenary gatherings.

The Rev. H. W. Mullens has been appointed Rector of St. Stephen's, Kurrajong, N.S.W.

FOUR HUNDRED YEARS OF THE BIBLE IN THE CHURCH.

"Lest We Forget."

IT is good for us all to be reminded of the debt we owe to the Bible in the Church. It may be asked: Was not the Bible always in the Church? The answer is obviously in the affirmative. Practically, however, though the answer is true, yet until the Bible was translated into and read by peoples in their own mother tongue, it was an unknown book to most people. A most interesting paper, which was written and read by Rev. E. G. Bowring, M.A., at the Autumn Conference in the Truro Town Hall, has been reprinted in "The Church Intelligencer" (England). Space will not suffice to give more than a few extracts from such. Let it be said that this paper has been printed in booklet form with the above heading, and copies are on sale at the Church Record Office.

The Reformation.

Bishop Lightfoot said: "If the foundation of the Church is the First cause of thankfulness, the Reformation of the Church must be the Second."

"The greatest, and indeed inestimable, blessing of the Reformation was the gift of the Bible in the English language. It is impossible to separate the Bible in our mother tongue from the Reformation. No Reformation, no Bible in English; no Bible, no Reformation. Had there been no Bible, we should have known nothing certain of God, nothing of our precious Saviour's life and His redeeming Word, nothing of eternal life.

The Holy Bible was Written.

It is called Holy Writ. Jesus did many signs in the presence of His disciples which are not written in this Book (John xx. 30). "But these are written, that ye might believe that Jesus is the Christ, the Son of God." "Litera scripta monet" (It is the written word that endures). "My words," said Christ, "shall never pass away."

The Holy Spirit Gave us the Bible.

"All Scripture is given by inspiration of God." A slipshod phrase, alas, too current to-day, is that it is for "the Church to teach and the Bible to prove." The truth is that the Church has only one text-book and that text-book the Bible, and must prove all its teaching; and the laity must test all its teaching by the Inspired Word.

The Church a Keeper of Holy Writ.

See Art. xxii., which lays down clearly that the Church is a witness and keeper of Holy Writ, not a judge of Holy Writ (the witness is not the judge).

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The Holy Scriptures the Sole Rule of Faith.

Holy Writ occupies a sovereign throne above all other writings. "Holy Scripture contains all things necessary to salvation" (Art. vi.). We are on solid ground when we stand on "the impregnable Rock of Holy Scripture," as Mr. Gladstone termed it.

In the paper from which we are quoting, the Rev. E. G. Bowring deals very interestingly also with the word "Church," value placed on the Old Testament by our Lord and the Apostles, the Bible and the early Fathers for 400 years after Christ, they being unanimous that the Scriptures are the Divine Rule of Faith. Also he deals with the Bible in pre-Reformation services in the Church of England.

The Early British Church and Afterwards.

When Constantine, in the 4th Century, was proclaimed Emperor, the ordinary services of the British Church probably consisted of Psalms, Hymns, Canticles, and reading of the Scriptures. But by the 6th Century the condition of the British Church had become deplorable through the island being largely occupied by the invading tribes of heathen, and the British Christians were driven into Wales, Cumberland, and Cornwall. The coming of Augustine in 597 meant the introduction of a service founded on the Roman model with the ordinary Daily Offices derived from the Gallican Christians.

The Bible Dethroned.

The Church Service Books in and from Anglo-Saxon days, as the Church became corrupt, had less and less Scripture in them, and were mostly in Latin; the Mass was always in Latin. The portions of Scripture were interspersed with homilies from the Fathers, or lives of the Saints.

The Bible in Church Services Since the Reformation.

In the first Prayer Book of 1549 it was ordered that the Lessons should include "the whole Bible or the greatest part thereof in a continuous course, and that nothing should be read but the very pure Word of God, the Holy Scriptures, or that which is evidently grounded upon the same, and that all should be in the English tongue." This fulness of Scripture has been retained in all subsequent revisions of the Prayer Book.

"There is no Church in Christendom in which as much Scripture is used as in the Church of England services, if such are properly followed."

(Space does not allow of further quotations from this paper.)

THE NEGLECT OF THE BIBLE IN THE MIDDLE AGES.

