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The Australian Church Record

Vol 12

OCTOBER 23, 1947

No. 21

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



W Tyndale

WILLIAM TYNDALE,

Great English Bible Translator, strangled and
burnt to death at the stake, 6th October,
1536. His last prayer was: "Lord, open the
eyes of the King of England."

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NOTES AND COMMENTS.

Light and Liberty are often set out
as the twin blessings of the English
Reformation. No one can
read the story of pre-Re-
formation days without
realising something of a
prevailing darkness and a
spiritual bondage. Where there is no
vision the people perish and certainly
the absence of any personal knowledge
of the Word of God amongst the great
mass of the population contributed to
that darkness and a bondage of super-
stition and idolatrous worship that was
fostered by those who were supposed
to be the spiritual leaders and teachers
of the people. The Reformation began
to dawn when in Wycliffe's time
the Word of God began to be opened
for the ordinary folk to read. As time
went on and the knowledge of that
Word spread abroad — the Truth of
God began to lay hold on the hearts
and minds of men, bringing with it the
Freedom which the Saviour promised
to all lovers of that Truth. The proph-
etic utterance of the ancient Psalmist
"The Entrance of Thy Word giveth
Light" found fulfilment indeed when
the people of England, in Green's
classic phrase, "became a People of a
Book."

If we are passing through a period
of depression in spiritual things, if men
and women to-day are generally
speaking, filling their lives with the
things that are not eternal; if the low-
est or lower ideals of life are getting
in control of the great majority of our
people; if there be in evidence a great
apostasy from the worship and service
of the Living Christ; may it not be that
the darkening of life has come upon
us through the neglect of that Word
that ever bringeth light and life to
those who receive and obey it?

Perhaps we need a revival of the
principles of the Great Reformation,
for there are bonds that bind men's
consciences to-day just as relentlessly
as the papal ones of long ago. Toler-
ation of false beliefs, of memorial teach-
ings and practices, of drunkenness and
gambling, even of foul treatment and
murder bespeak a condition of mind
and of heart that sadly needs the en-
lightenment of a true religion. The
slogan for to-day is surely written large
on the world's present condition. Back
to that Word of God that liveth and
abideth for ever.

The glowing reports of the Oslo
Youth Conference lead to great hopes
that the inspiration of it
will be handed on and
that the broadening in-
fluence of such a world
fellowship will be used of
God in the direction of that re-union
of the scattered forces of Christianity
so dear to the Master of All. But it has
come as a great shock to the Christian
mind that a definite direction from
some one supposed to be in authority
prevented the whole of the Anglican
delegation from joining in the great
Sacrament of Fellowship held in the
Lutheran Cathedral at Oslo. We are
in close sympathy with the protest of
an honoured evangelical Churchman,
Rev. E. C. Dewick, who, writing to the
English Record, said:—

"Now, by what authority was this 'instruc-
tion' given? Certainly not on the authority
of the Prayer-Book or Articles of our Church
in which there is nothing to forbid such par-
ticipation. Certainly not on the authority of
the Anglican tradition since the Reformation;
for many of the greatest divines of our
Church in the 17th century used to com-
municate freely with other Protestant
Churches when on the Continent. (The evi-
dence for this is given by the present Bishop
of Chelmsford, in his 'Episcopacy and
Unity,' and by the Bishop of Truro, in his
little book on the relations between Episco-
pal and Non-episcopal Churches.) Possibly
it was on the authority of certain resolutions
passed by Lambeth conferences of Bishops,
deprecating promiscuous inter-communion.
But these resolutions have no legal binding
authority on churchmen; and, further, they
were linked with a proviso recognising that
in special circumstances the general rule may
be relaxed. And surely if there was ever an
occasion for a relaxation of the rule, this was
when, at an international Christian youth
conference, an invitation to Communion came
to us from a Church so nearly akin to us
as the Lutheran Church of Norway?"

"The consequences of the refusal of such
an invitation, under official 'instruction,' are
likely to be far-reaching and grievous."
"It may be that the 'instruction' was
given in order to maintain the appearance
of Anglican solidarity, or to avoid giving of-
fence to Anglo-Catholic scruples. But if this
policy is followed, 'Anglican solidarity' will
in practice mean solidarity on the basis of

Anglo-Catholicism. And is it not time that
Evangelical churchmen should make it clear
that, in this matter, some of us, too, have
conscientious scruples?"

"We believe that continued refusal to join
in communion with our brethren is a refusal
to obey the mind and spirit of our Lord. The
policy of appeasement to Anglo-Catholicism
is bound in the long run to lead to the ex-
tinction of Evangelicalism within the Church
of England, and (what is much more seri-
ous) to the betrayal of the cause of Chris-
tian liberty in such matters, which our Lord
has committed to us to preserve."

We hope that fuller explanation will
show that the term "instruction" was
not justified in describing what may
have been merely a suggestion, in no
way interfering with the conscientious
principles of any of the delegation.

Like the writer of the letter we are
quite opposed to any appeasement in
relation to Anglo Catholic teaching and
practice that would compromise in any
way the principles and traditions of a
true Anglicanism.

We are not throwing down the
gauntlet in criticising thus an article,
recently published in an-
other Church paper, en-
titled "Are you a Catho-
lic?" That gauntlet has
been thrown down often
and often and we feel that some pro-
test should be made.

The present article under review is
really an offensive tilt at the term Pro-
testant, as applied to our religion and
our Church in which the writer has the
hardihood to deny the existence of the
Protestant Religion and argues as if
the term Protestant were opposed to
the term Catholic. The whole article
appears to us an appeal to ignorance
and is born in ignorance. For instance,
the writer makes this wrong-headed
and wrong-hearted statement: "If there
is (sic) a Protestant Religion, then I
do not know what it is; and certainly
it is not the religion which was taught
by Jesus Christ." Certainly such an
open confession of ignorance suits the
writer of such a manifestly untrue state-
ment, because (1) "The Bill of Rights
drawn up by the Bishops and Com-
mons in 1800 defined the Religion of
the Church of England officially as the
Protestant Religion of this Kingdom."
(2) The Coronation Oath adminis-
tered by the Archbishop of Canterbury
through long years contains an affirma-
tion to the question, "Will you to the
utmost of your power maintain the
laws of God, the true profession of the
Gospel and the Protestant Reformed
Religion established by law?"

(3) The "Protestant Episcopal
Church of America was an offshoot
from the Church of England. We note

some church papers drop a part of the official title of this Church, so bitter are they against the term Protestant—not a very honourable procedure.

This curious hostility to such a time-honoured description of our Church and Religion is quite out of harmony with the old seventeenth century divines who were in these days styled Anglo-Catholics (!) Archbishop Laud, for instance, the darling of present day Anglo Catholics, solemnly protested, "That he was innocent of all practice, or so much as thought of practice, for any alteration to Popery or any way blemishing this true Protestant religion established in the Church of England." Again in replying to the suggestion that the blame for the division of Christendom belongs to the Protestant, Laud said, "I never said or thought that the Protestants made this rent. The cause of the schism is yours, for you thrust us from you because we called for truth and redress of abuses. For a schism must needs be theirs whose the cause of it is." Laud was replying to the Jesuit Fisher.

Again Bishop Ken, one of the non-juring bishops, is reported as saying often that he had great reason to thank God for his travels in Rome "since, if it was possible, he returned rather more confirmed of the purity of the Protestant Religion than he was before." He had had a personal observation of the corruption of the Papacy. Despite the travesties of so called Anglo-Catholics; our beloved Church is Catholic, Apostolic, Protestant and Reformed. Its doctrinal standards are based upon the teaching of Christ and His Apostles and it is constantly Protestant in its witness for the Truth of God's Word against the vagaries and falsities of a pseudo-Catholicism, Roman or Anglo.

Bishop Ridley put foremost among his objections to the Mass the fact that it was said in Latin so that the people were kept in ignorance and were not edified by the service. It has been a noteworthy blessing of the English Reformation that for four hundred years past we have been able to worship God in our own language and hear His word read to us in words that we could understand. Accordingly, it has been of interest to read this week of a report from France that "the Archbishop of Toulouse has taken the almost unprecedented step of giving his clergy permission to use the vernacular in the recitation of the Communion Service. Years of official resistance to

such a step has at last weakened, and the desire to provide a service "understanded of the people" has begun to win the day."

Spain has always prided herself as the most "Catholic" of countries. Hence it is significant that the first Spanish translation of the Scriptures from the original Hebrew or Greek, undertaken by Roman Catholic scholars and under the auspices of the Roman Catholic Church, was published two years ago in Madrid, and coincides with the publication of the new English version by Ronald Knox, which, though based on the Vulgate, avoids most of the objectionable features of the former Roman Catholic Version.

Thus some of the blessings of the Reformation are beginning, after long years, to benefit even those who, in their predecessors, were bitterly opposed to the Reformers.

The Universities are the training ground of the future leaders of the nation. The philosophy and attitude to life that is dominant there will within a generation become influential in the community at large. Plainly they are key-centres for the Church's work. For if the church can influence the undergraduate the effect, like a snowball, will go on increasing as the graduate moves out into the world as a leader among his contemporaries.

From another aspect, the Universities are important to the Church's work for they are the field from which she should recruit many of her clergy. The days are gone when all the clergy of the Church of England were University graduates but it still remains true that a university training is a great asset for a minister of the Church.

Because of the importance of the University to the Church, a chaplaincy in the University should be a foremost claim on Home Mission Funds. It is not satisfactory that the church's work in this vital centre should be left to independent societies.