A PLEASANT myth has been created, and is sometimes endorsed by those who profess a supreme contempt for Old Testament mythology as they conceive it. For those who are seeking to bolster up the effete superstitions of the Middle Ages, who would have us believe that the doctrine of transubstantiation is something so profound that it taxes the intelligence of a twentieth century scholar even to comprehend it, have added this above all else to their tale of wonders, that in the confines of monasteries and convents that sprang up like mushrooms in mediaeval times, the Bible was studied with great diligence, its text was preserved from all corruption, and pious monks with reverent care lost their sight poring over the sacred Law contained in the Old and New Testaments.

It is a pity to have to dispel illusions, yet it is necessary if advance is to be made. The idyllic picture of a wonderfully pious past fades under the fierce light of history. It is not denied that monks read the Bible. We must not be unmindful of the labours of some of them, who assisted us by preserving and copying the mysteries of God, contained in His Word. We need not fall into the exaggeration of picturing a completely dark age of barbarism. The light of culture burned dimly, but it burned. So also the light of truth burned dimly, but was never wholly extinguished. God, in His gracious providence, watched over His Word, but we are tempted to say with only slight excess, that He saved it in spite of, rather than because of the slumbering Church.

Eusebius, in the fourth century, could boast that the sacred writings had been translated into all the languages of the then known world. In the period which we are now studying, this activity had practically ceased. Latin was the common language of the learned, but little or no attempt was made to render the Bible familiar to those who spoke the rising languages of Europe. Sporadic efforts may be seen, but they were sporadic, and not systematic. So strongly did the idea gain ground that the Bible was a kind of sacrosanct volume, to be confined to the Latin tongue, that the authors of the Complutensian Polyglot apologised for placing the Latin text between the Greek and the Hebrew, and compared its position to that of our Lord, Who was crucified between two thieves. Indeed, until quite recently, the argument was strongly urged that the Latin version was superior to the Greek text, because the varieties in the latter made it difficult to fix the exact verbal form that might be regarded as at least a close approximation to the original, while this task had been performed for us by Saint Jerome, who had access to early and authentic Greek copies. In learned circles this argument is not now heard so frequently, but it still forms a stock-in-trade of the lesser stars in the polemical firmament.

These facts, which cannot be denied, would naturally lead us to conclude that the average person had but little knowledge of Holy Writ. It is not surprising, therefore, to find Roger Bacon urging that "God's Law should be read to children that they might ever grow accustomed to the truth of the faith, and especially the simplest and most moral books of the Old and New Testaments, even as some are now taught from Bibles in verses . . . since that versified Bible mutilates everything and is worthless."

A rather amusing example of Bible ignorance is found in the poem, "Dives and Lazarus," written by Robert, a monk of Sempringham, in the fourteenth century. This is what he says:—

"Why was God Himself with him wroth,
For he did the poor man loth,
And for he did his hounds out let
To bite the lazar at the gate."

This is an improvement on the Bible version that would be condemned in a schoolboy of 10, and it is repeated more than once in the poem.

There are many practical illustrations of this ignorance, due to the neglect of Bible study. Thus we are told in an injunction in 1222, that Archdeacons at their visitations were to see that the Priests could rightly pronounce at least the formula of consecration and of baptism. It was regarded as sufficient to demand of men in good position that they should know the Lord's Prayer, the Ave, and the Creed. Roger Bacon ridicules the Dominicans for their attempts at correcting the corruptions in the Vulgate text. It is stated that the first friar who recommended the faithful laity to read the Bible in their own tongue is Otto of Passau, in 1386. In a popular tract of about 1400, entitled, "The Chastising of God's Children," we read: "Many men reproveth to have the Psalter or Mattens or the Gospel in English, or the Bible because they may not be translated into no vulgar word by word as it standeth without great circumlocution after the feeling of the first writers which translated that into Latin by the Holy Ghost." An Imperial Decree in Germany in 1369 decrees: "It is not lawful according to Church Law that lay folk of either sex should read any books of Holy Scripture whatsoever in the vulgar tongue."

When it is borne in mind that in the later stages of Monasticism the knowledge of Latin had nearly

disappeared, it becomes at once apparent that the neglect of Bible reading in the Middle Ages was so widespread as to make possible the growth of error and superstition, from which we have been happily delivered.

THE OXFORD CONFERENCE.

"The Bible and the Reformation."

THE Conference of Evangelical Churchmen, which met recently at St. Peter's Hall, Oxford, made a most useful contribution to the celebration of the Fourth Centenary of the Reformation and the English Bible. The programme was excellently arranged to bring out the great essential features of the Reformation Movement. Their treatment of the various aspects of the Reformation was marked by sound scholarship and a just appreciation of the practical value of the great movement of the sixteenth century to the religious and social life of the country, while The Findings set out in plain and unmistakable terms the great essentials of the Evangelical faith upon which the true teaching of the Church of England is based. They stated in the clearest way those elements of Christian doctrine which must be maintained if the Church of Christ is to win the allegiance of the people to the one Master Who only is able to solve the many perplexing problems with which the world is faced to-day.

The general subject of the Conference, "The Bible and the Reformation in England," was specially appropriate, as it indicated at once the association between the open Bible and the great revolutionary movement which restored Christianity to its primitive purity, and made it effective in developing in the people those elements of freedom, courage, independence, reliability, and general trustworthiness which have marked the English character for the past 400 years. The Master of St. Peter's Hall, in his presidential address, gave an effective opening to the discussions of the Conference. He performed a useful service in submitting the Report of the Doctrinal Commission to a careful examination in regard to the treatment of the Bible. While he found a number of points to which wholehearted approval could be given, he indicated several sources of weakness.



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The Reformation and the Bible.

The scholarly address of the Rev. S. L. Green-slade, Fellow and Chaplain of St. John's College, Oxford, on "The Reformation and the Bible," set out in an able way the contrast between the mediaeval outlook and that of the Reformers, and explained the views of the latter on inspiration, authority, and interpretation. They believed in the guidance of the Holy Spirit as their Teacher, and we must make an adventure of faith in a similar way for the sake of liberty as well as of truth, if men are to be brought to walk more closely with God.

Reformation in Doctrine.

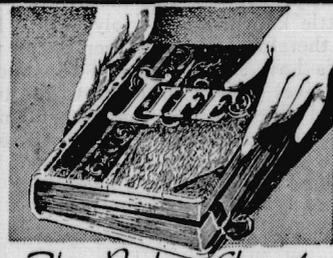
The section on "The Reformation in Doctrine" was divided into two parts, dealing with the two great outstanding elements of the Reformation teaching: "Justification by Faith," and "The Priesthood of the Believer." The Rev. E. Steinly, tutor of St. Aidan's College, Birkenhead, dealt with the former, and made clear the nature of the controversy that has centred round St. Paul's great statement. He contrasted the scholastic conception of faith with that of Luther, and showed how completely it was shattered by the living experience of the man who realised in himself the new creation due to God's activity. Dr. Lindsay, in his "History of the Reformation," lays special emphasis on the significance of the Priesthood of Believers, and the Rev. A. W. Parsons, in dealing with the subject, brought out in the clearest way the new position given to the laity of the Church by the teaching of the Reformers. The mediation of a sacerdotal priesthood was done away with, and the free access of every man to God was asserted, with the result that "The Liberty of a Christian Man" became a great reality with profound results for the Church and nation.

Reformation in Worship.

Of the two papers on "The Reformation in Worship," the Rev. J. E. Fison, Tutor of Wycliffe Hall, dealt with "The Ministry of the Word," and in eloquent terms pleaded for a full recognition of the charismatic power through the preaching of the Word. He did not think that there was any need to fear the element of subjectivity in our religion if it was firmly based on the fact of the Resurrection and the experience of the Spirit. Canon J. R. S. Taylor, Principal of Wycliffe Hall, in his paper on "The Ministry of the Sacraments," showed that it was the appeal to the Scriptures that led to more spiritual conceptions of the Sacraments and the purification of the various forms of worship. It was Revelation, Command and Promise that gave power to the Sacraments, and they are modes of the Word. We must be free to find the most perfect expression we can of true spiritual worship.

Reformation in Life.