The Archbishop of Sydney will preach at Holy Trinity, Adelaide, at 11 a.m. on Sunday, the 9th November, and at 7.15 p.m. in St. Peter's Cathedral, Adelaide, in connection with the Centenary Thanksgiving.

THE CONSTITUTION.

The Diocese of Wangaratta at its Synod recently decided to postpone its final judgment on the Constitution until Synod meets next year.

MEETING OF BISHOPS.

THE PRIMACY.

The Australian Bishops will meet at Cheltenham, Victoria, after the Church Congress which will be held in Melbourne from November 17 to 22. During the meeting the Bishops will elect a new Primate. The Senior Bishop, the Bishop of Kalgoorlie, will be in the chair.

Proper Psalms and Lessons

October 26. 21st Sunday after Trinity.

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

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

November 2. 22nd Sunday after Trinity.

M.: Ezek. xxxiv. 1-16; Luke xiv 25-xv 10 or 2 Pet. ii. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

November 9. 23rd Sunday after Trinity.

M.: Prov. i 20 or Hosea xi 1-xii 6; Luke xvi or 1 Cor. i 1-25. Psalms 110, 135.

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

REFORMATION IN SCOTLAND.

(Continued from page 5)

Government in primitive times. A more thorough analysis guided by the results of modern research, would reveal the insecurity of that basis. To the first of these criticisms, reply must be made that it ignores completely the religious side of the movement, and that it has allowed sentimentality to cloud the necessity for economic, social and political unity of two countries which are geographically one. To the second, we cannot but retort that every other system of Church Government as well as the Presbyterian will require the closest scrutiny in view of the findings of modern research into origins. In such scrutiny, a system born of such courage as Knox had will not show itself to be hesitant, or fearful of the results. For us, as for him, it is true: "We mon now forget ourselves, and beir the barrow to build the houses of God."

The Reformation in Scotland.

(By the Rev. Prof. J. MacIntyre.)

To the historian the Reformation in Scotland presents in microcosm the broad general features of the macrocosmic Reformation in Europe; but these features are sharpened, and even distorted in a manner which we should expect from a people with such an ill-organised body-politic, of such an independent frame of mind, and of so heterogeneous interests. To indicate the sharpening and to assess the distortion, let us present the Reformation in Scotland as a study of contrasts. For, the picture of a people politically united, and religiously inspired to a man, rising in righteous wrath to throw off the dastardly yoke of Rome, would be as naive as it would be quite un-historical.

First of all, then, there is the contrast of characters: between the daring courage and thoughtful consideration of George Wishart, who in his passion for the Gospel preached at Dundee in the midst of a plague, and who, when he knew that his hour was come, refused to allow Knox to stay with him to share his martyrdom; and the crafty and cowardly cunning of Beaton, who in spite of his Cardinal's hat, was the master of unscrupulous politics, and harried "heretics" as he was pleased to call them, with a medieval fervour. There is the contrast between Mary of Lorraine, sharply schooled in the continental methods of "behind the arras" intrigue; and the slow-moving, dull wits of the Earl of Arran. The crowning contrast is that between Mary Queen of Scots, who knew no sanctity of oath, who had no lofty conception of regal power, and had, even before she set foot on Scotland, discovered the value of feminine charm as a powerful political weapon; and John Knox, on the other hand, who, not unmoved by a pretty face, was cautious enough to allow his head to rule his heart, ruthlessly laid bare the machinations which threatened his country's independence as well as its religion, and resisted immoral autocracy in the self-appointed office of "vox populi."

As the characters in the drama contrast, so violently do their motives. You have the nobles, with hands itching to seize the broadlands of the Church, nobles whose relatives were already fattening themselves in many a sinecure. You have the English sovereigns—Henry VIII, Mary and Elizabeth—interested in Scottish developments for strictly political reasons; the

first and last, in order that Scotland might be erected into a buttress for the "Anglican Settlement"; the second, that the Scottish support might enable her to reduce to subservience a Protestant minority still actively strong. You have Mary Queen of Scots, whose motives were as varied as her character, but of whom it can be truly said that she regarded a Catholic Scotland as the only Scotland that could be a fief of France. In distinction from the rest, Knox brought to the situation a religious fervour and a spiritual vision, which alone prevent us from regarding the Reformation in Scotland as a rather gross coup d'etat.

The contrast continues as you proceed to examine the several techniques employed by the leaders of the factions; the "rough wooing" of Henry VIII, who squandered his ducats, blustered with threats and showed his teeth, all to no effective purpose; the rather more refined handling by Sadler of his second financial mission to Scotland, this time at Cecil's behest; the ruthlessness of Mary of Lorraine; the prevarication and feline guile of Mary the Queen; the vacillations of Elizabeth, who knew what she wanted, but was never too sure as to how she could get it—and over against them all, the powerful preaching of Knox, the forthright accusation, and withal the tenderness (see his account of G. Wishart in his history) of John Knox. The wonder is that from such a maelstrom of methods and motives Scotland should have achieved a religious Reformation. There are few better arguments for the reality of Providence.

Therein lies the greatest contrast of all—that out of this complexity of intrigue, duplicity, false loyalty and self-seeking, there should emerge as the lasting monuments of that age such classics as "The Scots Confession", "The First Book of Discipline," and "Knox's Liturgy". Time has certainly been a great healer.

Such a presentation of the Reformation in Scotland might easily lead to the conclusion that it was a storm in a teacup, or more topically, in a porridge pot, occasionally stirred by an interfering ladle held by a French or English hand. The benefits to Scotland may be measured in various terms. Out of the Reformation and the post-Reformation years, Scotland emerged into national unity. "Spring comes late in these parts," as those of us know who

have shivered in its rigours, and while France, England and Spain had more than fifty years before so united as to expand into the broader fields of world exploration, and to maintain systematic foreign policy, it was the Reformation more than anything which awakened the national consciousness in Scotland. The severance of the Franco-Scottish alliance was the first step in that Anglo-Scottish co-operation which was to be furthered in 1603 and 1707. From Reformation days also developed that concern for education which to this day remains a feature of the national life. But above all in religion, the Reformation, led by Knox, cast the mould in which Presbyterianism was to grow. That supreme interest in the Word of God, that emphasis upon Sermon and Sacrament, which to those of other Communion has appeared almost as an over-emphasis, has become the means employed by the Presbyterian Church in its approach to a world, that has at times been critical, at times antagonistic, and, most dangerously of all, at times apathetic.

But the full significance of the Reformation in Scotland is only grasped when you look beyond the porridge pot, i.e., when it is set within the perspective of the European situation in the middle of the Sixteenth Century. Just as a tiny weight when moved will swing the scales, so events in Scotland proved to be the determining factor in the Balance of Power in Europe in the second half of the Sixteenth and in the Seventeenth Century. The fate of the whole of the Protestant Reformation was there decided; the basis of the development of the British nation was laid; and the religion of millions of people throughout the world in subsequent ages there predestined in the events of a few short years. The Scottish Reformation was quite literally "multum in parvo."

Criticism of the Reformation, when it has not come from Roman quarters, has been directed chiefly at two aspects of it. On the one hand, the Scottish Nationalists have regarded it as the first step in Scotland's shameless selling of her soul to the English. The acceptance of English money, the willing readiness to be freed from the French by the aid of English arms, were the incipient stages of the rot which culminated in English domination. On the other hand, rather differently the criticism is made that the Presbyterian system presented by the Scottish Reformers to the nation in "The First Book of Discipline" is based upon a very inadequate analysis of Church

(Continued col. 3, p. 4)

"PREACHING."

[Extracts from an address given by the Rev. D. R. Davis in Holy Trinity Church, Brighton, England, on the occasion of the Centenary of the beginning of the ministry of the Rev. F. W. Robertson, the famous preacher, and taken from the "Record," 22nd Aug., 1947.]

Robertson's secret, whatever it was, lay in preaching; for he was first and foremost a preacher. It was to preaching that he devoted his strength and zeal. His very considerable gifts he exercised almost entirely in the sacrament of the Word, and it was through preaching that he has influenced not only his own generation, but also succeeding generations. It is as a preacher, therefore, that he has significance for the whole Christian Church to-day and more especially for the Church of England.

The Lust for Brevity.

It cannot be doubted that the twentieth century has witnessed a serious decline in preaching. The pulpit in England has been shorn of much of its past glory. It doesn't reverberate to-day with the power it did in Robertson's day. I shall not forget what the late Archbishop of Canterbury, Dr. William Temple, once said to me. I was helping him to unrobe after a service in which he had preached, when he remarked that perhaps he had preached a little too long. I ventured to disagree and said that I thought that Anglican preaching to-day was being paralysed by the lust for brevity. The Archbishop replied—I can quote his exact words: "You may well be right. So much of our preaching has degenerated into pulpit chatting." Great preaching has become a precious rarity in our world, which needs it far more than the world of Robertson's day.

Proclamation.

The reasons for this condition are not far to seek. There is, first of all, the decline among the clergy in their own estimate of preaching, in the importance they attach to it. It comes out in all sorts of ways. You know, of course, that Holy Trinity is referred to by many clergy, mostly of the Anglo-Catholic church, as a "smoke and shop." An Anglo-Catholic friend of mine, only a few weeks ago, greeted me with the words—"So you've gone to Brighton. Is it the idea to make Holy Trinity a preaching shop once again?" I wonder what would be said of me, if I referred to an extreme Anglo-Catholic Church as a "smoke

and millinery shop. I should be accused—and rightly—of vulgarity and incapacity to understand the meaning of Catholic ritual. The very phrase, "preaching shop," throws a sharp light on the attitude towards preaching of the men who use this phrase. It is an idle word. But it has all the significance of the idle word, which is that it shows what a man really thinks. It reveals a low estimate of preaching. And how can you expect great preaching from a clergy and a Church which depreciate preaching? From a clergy and a Church which give to preaching the fag end of their time and energy? Who regard an hour spent in a boyscout meeting as of more importance than reading and wrestling with fundamental thought as a preparation for the pulpit? In such a situation what can you expect but what in fact you so often get in our pulpits—stale platitudes; dreary divagations blowing from point to point, like a child's balloon; uninspiring, and perspiring admonitions and irrelevant claptrap. This is not preaching. It isn't what the Apostolic, "Catholic New Testament" calls Kerugma, but a caricature of it. So long as such an attitude towards preaching obtains to any extent among our clergy, it is fantastic to expect the Church of England to make any ser-

ious contribution towards the reconversion of England to Christianity.

Preaching and the Oxford Movement.

I am amazed at this attitude towards preaching which characterises so many of our "spiky" brethren. And by a "spike" I mean a man who identifies the Catholic tradition with ritual. The very revival of the Catholic tradition in the Church of England in the last century sprang from preaching which was profoundly theological. The Oxford Movement—I don't mean Buchman's, but Newman and Pusey's—was founded on the great preaching of Newman. I distrust ritual when it is divorced from preaching. Nothing descends so swiftly into triviality and insignificance as ritual severed from its balancing weight, the ministry of the Word, by which I do not mean five minutes' patter and chatter, but a Kerugma, an utterance, a prophetic wrestling with the Lord.

The depreciatory attitude among Church and clergy reflects the secular situation, and this is the second reason for the decline of preaching. Religion has largely ceased to be unconscious. It is what we take for granted without question that constitutes our real belief and conviction, that is to say, what is unconscious. Men live by a set of as-

A FAREWELL MEETING FOR
FIVE MISSIONARIES
OF THE CHURCH MISSIONARY SOCIETY,
including
THE BISHOP OF CENTRAL TANGANYIKA
in the
CHAPTER HOUSE, SYDNEY
THURSDAY, 6th NOVEMBER, 1947
7.45 p.m.

Chairman: The Most Rev. the Archbishop of Sydney.

The Rt. Rev. Bishop and Mrs. Wynn Jones, Misses N. Bullard, M. Paull and B. Evennett leave for Tanganyika on 14th November per s.s. "Stratheden."

**DIOCESAN CHURCH MUSIC SOCIETY.****THE SEPTEMBER SESSION.**

The Sydney Diocesan Church Music Society's demonstration on 22nd September was given by the Cathedral Choir. Listening to it was a wonderful experience. The singing was all unaccompanied and consisted of works ranging from Palestrina to Birstow. There was no apparent conductor, yet the Choir sang with much more light and shade and cohesion than many choirs I have heard whose conductors have to imitate windmills to obtain any noticeable response. There were about fourteen boys, one alto, two tenors and three basses. The balance was excellent, the tone quality beautiful and the voice control amazing. It was difficult at times to know when the singing ceased and silence began. The only fault worth mentioning was the indistinct enunciation. If this fault could be eradicated we should have as perfect a Church Choir as is possible to hear.

Mr. Foxley, the present conductor of the Cathedral Choir, is deserving of much praise. Obviously a great deal of work had been put into the preparation of the programme. But at the same time, without detracting in any way from Mr. Foxley's ability (for which I have a high regard) the credit due to the late T. W. Beckett must not be forgotten. He has left such a well trained choir that a talented man would have little difficulty in making it near-perfect as Mr. Foxley has shown us.

The Society's next demonstration will be on 24th October.

—Colin Sapsford.

A.C.R. SUBSCRIPTORS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office, Mrs. Denny, 8/-; Mr. W. Parsons, 8/-; Mr. C. Blumer, 8/-; Mr. J. E. Benson, 8/-; Mr. S. Moxham, 8/-; Mr. P. W. Smithers, 8/-; Mrs. E. E. MacLaurin, 10/-; Mrs. A. J. Walker, 8/-; Archdeacon Kimberley, 8/-; Rev. K. G. Aubrey, 8/-; Mr. C. J. Tuckwell, 8/-; Mr. P. G. James, 10/-; Mr. F. Veyhl, 8/-; Rev. T. Gee, 4/-.

The Management Committee acknowledges with grateful appreciation the following donations: Mr. W. S. Gee, 12/-; amounts under 5/-: 6/-.

sumptions, by values which they never dream of challenging. These assumptions differ from age to age. In the Medieval world they were wholly religious and largely Christian. The average Medieval man never dreamed, for instance, of questioning the existence of God, His absolute authority, His final judgment and so on. These beliefs were part of his unconscious mind. To a lesser and decreasing extent, these beliefs continued to be part and parcel of the average man's unconscious mind in the last century. This was part of Robertson's background. Without it his preaching would not have been possible. But these beliefs are no longer assumptions in the unconscious mind of the average man to-day. We may not be able to define absolutely what the unquestioned assumptions of the modern man may be, but we can be absolutely certain what they are not. They are not Christian. That is doubly certain. The great themes and certainties of the Christian Faith are, to the modern mind, questionable at best, and irrelevant at worst. Such soil provides neither inspiration nor nourishment for great preaching, with the result that the Church no longer breeds Robertsons, Newmans and Spurgeons. We are breeding administrators, organisers and ecclesiastical bureaucrats by the score, ad nauseam, but not great preachers. In this absence of great preaching, Church unity is already a fact. The Free Churches are grazing in the same parched lowlands as the Church of England.

Sacrament of the Word.

There are but few men more relevant to the Church's need to-day, who can speak more decisively to her condition than F. W. Robertson; for Christianity as an Evangelical faith stands or falls by its preaching. Make no mistake on that point. The Church is not only the fellowship of believers, but also the agent of Jesus Christ for the

conversion of the unbeliever. The Eucharist is the supreme sacrament of the Church as a believing community, and the pulpit is the supreme sacrament of the Church as a fellowship of propagation. How can you convert the heathen, especially the secularised heathen of Western Europe, without the Sacrament of the Word, without the prophetic proclamation that preaching essentially is? "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And show shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:13, 14). Not a celebrant or a teacher even, but a preacher, a man under orders to deliver a given message. That is what F. W. Robertson was — a man under orders, who wasn't at liberty to please himself concerning what to deliver. The message was given by God, who through the Bible and Church, has pronounced what the preacher is to say. He gives His servants freedom how to say but not what to say. Robertson preached Christ and Him crucified and resurrected but in his own gifted, wonderful way. Temperament, culture, personality, talent, by all means, so long as it is understood that these are instruments of the message, the Gospel, for its clearer proclamation. The thing of primary importance in the preacher is the message which he has been called to deliver. Everything else is secondary, including his own personality.

HOUSE OR FLAT WANTED. — Doctor requires unfurnished flat or cottage, Eastern Suburbs. Dr. Constance, FM 4203.

On Tuesday, November 11th, a Day of Prayer will be held in St. Andrew's Cathedral, Sydney, to pray for our country and its leaders in these difficult days and for the general world situation. The Archbishop expresses the hope that groups of Church people on that day in many parts of the Diocese may be able to meet for Prayer for this purpose.



STERLING PREPARED PAINT

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

"THIS FREEDOM."

"With a great price obtained I this freedom, yes, but I was free born."

These words are remarkably true in reference to that greater Freedom which was made possible for us through the sacrifice of the Cross and the Resurrection of the Son of God—that completed oblation which can never be repeated. But right down the centuries of Christian history there has been a fellowship in those sufferings on the part of men and women who have stood firm in earnestly contending for the faith that was once for all delivered to the Saints. Even in the darkest ages of ecclesiasticism, ever the foe of true religion, there were some earnest souls that kept the torch of truth alight in spite of the difficult and darkening circumstances of their life and witness. But there was always the price to be paid. All honour to those faithful souls that dared to keep true and sought in every way to extend the knowledge of the truth to the people around them. All along it has been the great battle for Truth—to bring home to men and women that Truth which, in the words of the great Master, makes men free.

One great element in that Divine Truth is the sacredness of personality. "All souls are mine," saith the Lord. Each individual soul has an infinite and eternal value in the mind of God. It is not man in the aggregate so much as man as the individual that demanded the sacrifice of the Cross, and as man in the individual enters into the Truth, and the Truth enters into him man becomes free with the liberty that Christ gives.

Apart from God in Christ there is no real human freedom. Slavery, oppression, regimentation, state deification suppress the freedom of the individual. In Christ men and women are born again into a newness of life and a service which is perfect freedom. Apart from Christ man is like a dispossessed king, a slave and an enslaver. In Christ he comes into his true heritage—the perfect freedom of a love that dominates his life and manifests itself in self forgetting and lowly service. He learns the glory of taking a towel and washing the feet of these brethren. He is free to serve. "Stand upon thy feet," says the Lord to him. "Have not I sent thee." It is the realisation of his true selfhood—not to be just one of a crowd, but an individual—a personality loved and redeemed

by Christ. Able to say with all true humility and a reasonable pride, "I am thy servant," "for the Son of God loved me and gave Himself for me."

This Freedom.

It has been well said that "The history of human progress is, in truth, the history of the gradual emancipation of individuality or personality from the shackles by which its creative power was restrained."