When the Conference came to consider "The Reformation in Life," its corporate aspect was treated by the Bishop of Truro in an address which was



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one of the outstanding features of the meeting. He gave a masterly survey of the historical position at the Reformation period and showed the many advantages which accrued from the whole Movement. Instead of capitalism with its inherent problems being the outcome of the Reformation as some modern theorists endeavour to maintain, the Reformists sought to bring moral principles to bear more effectively in commercial dealings. The closing paper on the personal aspect by the Rev. L. F. E. Wilkinson, Evangelistic Secretary, C.P.A.S., was a strong expression of the great truth that the transformation of the individual lay at the root of all the movements, and he made a powerful appeal for fresh consecration. The Findings provide an admirable summary of the chief principles asserted in the papers. After an appropriate expression of thankfulness for the commemoration of the Fourth Centenary of the Reformation, there is an affirmation of the conviction that "the only solution of the world's political, social and religious problems will be found in the redemptive work and teaching of the Lord Jesus Christ as set forth in Holy Scripture." There is a clear indication of the truth which Bishop Creighton used to assert so firmly that at the Reformation the central truth in regard to worship was that the Mass was turned into a Communion. A fundamental truth was stated in the Finding, which said that "The present conditions in the world demand the application particularly in our commercial and industrial life of the Reformation principle of man's personal responsibility to God." The Committee of the Conference are to be warmly congratulated on the success of a gathering which has in such an excellent way upheld the Evangelical tradition in our Church.

"IS IT I?"

Mark xiv. 19.

Amidst a stricken world
The Cross still stands!
'Gainst Satan's Hosts unfurl'd,
Stretch pierced Hands—
In love, the Saviour pleads
For all the world's great needs

Unheeding, man goes by,
Nor understands—
Christ hangs, in agony,
With bleeding Hands!
"All this I do for thee,
What doest thou for Me?"

O Love that would enfold
With tend'rest hands,
O Love that longs to hold
Our feeble hands—
Would we then shirk Thy Cross
For fear of earthly loss?

O Love that lovest me
And understands,
O fold me nearer Thee
In those dear Hands—
Thy loving Hands beneath
Will keep, in life, in death.

—J. E. S. Harrison.

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Personal.

By the passing of Canon Joynt (states the English "Record"), Evangelicalism loses one of its outstanding figures, whose counsel was sought and followed by all Evangelicals. A graduate of Trinity College, Dublin, he served one curacy at Darnall, in Yorkshire, and then became vicar of that same parish before passing to St. George's, Sheffield. His outstanding period of service was spent as Vicar of Christ Church, Gipsy Hill, from 1895 to 1918. This was followed by three years at Holy Trinity, Redhill, Honorary Canon of Southwark Cathedral from 1917 to 1933, he became Archdeacon of Kingston in 1919, retaining that post until 1931. He was a well-known figure at the Islington Conference, and other gatherings of Evangelicals, by both spoken and written word contributing considerably to Evangelical thought. Lately he had been in indifferent health, and in considerable pain. He leaves a gap almost impossible to fill.

Mr. Albert Mitchell, a leading London layman and a member of the Church Assembly, who recently visited Australia, has arrived in England. His many friends gave him a very cordial welcome home on his return to London.

The Rev. F. Jones was inducted to the parish of Seven Hills, N.S.W., on June 2nd by the Ven. Archdeacon Begbie.

The Rev. C. H. and Mrs. Barnes celebrated their Golden Wedding on Sunday, June 5, which was also Mr. Barnes' 75th birthday. The improvement in Mr. Barnes' health has given great satisfaction to his friends. We join in wishing him and Mrs. Barnes all happiness for many days to come.

The Right Reverend Bishop Pilcher is to deliver the Moorhouse Lectures in St. Paul's Cathedral in the latter part of November. His subject will be "The Eschatology of the Gospels in the light of the Rabbinic literature."

The growing suburb of Mascot, Sydney, has been converted into a Provisional District by His Grace the Archbishop of Sydney, as from June 1st. He has appointed the Rev. W. S. McLeod, L.Th. (Durham), as Curate-in-charge. Mr. McLeod has worked in the district for the last years. We congratulate him on his preferment. He has a population of 15,500, half of which are Church of England people. At present he has no Rectory, no car to traverse his 35 miles of streets, no helper, no church, only a school hall.

Walter Champion Hackett, for 24 years Warden of St. Peter's Cathedral, Adelaide, after long suffering passed to his rest on May 25th, and was buried by the Bishop in the Payneham Cemetery on Ascension Day.

Mr. Gordon Chittleborough, of Adelaide, has volunteered for missionary service in Central Tanganyika, and has been accepted by Bishop Chambers. Help is required for his passage and outfit.