But you do not find the emancipation in nations or races where Christian ideals are unknown and you do find that where those ideals are being modified by material considerations that regimentation becomes more and more imposed upon the individual. Man is born for freedom, but there are powers at wall that would infringe upon that freedom and there are allurements that tempt men to barter away their freedom.

"With A Great Price."

The gloom and darkness of those pre-Reformation years caused a deep sigh of relief when the bonds of papal ecclesiasticism were burst asunder, and an increasing joy as men and women began to enter into the freedom of an undiluted Gospel of Grace and Salvation. But it was a costly freedom. Many a noble hearted martyr in the ebb and flow of the period of reform was called upon to testify to the faith in Christ at the stake. The price of blood was the price of our Redemption and there were lesser Calvaries necessitated for the restoration and safe guarding of that precious freedom, which Christ had died to win for man. A long and noble line of men and women stood firm to the task to which Christ had called them. Cranmer, Ridley, Latimer, and a long list of unremembered saints and martyrs paid the price. All that freedom in Christ for which they witnessed in their blood and which we to-day enjoy, has come to us marked by a great price.

The story of how the Bible has won its way in the world is one of the most inspiring chapters in the struggle for liberty. It stands to reason that a book breathing freedom had to overcome tyranny to find acceptance, and this is exactly what happened; Its pages are streaked with the blood of those great saints, who gave us the Bible—the Book of Freedom—in our "own tongue."

"With A Great Price."

But "the price of freedom is eternal vigilance." And that is where the "you and I" of to-day come in. We are bidden first of all to "Stand fast in the liberty wherewith Christ hath made us free," and then to "Contend earnestly for the faith once for all delivered to the Saints."

"Eternal Vigilance" is necessary to keep us wakeful to the preciousness and splendour of this freedom of inheritance—a something eminently worth while and without which life is simply "without hope."

And again eternal vigilance is necessary to guard against the sinister influences that ever seek to infringe upon and so mar that freedom of personality and obscure the truth of God's Grace and Love upon which it is based. In our social life there are not wanting indications of growing influences that would contradict true democratic ideas and so subject the individual to a dictatorship utterly foreign to the sentiment and ideals of British people. There is always a danger that men in high position may become "drunk with power" and so become oppressive in their rule. There are evidences in plenty of the encroachment of Roman ecclesiasticism which is notorious for the suppression of individuality and even in our own bounds we have to be reminded of the danger of regulation, episcopal and synodal, which is due to a forgetfulness that obedience in things ecclesiastical must always be clearly canonical and constitutional. No man's individuality must be infringed.

"With a great price" have we obtained this freedom. Now "we are free born"—born anew in Christ by the power of the Holy Spirit. Let us preserve this freedom, not only for ourselves, but for the generations unborn. But we must remember that its preservation has its price and we shall not be worthy of those great men and women of the past, if in our day and generation we refuse to pay the price. "We must contend earnestly for the Faith." This means controversy, which we all dislike. But controversy has always marked the progress of Christianity. The subtle voices, within or without, that would discourage us from conflict for the Truth, would hinder us in fulfilling our task for the advance of the Kingdom. While we must avoid the bitterness we cannot avoid the conflict if we are going to be true to our calling.

But there is more than controversy. There is the price in self denial and

self sacrifice for the Truth's sake. Again there are subtle voices that would deter us from carrying out the King's command. Too often worldly considerations made difficult our choice of hard places for the carrying out of the Will of God. We are deeply concerned over the lack of men for the mission fields, either at home or abroad. So many clergy, so many doctors, so many nurses are needed, just to fill gaps without further advance. But the supplies are not forthcoming. We read with regret of the need of a young clergyman for one of our large B.C.A. mission areas. We read of other appeals from the country dioceses. Bishops are short of men for the back country work. Why is it? Why are the men in the large town and city dioceses not willing to leave the town areas for the enterprise and interest of a large country area? We need to remind ourselves of the well known saying: "The army that abides in its trenches is a defeated army."

We have a message and a mission—the message that brings freedom to the souls that receive it—the message that makes for the extension of that great Evangel of Christ crucified for men: The mission that represents the standing or marching orders of the Church of God, a mission truly dear to hearts of men of Reformation principles. "As My Father has sent Me, even so send I you." A mission surely not to be refused by men and women who have been caught by the Spirit of Christ. Away in the masses of heathendom, in lands like India, China, Japan and Africa: in the scattered, isolated places of our own Australia. There are men and women hungering for the Bread of Life—and the Master says "Go" and we are not going. Why?

Is the price too great? But "with a great price obtained we this freedom." What Freedom? Freedom from sin's curse, freedom from sin's power,

therefore freedom from self centredness. Freedom to go at the Master's Call.

Is He worth the price?

CALVINISM.

The recent announcement of a leading religious publishing house that it intends to republish the forty-eight volumes of Calvin's works in English translation shows the tremendous influence that John Calvin still exerts in Protestant Theology. That influence is increasing, not only in English speaking countries, but especially on the Continent where Karl Barth towers "incontestably the greatest figure in Christian theology that has appeared for decades." Barth has repeatedly acknowledged the debt he owes to the great theologian of Geneva.

Calvin's great dogmatic work, "The Institutes of the Christian Religion" was first published in 1536 as a vindication of the Huguenot martyrs of France. It was subsequently greatly enlarged in subsequent editions and took its final form in 1559.

The book aims to be a systematic exposition of the teaching of the Bible. A glance at the numerous scriptural references at the foot of each page confirms the writer's unsurpassed knowledge of the contents of Holy Writ. Calvin had no other wish than to bring to each question discussed the teaching of scripture thereon. Thus his "Institutes" have an abiding value for all those who agree that "Holy Scripture containeth all things necessary to Salvation."

The problem of Final Authority is perennial. Calvin's distinctive contribution to the problem was his doctrine of the testimony of the Spirit, which, once formulated by the Reformer, was

immediately accepted throughout the whole Protestant world. For him, there is no authority in religion apart from the Bible, but it is the Spirit alone who gives power to perceive and receive the teaching of the Bible.

Since the Enlightenment and the Evangelical Revival of the Eighteenth Century, ethics have been regarded largely from the point of view of human good, either the good of the individual, or the re-organisation of society as a whole. But for Calvin the central motive in ethics was to promote the Glory of God by doing His Will. If we do the Will of God for His Glory, happiness for ourselves and others is the natural by-product; but it is not the central aim. Calvin cannot be accused of having a "this-worldly" outlook which is the bane of Christianity to-day.

Calvin was no Sabbatarian. The use of Old Testament texts about the Sabbath in order to bolster up Sunday observance was to him superstition. He condemns those who "change the day in contempt of the Jews while they retain the same opinion of the holiness of a day." Yet the regular observance of public prayer and worship is very necessary for the health of the Church. This involves the setting one day free for this purpose.

Calvin suffers from gross mistinterpretation to-day. He is a great deal more moderate in tone and reasonable in outlook than the statements of his followers or his critics would suggest. He is, in fact, one of the three great Christian theologians of the West. He is the fountain head of Protestant theology. His "Institutes" contain his systematised and mature thought, clearly reasoned and lucidly expressed. The preacher will find the book an inexhaustible source for expositional sermons. It should be read and re-read by all those whose duty it is to preach the Scriptures in the Reformed Church.

FACTS YOU SHOULD KNOW ABOUT THE
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Bible House, Flinders Lane, Melbourne, Vic.
Phone: FJ 5675.

The Reformation in France.

(By the Rev. R. C. M. Long.)

The double stream of the Reformation Movement went through Europe from the two centres, Germany and Switzerland, where the "Peter and Paul of the Reformation", Luther and Calvin lived and taught. In the struggle with Romanism the latter of these became the more important, the progress of the Reformation outside Germany being largely due to the strong democratic type of Reform associated with the name of the great John Calvin.

In France, at the time with which we are dealing, there was in existence (and it remained until the Revolution) a Concordat (1516) by which the Popes were acknowledged to be the supreme heads of the Church, and received a large sum of money annually from France, while the King himself had the patronage of all the bishoprics, abbey, and priories in his kingdom. The Concordat made the interests of the Church and throne identical.

The reigning king in the early days of the Reformation was Francis 8 (1515-1547). Though selfish and ambitious, and having no interest in the underlying spirit of the Reformation, he recognised the Reform movement as useful for his purposes, and so gave it a measure of protection, and even assistance in the early stages.

THE PLACARDS.

An incident occurred in 1535 which brought about heavy persecution to the Protestants.

Tracts against the Mass were being circulated in France, and in 1535 one was placed in the apartments of the King, who took affront and gave rein to his indignation by urging on persecution for which the Romanists were only too eager. It was then that Calvin addressed to Francis, as a kind of peace-offering, his great work, "The Institutes of the Christian Religion." The reign closed in much bloodshed and oppression; yet the Reformation spread, for, as elsewhere and at all times, the blood of the martyrs has been the seed of the Church.

THE GUISES.

Amongst the powerful and unscrupulous enemies of the Reformation were the infamous Catherine of Medici, niece of Pope Clement VII, and wife of Francis 1st; Constable de Montmorency, first minister, shrewd and able; and the Guises, a notable family, the principal members of which were Duke Francis, a general, and his brother, the Cardinal of Lorraine, one of the subtlest men in Europe. Their sister married James V of Scotland, whose daughter was Mary, Queen of Scots. These people, with their partisans, stamped their names deeply on this terrible page of French history.

Francis II (1559-1560) fell completely into their hands, and when he died and the boy-king, Charles IX, came to the throne, the Queen Mother, Catherine of Medici, assumed the regency, and having unbounded influence over the young king's mind, became the ruling spirit of France, earning by her rapacious cruelty a name detestable and abhorred.