The Rev. T. C. Hammond, M.A., Principal of Moore College, is spending the College vacation in New Zealand. Mr. Hammond will speak at several Universities in connection with the Evangelical Union.

The Rev. M. K. Jones, B.A., Precentor of St. Andrew's Cathedral, Sydney, will be inducted by Archdeacon Langley to the parish of St. Andrew's, Roseville, on Monday, June 27th.

Dr. R. Gibson and Dr. Freda Gibson, his wife, are in Sydney. Dr. R. Gibson is the B.C.A. Flying Doctor at Ceduna, S.A.

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THE CORONATION AND THE BIBLE.

(Continued from page 13.)

writings . . . There is just one thing left to do with the Bible; simply to read it." We must bring back the people to the Bible.

In this connection, and in this place, I cannot forbear quoting two sentences from Cambridge sermons preached by Charles Simeon, that foremost expounder of Holy Scripture a century ago. "If we look at a sundial," he said, "we may understand the use and import of the figures; yet can we not attain a knowledge of the time unless the sun shine upon it. So it is with the Word of God; we may understand the general meaning of the words, yet can we not receive its spiritual instruction unless we have the unction of the Holy One, whereby we may know all things." "Without such a special illumination of the mind," he declares elsewhere, "the most learned philosophers cannot comprehend the Scriptures; and by such an illumination the most untutored savage shall be made wise unto salvation."

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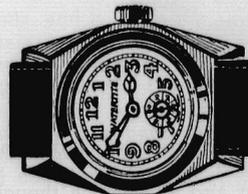
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THE INSPIRATION OF THE BIBLE.

A GOOD deal of misconception arises in connection with the word "inspiration," as attached to the sacred Scriptures, and it becomes necessary for us to consider it somewhat closely. It is sometimes said that the Church has never defined inspiration. This may or may not be true, but the inference that is drawn from it, that as a consequence Bible students are relieved of any necessity of coming to terms with the idea, is certainly false. It is our duty to collect such evidence as lies at hand, and to supply some reasonable explanation of it, even if we believe that such explanation must, in the nature of the case, be partial. That is the principle of all science, and those who deny that, however loudly they protest that they are advancing with the times, have really denied the condition of all progress.

The question of inspiration has been before Christian thought for many centuries, thus for example, Justin Martyr asserts:—"We must not suppose that the language proceeds from the men who are inspired, but from the Divine Word which moves them. Their work is to announce that which the Holy Spirit descending upon them purposes through them to teach those who wish to learn true religion."

Clement of Alexandria writes:—"We have received our faith from God, through the Scriptures . . . and he that believeth on the Word knoweth that the thing is true for the Word is truth; and he that believeth not him that speaketh disbelieveth God . . . for he disbelieveth that which has been spoken by the Holy Spirit for our salvation."

We are indebted to Westcott's introduction to the Gospels for these quotations.

Professor Sanday tells us that, at the close of the second century, the following views on inspiration prevailed:—"The New Testament is: (1) a sacred Book; (2) on the same footing with the Old Testament—a proposition questioned but true; (3) inspired by the Holy Spirit, or bearing the authority of Christ; (4) this inspiration is even 'verbal' and extends to facts as well as doctrines; (5) it carries with it a sort of perfection, completeness, infallibility; (6) the New Testament Scriptures are appealed to (a) as a rule of faith; (b) the rule of conduct; (7) they are interpreted allegorically like a sacred book, and complaints are made of perverse interpretations."

According to a recent Commission on doctrine, "the tradition of the inerrancy of the Bible was commonly held in the Church until the beginning of the 19th century (even though held in association with allegorical or other interpretation which profoundly modified its significance)." The pro-

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pounders of this rather remarkable statement add, and we cite the passage in justice to them, "that this tradition cannot be maintained in the light of the knowledge now at our disposal." We are not proposing at present to enter into any valuation of this assertion; our object in quoting is to establish the fact that it is agreed by a number of various minds that at least the inspiration of Scripture, and in the judgment of some, its consequent inerrancy, was a doctrine of the Christian Church for at least 1700 years.

We advance this to show how grave a departure from accepted Christian principles is involved in the rejection of the theory of inspiration. In making this declaration we must not be held to entertain all the views which have been propounded in connection with this subject, nor compelled to accept all the conclusions which have been drawn from the recognition of the authority of Scripture as the inspired source of truth.