THE REFORMED CHURCH ORGANISED.

In spite of the terrible persecutions, French protestants set about building the scattered groups into a whole; so, courageously and prayerfully, they chose their first pastor, and established the Church with a short Constitution on the Geneva model of Calvin's devising.

The first National Synod was held in Paris in 1559, when a Confession of Faith and a Book of Ecclesiastical Discipline were drawn up, which provided for a Church both democratic and representative in character, with supreme central control. Though it has been somewhat revised, the Confessio Gallica may still be called the Confession of the French Protestant Church.

THE RISE OF THE HUGENOTS.

The turning point in the history of French Protestantism was the execution in 1559 of de Bourg, a judge, and nephew of one of the Chancellors of France. From this time Protestants in France took steps to act on the defensive, though some, wishing for immediate revolt, were restrained by Calvin. They began to be known as "Huguenots," a word of uncertain origin. Large gatherings met in the open air in Northern, Central, and Southern France, for persecution seemed to give them added courage. Thus the Reformation spread.

They had some splendid leaders: Theodore Beza, a Frenchman by birth, threw in his lot with them. He was of noble birth, stately presence, and great scholarship, holding a position next to Calvin as the most trusted guide of the Reformed Churches. The nobleman, Admiral Coligny was another, who exercised a powerful influence over the sickly king, Charles IX. His very presence inspired reverence, and he was almost worshipped by his friends, saying and doing nothing that was not the result of his convictions. Amongst his many worthy contributions to the Cause was his guardianship of Henry of Navarre and Henry of Conde, two young princes who were themselves to be future leaders.

CATHERINE OF MEDICI.

The death of Francis II left Charles IX, then only ten years of age, heir to the throne, so his mother, Catherine of Medici, assumed the position of Regent. She felt compelled to make concessions to all parties, with the result that the Huguenots gained a measure of tolerance, but the Guises and fanatical mobs threatened vengeance, and it was not long before their first taste of blood led to such slaughter as made the Loire, Somme and Garonne run red with Huguenot blood.

The initial incident, the Massacre at Vassy, in 1562, was occasioned by the followers of Francis Guise attacking an unarmed congregation worshipping in a barn. This was followed by similar attacks elsewhere; at Toulouse, for instance, 3000 men, women and children were treacherously slain.

Naturally, reprisals followed, and image-breaking and bloodshed in many French provinces issued in open warfare with Francis, Duke of Guise, at the head of one party, and the Duke of Conde with Admiral Coligny as leaders of the other, their headquarters being at Orleans.

The Huguenot chiefs, sought to restrain their followers from excesses, and both Calvin and Beza wrote urging restraint, but much iconoclasm prevailed and led to the forfeiture of a good deal of sympathy for their Cause.

By 1563 both parties were exhausted, and, though still hostile, agreed upon a truce. This was followed by the Peace of St. Germain, which secured for the Huguenots the right of public worship and the gift of four cities as places of refuge. But the terms were too good to be sincere.

THE MASSACRE OF ST. BARTHOLOMEW'S DAY.

Coligny's influence over the weak and disolute king, Charles IX, now twenty years of age, roused the suspicions of Catherine and the Guises that their days of power were numbered, so they plotted to murder him. The attempt failing, Catherine told the King that Coligny and all the Huguenots believed that he, the King, had been concerned in the plot and that peace would be impossible until the Protestants were exterminated throughout the realm. Thus she secured his consent to this diabolical proposal.

The King, in order to make the Peace of St. Germain, a means of uniting the two parties, had proposed a marriage between the young King of Navarre, a protegee of Coligny, and his own sister Margaret. This was celebrated on August 18, 1572, and was attended by Coligny and leading Huguenots. Four days later Coligny was nearly assassinated as he was returning from the Louvre, and he was the first to be killed when at 2.30 a.m. on St. Bartholomew's Day, Sunday, 24th August, the work of blood began.

The massacre in Paris was perpetrated by 20,000 of the city militia, assisted by some of the soldiers in the pay of the Duke of Guise. Bands of Romanists wearing a white cross in their hats butchered without mercy in the houses previously marked. "Crush the viper, blood," yelled the savage Guise, and the Paris mob went mad with the lust of blood, one wretched man even boasting that he had killed 400 with his own hands. The numbers of the slain vary. Between 4000 and 10,000 perished in Paris. Massacres were organised throughout the provinces, and the numbers there are estimated at between 30,000 and 100,000. Rome was illuminated for the occasion, cannon were fired, a Te Deum was sung, and a medal was struck in honour of the great event!

The massacre had cruelly weakened the power of the Huguenots, and had deprived them of nearly all their leaders, but they still existed, holding out bravely in La Rochelle, and a few other towns, and after a time they gained some important concessions. Only eighteen months after the massacre, Charles IX lay dying at the early age of twenty-five. Conscience-stricken, his soul was frozen with unutterable horror as the pale spectres of that fearful Sunday morning seemed to crowd around his fevered bed.

He was succeeded by his brother Henry of Anjou, the third and vilest of the sons of Catherine, and her favourite.

THE HOLY LEAGUE.

Shortly after Henry III's accession, he issued an edict granting a number of the Protestant demands, which act led to the formation of the Holy League, a society formed by the Guises and the Jesuits. Amongst other things, some of its purposes were to come to no terms with the Huguenots, to overawe

the king, and to prevent Henry of Navarre, now at the head of the Protestants, from succeeding to the throne.

A war followed, known as the War of the Three Henrys, for the Leaguers were under Henry of Guise, and the Huguenots were led by Henry of Navarre. Paris, having declared for the Guises, the King caused Henry the Duke, and his brother, Charles, the Cardinal to be assassinated in 1588, for he felt his authority fast ebbing. But the League was not destroyed. All France rose in flame. The King threw himself on the help of the Huguenots, but shortly after he was stabbed to death by a Dominican monk; and in the same year his mother of infamous memory, Catherine of Medici, died.

HENRY IV AND THE EDICT OF NANTES.

Henry, King of Navarre, had been for twenty years the leader of the Huguenots when he became King of France.

His struggle with the Holy League continued, and a war of four years ensued, for only half of the kingdom at first acknowledged him.

After a brilliant victory in the battle of Ivry, 1590, the King took an amazing step which stamped him as a shrewd politician at the expense of his character as a man of sincere religious conviction. The perilous leap, as he called it, was taken in 1593, when, desirous of ending the distractions which had torn France for so many years, he abjured the Protestant Faith.



JOHN WYCLIFFE.

"The Morning Star of the Reformation."

Five years later he signed the famous Edict of Nantes, which gave freedom of conscience to the Protestants, declared them eligible to all offices, and permitted them the exercise of public worship in certain parts of the kingdom.

REFORMATION MARTYRS.

Canon T. C. Hammond addressed the Anniversary gathering of the Martyrdom of Bishops Latimer and Ridley held at the Central Hall, Westminster, England, on October 16th, the actual anniversary of the death by burning at the stake of these noble martyrs, at Oxford.

PERSONAL.

The Rev. G. R. Delbridge, Chaplain for Youth, Diocese of Sydney, is returning to Sydney this week from England. He is to be welcomed at the C.E.N.E.F. Centre, 201 Castleragh St., Sydney, on Saturday night, October 25th.

The Bishop of London, has presented the Rev. L. M. Edwards, Vicar of Newark-on-Trent, to be appointed Vicar of St. Martins-in-the-Fields, London. Mr. Edwards was educated at Shewsbury School, Keble College, Oxford, and Lichfield Theological College.

We regret to note the death of Bishop Hensley Henson, formerly Rector of Hereford, of Durham, and a noted church leader of the inter-war period.

The Rev. F. H. B. Dillon, Rector of Holy Trinity, Adelaide, visited Sydney last week to say farewell to his sister, Miss Norah Dillon, who sails for China on Thursday, 23rd Oct. in connection with the C.M.S.

The Rev. R. B. Dransfield, has been licensed as assistant minister within the parish of Canberra.

Archdeacon Weston has resigned from the parish of St. Bartholomew's, Norwood, Adelaide. He has accepted nomination to the parish of Glenelg, in succession to Rev. H. R. Cavalier.

A portrait of the Archbishop of Melbourne was unveiled in the Chapter House St. Paul's Cathedral, on Monday, September 29th, by Sir Edmund Herring, Chief Justice of Victoria, and Chancellor of the Diocese. The unveiling was made at the beginning of the proceedings of the Diocesan Synod.

The Rev. R. J. Hewett, Federal Secretary of I.M.S. will be the Chairman of the Victorian C.M.S. Summer School to be held at Mt. Evelyn, commencing January 6th.

The Rev. B. R. Jones has been appointed assistant in the parish of Port Lincoln, S.A., Mr. Jones has consented to undertake this work at the request of the Bishop of Adelaide and by the invitation of the Bishop of Willochra and the Rector of Port Lincoln.

The Rev. Emmanuel Sadig, B.N., B.A., who is Principal of North India Clergy Training Centre and O.O.M. of Diocese of Gippsland, Victoria, is planning to visit Australia shortly.

Bishop Hilliard is to be chairman of the C.M.S. Summer School, N.S.W. branch, to be held at Thornleigh from Jan. 3 to 10. The Rev. R. C. M. Long is to give the Bible readings.

Dr. Paul White, preached at the annual service for nurses in St. Andrew's Cathedral on Sunday night, October 12th. There was a very large congregation.