If we were to take a leap from the second century to the sixteenth, we would find Calvin declar-

the message from Christ Himself through His servant; sacred, authoritative binding of belief, giving solid ground for the soul's repose."

Such statements, taken from early and later sources, greatly modify the assertion that the Church has not defined inspiration. The Church has always operated through the voice of her teachers, and it is only an individual who is a slavish devotee of the decisions of Councils as such, who would assert that such a consensus of opinion echoing the sentiments of succeeding ages, and accepted by the great company of believing Christians, is not the voice of the Church. Yet inspiration has never been completely defined, and it is very doubtful if, with our present knowledge, such complete definition is possible.

Let us ask, then, what is the underlying reality to which these various witnesses bear testimony? Is it not that God has broken silence somewhere, that there is a direct message from him distinguished from all other communications by the fact that it is direct. Inspiration has been variously used; in



THE AUSTRALIAN CHURCH'S FIRST BIBLE.
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ing: "Whether God did make Himself known to the fathers by oracles and visions, or informed them by the ministry and diligence of men, of that which they should afterwards deliver to their posterity, yet it is out of all doubt that the firm certainty of that doctrine was engraven in their hearts so that they were persuaded and did understand, that what they had learned did come from God; for God did always make undoubted assurance of credit for His Word which did far surpass all uncertain opinion."

If we were to pass further to the middle or close of the nineteenth century, we would find Dr. Moule writing: "This book, so naturally and humanly written, as to a very large proportion of its contents is yet God-made all through . . . we feel the two elements or aspects, the human and the Divine, each real and powerful and both working in perfect harmony. The human is there not in the least as a necessary element of error; rather as an element of delicate and beautiful truth, the truth of justest thought and feeling. The Divine is there, as

one sense of the word it is the breath of God, creating man in His image, and after His likeness, so that all human endeavour and all genuine thought is an inspiration of the Almighty. In another sense it is the higher pulse of the human spirit, manifested in great ideals, in magnificent achievements, in sublime poetry or prose. In this sense we say that men are distinguished from their fellows by a peculiar inspiration. But in the sense which the writers which we have quoted employed the word, there is something more and something other than either of these two positions. They intended us to understand that God had come into direct communication with man, that Spirit holds communion with spirit; so the great Eternal has revealed Himself, clothing, indeed, His message in human speech, using for His purposes human minds, but lifting them beyond their natural elevation, so that they uttered the very thoughts of God.

In these days such a conception is not always popular. There is almost a deification in some

instances, of the human spirit. We are told, for example, that the collection of sacred writings, known as the Bible, is the most beautiful, is the highest exposition of the religious consciousness in man; it is separate from all other such efforts by a unique apprehension of that which God is. But the uniqueness lies still on the human side; it is an apprehension rather than a revelation. It is by this that Christianity must ultimately be judged, if the voice of Prophet and Apostle, not to speak for a moment of Jesus of Nazareth, is to be heeded. There is something greater than any flight of human genius in the sacred record; it is God speaking to man and through man, not man by searching finding out God. We need to return in these days to the consensus of witness which bears testimony to the unique experiences of those whose hearts God had touched.

No doubt, as in all other matters that touch the secrets of the soul, and the mysteries of nature, many problems remain for solution. Amongst these may be reckoned the question raised in the recent commission report. The identification of inspiration and inerrancy right off does not commend itself to careful students of theological thought. There must be a relation between accuracy and the movement of God. It is idle to assume that a hotch-potch of fragments imperfectly relating the history of an undeveloped people, can be placed over against all the strenuous efforts of philosopher and sage, and given a unique quality as coming direct from the very mouth of God. Yet to say this is not by any means to determine the very grave problem as to how far human ignorance and human error must be overborne ere the voice of God is recognised. The investigation demands the very closest scrutiny, both of documents and of concepts, and it is a matter of grave regret that a serious commission should not have recognised this position and done justice to it, at least by a passing reference to the complexity of the problem. It may be that opportunity will be offered in the columns of this paper at some future time, to deal more closely with the problem thus indicated, but we content ourselves at the present with pointing out that inspiration belongs to one range of ideas and inerrancy to another, but, as we have already indicated, these two are not wholly unrelated, but it is confusing the whole issue to suggest that at the commencement of an inquiry they can be wholly equated.