A valedictory meeting for Bishop and Mrs. Wynn Jones, who expect to leave Sydney for Tanganyika about the middle of November, will be held on Thursday, November 6th. Misses N. Bullard, B. Evenett, and M. Paull will also be farewelled.

Miss N. Walsh, of C.M.S., Hyderabad, India, is on furlough. She expects to undergo an operation in the near future and then to return to Australia.

The Bishop of Adelaide has received word from Bishop A. Nutter Thomas, in England, who says he hopes to return to Adelaide in March or April next.

The Bishop of Lichfield, the Right Rev. E. S. Woods, D.D., is to visit Adelaide and Melbourne for the Church celebrations in November.

The Rev. R. H. B. Williams, Secretary of the Home Mission Fund, Diocese of Melbourne, has been appointed Archdeacon of Kew in the stead of Roscoe Wilson. The appointment was announced in the recent Synod by the Archbishop of Melbourne.

The Archbishop of Sydney will unveil a memorial tablet to the late Archdeacon R. B. S. Hammond in St. Barnabas' Church, Broadway, Sydney, on Wednesday, October 29th, at 8 p.m.

Churchman's Reminder.

"Nature has given to every man the power of being happy, if he but knew how to use it."—Claudian.

"Wherewith Christ hath made us free."—Gal.: 5:1.

October.

26.—21st Sunday after Trinity. This ancient prayer teaches us of the ancient dislike of obedience. Hence came sin. It is the sense of pleasure which Christ gives for it is the road to Heaven to obey from beginning to end in all we have to do.

November.

1.—All Saints' Day. This is the last of the Prayer Book's long list of great leaders of the Church to whom we owe so much. This day suitably comes near to the two Sundays spoken of on this page. It is also reminds us we are all part of the Church of Jesus, and we all can do a little to make religion a little brighter and happier in its effects on our unhappy world.

2.—22nd Sunday after Trinity. This collect goes with that of the previous Sunday, that continual godliness may mark the Church and so mark each member of the Church. It will be a Home in which we all must feel at ease. It is this aspect of the Church that it is needful that people outside or merely formally inside the Church should note in others and so mark the church in its influence in the world. Gregory wrote it most properly.

THE AUSTRALIAN CHURCH RECORD, LTD.

ANNUAL MEETING.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd., is duly called for Monday, 10th November, at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

THOMAS CRANMER.

ARCHITECT OF THE ENGLISH REFORMATION.

(By the Rev. Bernard G. Judd.)

The enemies of true religion, both Romanists and Anglo Catholics, have never ceased to assail the character of Thomas Cranmer, the Chief Architect of the English Reformation. The constancy of this attack witnesses to Cranmer's greatness and to his importance as the hero to whom we owe so much.

To Cranmer we owe the setting up of the "Great Bible" in every Parish Church in 1539—an event of incalculable importance, for the Bible is the greatest instrument in combating error.

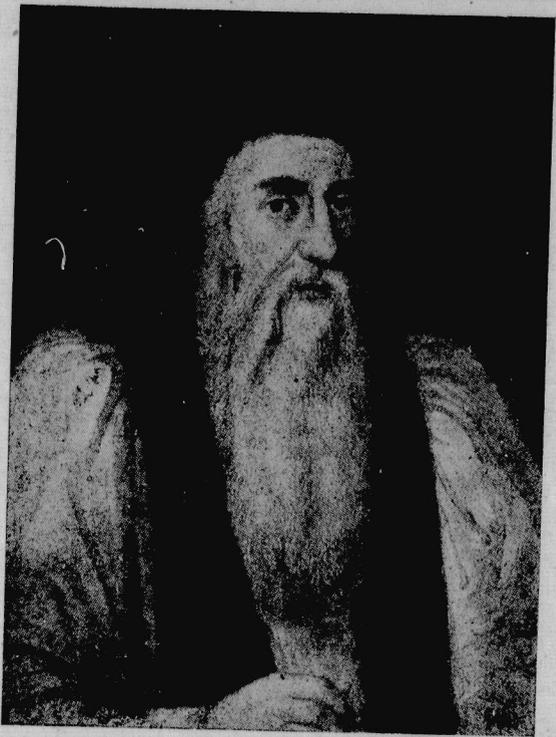
To Cranmer we owe the First Book of Homilies with their 12 plain, straightforward expositions of Christian fundamentals. To Cranmer, we owe the inestimable boon of the Book of Common Prayer.

His pre-eminence is obvious, but his detractors cannot refrain from malignity and abuse in an attempt to discredit both the man and his achievements.

Certainly no one can charge him with vaulting ambition. He himself says: "there was never a man came more unwillingly to a bishopric than I," and he delayed his return from the Continent in the hope that Henry VIII would change his mind and allow him to decline appointment as Archbishop of Canterbury. But there was no escape, for Henry's mind was made up, and Cranmer was consecrated on 30th March, 1533. Four days previously, he framed a protest, declaring that he regarded his oath of obedience to the Pope as a form rather than a reality and that he "did not admit the Pope's authority any further than it agreed with the express word of God and that it might be lawful for him at all times to speak against the Pope and impugn his errors, when there should be occasion." Cranmer was merely claiming the same liberty to criticise the authority and actions of the Popes which every prelate had exercised in the Councils of Pisa, Constance and Basle, despite their oaths to the Pope. Of course, his enemies always express horror by representing his protest as an act of perjury, when it is rather an evidence of Cranmer's excess of scruple. According to his foes, if he had said nothing about his true intentions, his action would have been justifiable. They defended their own conduct in swearing the oath of Royal Supremacy under Henry VIII and then repudiating it under Mary by saying that a bad oath should not be kept. On their view, Cranmer might have sworn the oath to the Pope which he believed bad and then broken it without any guilt. Amazing though it may seem, they regarded the guilt as consisting in declaring intentions which should have been kept secret.

CHANGING TIMES.

Many of those who wield a critical pen lack that knowledge of men and affairs and of the complex cross currents of this very complex period which alone would qualify them to appraise Cranmer justly. "It was the age of the Renaissance as well as the Reformation, of the New Monarchy and State Despotism, as well as of revolt against established forms of belief. New forces in art, religion and politics produced strange and startling combinations; Calvinists and Jesuits might join in preaching tyrannical, while other papists and Protestants proclaimed the sanctity of kings." Although Cranmer was



ARCHBISHOP CRANMER, Reformation Martyr—burnt at the stake

buffeted in this turbulent stream, he consistently set his face in a constant direction.

No one denies the profundity of his scholarship. He was one of the most learned theologians of his age and Henry VIII appreciated the fact that "he would advise the King more in one day than all his learned men could do in a month."

When he was a student at Cambridge his library was more valuable and extensive than that of the University, and "many authors which the two Universities could not furnish" were found among his books.

A PRISONER.

His foes have concentrated for four centuries upon his alleged cowardice during Mary's reign. A calm appraisal of the facts would do much to dispel many misconceptions. Cranmer was no coward. His was a shrinking, sensitive nature which often invites the bully to take an advantage, but which touches an appreciative chord in a strong-willed man such as Henry VIII.

Rather than escape to the Continent when Mary became Queen, he remained to defend the changes of which he had been the chief agent. "If I were accused of parricide or any such crime, I might perhaps be induced to fly, though innocent. But now that it is a question of my faith, not towards man but God, and of the truth of Holy Scripture against Papal errors, I am resolved to act with the constancy that becomes a Christian prelate, and to quit my life rather than my Country."

Queen Mary and Cardinal Pole were determined he should die, but more than that, they were determined so to humiliate him as to deal a staggering blow to the Cause for

which he stood. Beset on every hand by unrelenting pressure, the sensitive will began to bend. He signed six recantations, in the fifth of which he acknowledged the authority of the Pope, declared his belief in Transubstantiation and anathematized the teaching of Luther and Zwingli. In the sixth recantation, he denounced himself and his past actions and declared himself to have been a "blasphemer, insulter and persecutor" of Christ and His Church.

Fair-minded people will agree that this "confession" was more shameful to those who dictated it than to the heart-broken captive who signed it.

HIS TRIUMPH.

The morning of the 21st March, 1556, broke in a storm of rain. Cranmer was taken to St. Mary's Church where a Dr. Cole delivered a not unmerciful sermon. Then Cranmer began to speak. He urged the people to care less for this world and more for God and the world to come. To obey the King and Queen. To love one another and to do good to all men. He reminded the rich how hard it was for them to enter the Kingdom of Heaven and exhorted them to charity.

Then he declared: "And now I come to the great thing that so troubleth my conscience, more than any other thing that I said or did in my life; and that is my setting abroad of writings contrary to the truth which here now I renounce and refuse as things written with my hand contrary to the truth, which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is all such bills which I have written or signed with mine own hand since my degradation; wherein I have written

VITAL PRINCIPLES OF THE REFORMATION.

(By the Rev. W. F. Pyke.)

many things untrue. And forasmuch as my hand offended in writing contrary to my heart, it shall be first burned. And as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine. And as for the Sacrament—

He could proceed no farther. His forthright declaration had robbed his exulting foes of their confident triumph. The bruised reed was bent, but not broken. The shameful recantations were overborne by his reviving courage.

Amid angry shouts "Stop the heretic's mouth!" and "Take him away!" he was hurried to the stake. "There was no need of a spur for his lagging steps. His desire was now to be gone. He had done with the quicksands of logic, legal formularies and constitutional maxims, and had gained a foothold in conscience. The fight had been long and bitter, but he had reached a conclusion at length; he had professed a good profession before many witnesses. The Reformation would not be shamed in him, and the gates of hell should not prevail against it. Over it, as over his own ashes, he would write the legend "Resurgam."

PARISH VISITING.

The question of parish visiting apparently is a "live" subject in England just as it is here. In an English parish magazine just to hand, the Vicar comments that this is "a subject on which some lay folk say so much and know so little."

The Vicar of Goring (England) in a retrospect covering some 21 years of ministry, has some commonsense remarks on the difficulty of parochial visiting — remarks that apply with even more force to country parishes in Australia with their huge areas and scattered populations. He points out that in a small country parish of which he was Vicar for five years it is possible to visit, as he did, every house, cottage and farm. But in a parish with a population of 5000 (and much more so in one of 20,000) such personal contact is obviously impossible.

"What can be done," he remarks, "is to visit as many as possible of the homes of individuals with whom one is brought into contact in the course of one's work. . . . I still meet those who say to me: 'I have lived here for so many years and no parson has ever been to see me.' Well, surely, the fault is as much theirs as the parson's. Why did they not ask him to come? In a row of 50 houses there may be half a dozen where there is someone who would really like to see their parson, not just in a social way, but because they would like to talk to him and ask him questions about the Christian faith and life. But how is the parson to know in which of those 50 houses these people live? Is he to waste his time and theirs by knocking at the other 44 doors where the people don't want to see him at all!

"I shall continue," he concluded, "to follow up the individual contacts which I make, and I shall be very happy if others who want to see me would take the first step and ask me to come. . . ."

Perhaps he might also have added that those in need of "comfort or counsel" are bidden by the Church through her Book of Common Prayer to come to their Minister and open their grief, and that time can always be made, even in the busiest ministry, for personal interviews at the Church or Rectory with those in need of spiritual help.

VITAL PRINCIPLES OF THE REFORMATION.

(By the Rev. W. F. Pyke.)

At the Reformation men awoke, seeking reality in religion. They knew they had lost God, in the maze of tradition, ceremonial and worldly ambition. In their worship there had been much that was a "corrupt following of the apostles". They exposed the false Catholicism of the Roman Church with its emphasis on transubstantiation, masses for the dead (now called Requiems), the cult of the Blessed Virgin Mary, and the like.

The cry of the Reformers was "back to Christ, and the simplicity of the Gospel". They revised their formularies and gave us a Prayer Book and a Bible in the English tongue. The Divine authority of Christ was for them the supreme reality and they bore witness to it with faith and courage, sometimes even unto death.

For over three hundred years the Church of England has had one Book of Common Prayer for use in her worship. To-day there is an attempt to go backward, behind the Reformation and bring in again many things which our forefathers resisted and repudiated. True Catholic Christianity is the original Christianity of the New Testament and the first century.

The Reformers recognised our Lord's purpose and the nature of the primitive Christian practice in faith and worship and in their revisions of our Prayer Book restored these to their right proportion. They believed and taught that there was no communion, no vital union with Christ without living faith in Him and in His redeeming grace.

Without doubt our Reformers were led by the Holy Spirit of God to give us such a rich treasure of Devotion in our Book of Common Prayer. It has drawn so much of the spirit of the Bible into it that it shines all over with its derived and reflected glory.

In the younger countries like Australia, the Roman Church is spending large sums of money on education and immigration. She is seeing to it that her members enter into every branch of the State and Federal Civil Service and politics. Many are occupying high positions to-day. We must be alive to the implications of this situation and what it means in the future.

There is need for unity. Eternal vigilance is the price of freedom, if we are to present freedom of conscience and freedom of truth and of life. Vigour and united action are needed to keep the heritage for which the Reformers gave their lives.

We must pray and work for a revival of Evangelical Religion and reassert those principles secured for us at the Reformation.

The Reformers stirred men's consciences and led them back to Christ and His Way of Life in the fellowship of His Spirit. With all the so-called progress of applied science and the control of the forces of atomic energy; with all the various cults and false beliefs that are put forward as the solution world, British people must surely turn to the Church of their fathers for help and guidance to hear again the Old, Old Story which is ever new.

We believe the Gospel can meet the needs of any age. We stand for a true Christianity based on the Gospel, the original Christianity of Christ and the New Testament.

Above all the world's discord, confusion and sin, we believe God the Holy Spirit broods over the chaos to bring Light, Power

and Order back again. God waits to manifest Himself through every human instrument who will yield himself to Him.

Jesus said; "If you abide in My Word then are ye my disciples indeed and the Truth shall make you free."

St. Paul said, "Stand fast in the faith once delivered to the saints. Hold fast that which is good."

COMPROMISE.

"If any man will come after Me, let him deny himself and take up his cross and follow me."—Matt. 16: 24.

"Whosoever will be the friend of the world is the enemy of God."—James 4: 4.

Oh, Jesus, Thou hast trodden the path of thorns for me, And shall I shrink and falter to bear a pain for Thee?

Thou wast despised, forsaken, and shall I fear man's blame For speaking against evil which caused Thee all Thy Shame?

Shall I for man's approval abide with Thy foes who sneer At Thy sufficient offering for sin which brought Thee here, Who count the blood unholy once shed for sinful man,

And in their pride and folly would find some other plan? Shall I for fear or favour see Pagan ways increase,

And dare to pray for victory, or sue to Thee for peace? Shall I see men in power who honour not Thy Day,

And let the drink and gambling o'er this fair land have sway?

The prince of this world ruleth and leads to death and woe, With specious lies he lureth the way he'd have men go.

Who seek their own mad pleasure where peace is never found, And in the world's excitement all thought of judgment drown.

Nay, let me share the scoffing if I but share Thy grace And be among the number who give to sin no place,

Nor pander to the error, but dare denounce the wrong; Oh, give all those the courage who've compromised too long! —F.T.

MORE PROTESTANT TRUTH.

Table listing subscription rates for 'The Australian Protestant Digest' and other publications.

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SIDELIGHTS ON LUTHER.

(By the Rev. R. S. R. Meyer.)

An independent testimony from a man neither theologian nor of the Protestant faith, comes from Jean Victor Duruy, a leading modern French historian. In his preface to his history of France he writes:—"France had not had Luther and his religious reform, which had left her behind."

The spirit of Martin Luther, the things he valued, the faith he taught and the great truth of God's Word which he regarded as pre-eminent for the eternal welfare of mankind need to be recaptured to-day by the professing Christian Church. In no other way lies the path of individual and national blessing which we so sorely need to read.

THE WORLD LOOKS ON.

Writing of Luther's famous burning of the papal bull on 10th December, 1520 at Wittenberg, Carlisle has aptly said, "the whole world was looking on." The citizens of Wittenberg watched the intolerable bull burning amid derisive shouts. The pope should not have provoked that "shout"! It was the shout of the awakening of nations. The quiet German heart, modest, patient of much, had at length got more than it could bear. Formalism, Pagan Popeism, and other falsehood and corrupt semblance had ruled long enough; and here once more was a man found who durst tell all men that God's world stood not on semblance but on realities; that life was a truth, and not a lie!"

A new era of spiritual freedom had begun. The prophets of the modern age to proclaim in its freshness the re-discovered ancient truth, had taken the world's stage. We may prefer to liken Luther to John the Baptist rather than to Paul, though no doubt there is much of both in the humble German monk, son of a coal miner. Froude is not alone in his ranking Luther with the Apostles. "The Reformers were men of note and distinction who played a great part . . . on the stage of the world. If we except the Apostles, no body of human beings ever printed so deep a mark into the organisation of society," Carlisle, too, uses similar words: "Protestantism, too, is the work of a Prophet; the prophet-work of that sixteenth century. The first stroke of honest demolition to an ancient thing grown false and idolatrous; preparatory afar off to a new thing, which shall be true, and authentically divine!"

BEFORE THE DIET.

Martin Luther appeared at the Diet of Worms on 17th April, 1521. The young Emperor Charles V with all the princes of Germany, papal nuncios, dignitaries, spiritual and temporal were assembled there. He was to appear and answer for himself whether he will recant or not. Arrayed against him is the world's pomp and power. Reminding him of Huss' fate a century before, Luther's friends had begged him not to attend. As he had left Wittenberg, a vast concourse of citizens had shouted, "Luther for ever," to which he had replied, "Christ for ever!" His address to the Diet was lengthy, but respectful, honest and submissive in tone where submission could be lawfully claimed. His writings, he said, were partly his own, partly derived from God's Word. As to what was his own, human infirmity had entered into it. But as to what stood on sound truth and the Word of God, he could not recant it. How could he? "Confute me," he concluded, "by



MARTIN LUTHER,

nailing his theses at the Cathedral door at Wittenberg on the Eve of All Saints', 31st October, 1517, "Calling in question the Papal theory of Indulgences, and the Pope's right to sell them."

proofs of Scripture, or else by plain just arguments. I cannot recant otherwise. For it is neither safe nor prudent to do ought against conscience. Here stand I: I can do no other; God assist me." English Puritanism, England and its parliaments, Scotland and its Church, the Evangelical Revival and its consequent great social reforms, the United States and its liberties, the French Revolution, Europe and its work everywhere; the germ of it all lay there in Luther's courageous stand at Worms. Had Luther done other than he did, the destiny of the world had been otherwise. But thank God, His prophets were not dead and the man for the moment was there in God's appointed place.

DOCTOR LUTHER'S OATH.