Has God spoken? That is the question. Have we the record of His voice within the pages of His Word? That is the urgent inquiry, which needs to be answered if the human soul is to be satisfied in its search after God. We join with the multitude of those who have passed, in reminding ourselves and others that God "at sundry times and in divers manners spoke in times past unto the prophets, and hath in these last days spoken unto us by His Son." Inspiration in this sense gives assured confidence that God has visited His people, and revealed Himself to those who are seeking after Him, if haply they might find Him.

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THE BIBLE AND REVIVAL.

Revivals can never be organised and arranged for by human plans and schemes. The revival of Pentecost was not due to Apostolic plans. It was the work of the sovereign action of the Holy Spirit. The time for the putting forth of His regenerating power had come, and hence the preaching of a single sermon resulted in the conversion of three thousand persons. All the subsequent blessing which attended the ministry of the Apostles was due to Divine action. "The Lord added to the Church daily such as should be saved." "The hand of the Lord was with them." Therefore "a great number believed, and turned unto the Lord." This was no doubt true of the great Reformation revival of the sixteenth century, and of the great Evangelical revival of the eighteenth century. The author of "The Life and Times of the Countess of Huntingdon," says: "No adventitious circumstances, however, can account for the wonderful success of early Methodism. The time to favour Zion, yea, the set time, was come, and the impression, the extent, the continuance of the work—place it beyond a question that it is of God. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"

It must ever be remembered that there is a close association between all spiritual revivals and Bible truth. The revival at Pentecost was associated with the preaching of the Gospel from the Old Testament—that ancient portion of the inspired Scriptures now so much discredited by Modernists and even by Anglo-Catholics. In Rome itself, the Apostle Paul occupied a whole day in seeking to persuade his hearers "concerning Jesus, both out of the law of Moses, and out of the prophets." It was the Bible that, in the power of the Spirit, brought about the Reformation revival. The Reformers believed in the Bible, and preached Gospel truth from the Bible. The importance which they attached to the Bible may be illustrated by the words of Latimer, one of the great preachers in Reformation times. Bishop Ryle says of him, "The old Bishop's behaviour in prison was answerable to his previous life. For two long years he never lost his spirits, and his faith and patience never failed him. Much of his time was spent in reading the Bible. He says himself, 'I read the New Testament over seven times while I was in prison.'"

It was Bible truth that was associated with the Evangelical revival of the eighteenth century. Whitefield was the most outstanding preacher of the Gospel in the eighteenth century. "No Englishman, I believe, dead or alive, has ever equalled him" (Ryle). His ministry was based on the Bible. Even before his ordination he says, "My mind being now more opened and enlarged, I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word. This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light, and power from above. I got more true knowledge from reading the Book of God in one month than I could ever have acquired from all the writings of men." Romaine was another outstanding preacher in the Evangelical revival. He, too, made much of the Bible. In one of his letters he wrote, "You know me well. I am a man of one book, and one sentiment. The Word of God, and faith in His Word, make up all my learning, and enter into all my life, private and public."

Bishop J. C. Ryle, in his admirable account of the Evangelical revival, says that its leaders "taught constantly the sufficiency and supremacy of Holy Scripture. The Bible, whole and un mutilated, was their sole rule of faith and practice . . . In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they revered the Bible." From that Book they taught all the great truths of the Gospel such as the total corruption of human nature, the atoning blood of Christ which He shed as the holy substitute of His people, justification by faith in His merits, the universal necessity of the new birth and conversion, and the solemn doctrine of eternal punishment in the case of finally impenitent sinners. Biblical unfolding of these great truths is far less common, even amongst professed Evangelicals, than it used

to be. We need to be Divinely re-called to the preaching of Bible and Gospel truth. Though it cannot be said that conversions always immediately follow such preaching, it certainly cannot be said that conversions follow sermons which are destitute of Bible and Gospel truth. It pleases God through preaching Bible and Gospel truth to save them that believe.

A CHALLENGE TO THE MINISTRY.

The Holy Bible and the Sacred Ministry.

"Presbuteros" writes:—

Will you allow me, as an ordained clergyman of the Church, to confess through the medium of the pages of your valued paper, how much I thank God for the challenge to me of this 400th anniversary of the English Bible?

As we study the lives of the great Reformers, it has been impressed again on me that they were great Bible readers and students. It was the men of the Word who revolutionised the Church, and through such, the State. Are we as keen on the Book in these days of numberless books, as they? Is it because our preaching is not founded sufficiently on God's Word that our churches are not filled as they should be?

Expository Preaching.

Would the return to more expository preaching be of value? Is it not possible to cultivate and practise such?

The Reformers and Holy Writ.

It is evident from reading of the history and writings of the Reformers that under God their strength arose very much from their intimate and practical knowledge of the whole Word of God.

Bishop Ridley's Love of the Word.

I was touched to be reminded that within a few days of his martyrdom Ridley wrote, in reference to Pembroke Hall, Cambridge: "In thy Orchard (the wall, butts and trees, if they could speak, would bear me witness), I learned without book almost all Paul's Epistle, yea, and I ween all the Canonical Epistle save only the Apocalypse—of which study although in time a great part did depart from me, yet the sweet smell thereof, I trust, I shall carry with me into heaven; for the profit thereof I think I have felt in all my lifetime ever after."

What giants those old Reformers were! The secret of their powers, I feel more and more, was due undoubtedly to the fact that, filled with the Spirit, they made the Spirit-inspired Book alike their final Court of Appeal in doctrinal matters, and used rightly the Word of God as the Sword of the Spirit. Surely a challenge, this, to us ordained ministers!

The Bible at Ordination.

I have been reading again my ordination vows. They are very heart-searching, and bring out that the Reformers rightly believed that the clergy, as men who believe unfeignedly all the Canonical Scripture, shall "be determined out of the said Scriptures to instruct the people committed to their charge, and to teach nothing as required of necessity to eternal salvation but that which they should be persuaded may be concluded and proved by the Scriptures."

How well I remember that at my ordination, too, I received a Bible and the Bishop said, "Take thou authority to preach the Word of God and to minister the Holy Sacraments in the congregation," etc.

In thinking over this again at this time, what pride of place is given here to the Bible, the Word of God. Important as the Sacraments are, yet the preaching of the Word is put first. One feels it is much easier to be a priest and administer the sacraments than to be a prophet.

Speaking for myself, my prayer is that as one result of this 400th anniversary I may love the Word more, give it its rightful place in my ministry, by the power of the Holy Spirit expound it more clearly, with the assurance that God's Word shall not return unto Him void.

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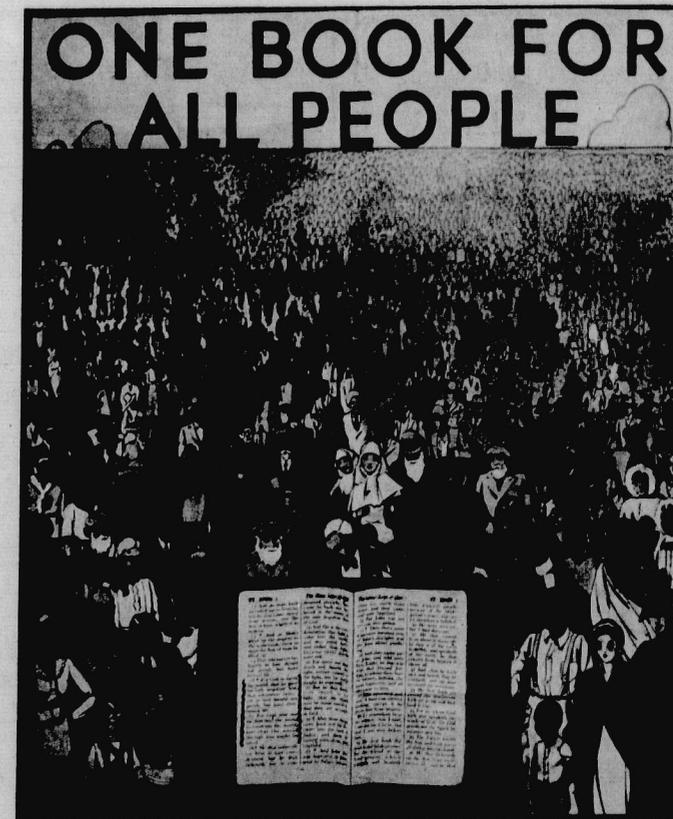
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"Faith cometh by hearing, and hearing by the Word of God."—Romans 10: 17.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—St. John 3: 16.