On 18th October, 1512, Luther was received Licentiate in divinity of his University and took the following oath:—"I swear to defend the evangelical truth with all my might." The following day, the doctorate of divinity had conferred upon him, being made a biblical doctor, not a doctor of the sentences. He pledged himself by oath to his well-beloved and Holy Scriptures, to preach them faithfully, to teach them with purity, to study them all his life, and to defend them, both in disputation and in writing, against all false teachers, so far as God should give him ability. This solemn oath was Luther's call to the Reformation. Called by the University, by his sovereign, in the name of the imperial majesty and of the Holy Roman see itself, and bound before God by a most solemn oath, he became from that hour the most intrepid herald of the Word of Life.

The flood gates will open and the benediction of God's Word will be outpoured upon a lost and thirsty world again when the undenied authority of the Bible and the zeal for its gracious and eternal truths become earmarks of those "who profess and call themselves Christians."

PORT HACKING YOUTH CENTRE.

DEDICATION OF HALL.

More than four hundred people visited Port Hacking Youth Centre, Sydney, on Saturday, 11th October, and will proceed on Thursday, 16th, to Port Lincoln, from where he will do a tour of the B.C.A. parishes on Eyre's Peninsula. These parishes, Kirton Point, Cummins, Minnipa, Ceduna, and Streaky Bay, are keen C.M.S. supporters, and we know that the visit of Mr. Harris will help to increase their enthusiasm.

Mr. Greenwood, the Rector of Minnipa, writes that he intends to make November a special missionary month, which will follow up Mr. Harris' deputation.

LEAGUE OF YOUTH.

League members in Adelaide are hoping that their plans for an interstate League Conference to be held in January, 1948, will materialise. All interstate League branches have been approached, and a programme has been drawn up to cater for all sorts of activities.

C.M.S. ADELAIDE.

DAY OF INSPIRATION.

C.M.S. folk in Adelaide have an Annual fixture on the Labour Day Holiday in October. Usually it takes the form of a whole-day function at St. George's, Magill, but this year, because of the special Thanksgiving Service on St. Peter's College Oval, a part of the Diocesan Centenary Celebrations, it was held at St. Luke's, Whitmore Square, from 4 p.m. onwards.

Mr. G. R. Harris, of Groote Eylandt, told in his quietly convincing manner, of the growth of the Church in Arnhem Land. He told too of the many problems that face the missionary, and of the unending call for tact and diplomacy, in countering tribal custom with the positive principles of the Gospel.

The League of Youth conducted intercessions in the Church, and then those present sat down to a basket tea.

After tea, the General Secretary showed the C.M.S. Medical Film, "Do Thou Likewise," and at Evening Prayer, the Rector, the Rev. E. D. J. Shaxted, who is Branch President, preached, assisted in the conduct of the service by the Rector of Holy Trinity, the Rev. F. H. B. Dillon.

WEST COAST DEPUTATION.

Mr. Harris arrived in Adelaide on Saturday, 11th October, and will proceed on Thursday, 16th, to Port Lincoln, from where he will do a tour of the B.C.A. parishes on Eyre's Peninsula. These parishes, Kirton Point, Cummins, Minnipa, Ceduna, and Streaky Bay, are keen C.M.S. supporters, and we know that the visit of Mr. Harris will help to increase their enthusiasm.

Mr. Greenwood, the Rector of Minnipa, writes that he intends to make November a special missionary month, which will follow up Mr. Harris' deputation.

CHRISTIAN ENDEAVOUR CONVENTION.

The National Christian Endeavour Convention was held in Adelaide in October, and C.M.S. was asked to co-operate in a fine missionary exhibition as a part of the activities of the convention. C.M.S. gave advice to those who were preparing exhibits on fields in which C.M.S. is at work, and had an active share in the preparation of the court on Africa. Features were curios, pictures and a model African hut, with a built-in screen, through which were projected pictures of our African work. There was a keen demand for C.M.S. literature, and many "Jungle Doctor" books were sold. At the Missionary Rally of the Convention, C.M.S. was officially represented by the General Secretary and Mr. Max Hart, and a C.M.S. film was shown in one of the sessions of the exhibition.

THE LATE MR. ARTHUR RILEY.

Mr. Arthur Riley, of Belair, S.A., died in October. His son, the Rev. A. B. H. Riley, is a S.A. Branch Missionary, located in the Anglo-Egyptian Sudan, at Yambio. To Mrs. Riley, and her family we offer the Christian sympathy of the South Australian Branch.

MOORE COLLEGE, SYDNEY.

Work on the new College Chapel—the John Francis Cash Memorial Chapel — has been commenced.

CORRESPONDENCE.

CLERGY COTTAGE, WENTWORTH FALLS

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

Most of your clerical readers at least will know of the existence of the Clergy Cottage at Wentworth Falls and many have availed themselves of its existence and cheap rent during their holidays. During the 18 months of my residence here the cottage has been almost continually engaged and most of the tenants have expressed appreciation of the arrangements although we all realise that much improvement is necessary. Unfortunately some have come to the Cottage with the expectation of finding all modern conveniences and have not only gone away disappointed but have not endeavoured to conceal their criticisms. The result is that several people in Wentworth Falls have been wondering what is wrong with Drumart.

I would like to warn any who hope to come up in the future. Drumart is a holiday home for clergy. The rental is 25/-. There is no refrigerator. Hot and cold water is not laid on in each bedroom. The cutlery is not all silver-plated and there are many things lacking.

This may sound hard but it is a fact. Without exaggerating I say that £300 or £400 could be spent on Drumart straight away if we had the money but we haven't. As it is we are endeavouring to improve the cottage, gradually and most tenants have appreciated this. Over £110 has been spent since early last year. Apart from rates every penny derived from rent goes in either upkeep or improvements. A new stove is an urgent necessity but it is unprocureable. Arrangements are in hand for connecting the water to the town supply but this is waiting on labour. So far as it is possible from a rental of 25/-, new floor coverings and furniture are being procured.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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To those who have appreciated Drumart in spite of its disadvantages we welcome your helpful criticism and hope you will find some improvement when next you come.

To those who have spread abroad all the defects of the cottage we suggest that you be a little more sympathetic and realise that cottages of a similar size in Wentworth Falls command a rental of 4 to 6 guineas a week depending on the time of year.

Should anyone who reads this letter care to have a part in the improvement of Drumart, donations would be welcomed. They could be sent either direct to me or to the Home Mission Society on whose behalf I act.

Yours faithfully,

H. R. SMITH.

Wentworth Falls.

MISSIONARY NEWS.

"I have seen Him."

How many have found the Saviour in the wards of mission hospitals will never be known.

In one of our mountain villages, I had been preaching well into the night to a group of lovable Maratha farmers. At the close, as I pleaded with them to give their hearts to Christ, I noticed an old man listening intently. As I prepared to leave, he came forward and, commenting on the slides of the life of our Lord which had just been shown, he said, "I know Him. I have seen Him, and He was just as you described Him, full of love for us, helping us. Yes, I have seen Him; He operated on me at the mission hospital at Wai."

The doctor to whom he referred, Dr. Lester H. Beals, of the American Board of Missions, is but one of the many doctors and sisters who are showing the love of the Saviour in their daily lives to those hungry souls. —J. P. Crozier, in "White Already to Harvest."

LOWER SOUTH COAST RALLY.**ARCHBISHOP OF SYDNEY VISITS NOWRA.**

All Saints' Church, Nowra, was filled almost to capacity when the Archbishop of Sydney (the Most Rev. H. W. K. Mowll, D.D.) addressed a Lower South Coast Church Rally on his experience in Canada and England during his recent trip abroad.

The Rally, which was organised by the Rector of Nowra (the Rev. H. E. S. Doyle) was arranged to provide an opportunity for the clergy and people of the lower South Coast parishes to meet the Archbishop, and to hear his report of the World Missionary Conference, held at Whitby, Canada, and the Inter-

national Conference of Leaders of the Inter-Varsity Fellowship, held at Boston, U.S.A., at both of which the Archbishop was an Australian delegate.

The Rural Dean of Wollongong (the Rev. R. C. M. Long, B.A.), read the prayers, and Mr. Glen Williams sang, "O Man of Sorrows." Among the clergy present were the Rev. J. G. Robertson (Milton), the Rev. S. A. Mainstone (Kiama), the Rev. C. Wilder Clarke, (Berry), the Rev. G. B. Simmons (Kangaroo Valley), and the Rev. H. E. S. Doyle (Nowra). The ministers of the Nowra and Berry Methodist, and Presbyterian Churches, and officers of the Salvation Army also attended.

The Archbishop spoke of the growing sense of fellowship in missionary enterprise, and told of co-operation between the mis-

sions of different lands and denominations during war years. Among the enemies of the World-Church he listed Communism, Fascism, Mohammedanism and political Romanism. Despite persecutions, he said, at least 42 per cent. of the people in Russia were still Christians, but Christian propaganda there was still forbidden. India, with its huge Moslem population, was a major problem in Christian strategy.

Reference was also made to church work within the Diocese. The Archbishop stressed the need for vision and venture in meeting the problems of the new housing areas, and in bringing the right type of migrant to Australia.

At the conclusion of the Rally, the Archbishop was entertained at supper in the parish hall.

REFORMATION RALLY

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Australian Church News.**NEW SOUTH WALES.****Diocese of Sydney.****TEACHERS' HOUSE PARTY AT "RATHANE," PORT HACKING.**

A holiday house party for teachers and student teachers arranged by the Church of England Teachers' Training Fund, in conjunction with the Youth Dept., was held at "Rathane," Port Hacking, during the spring vacation from September 1st, to 8th. The house parents were Rev. and Mrs. M. C. Newth, ably assisted by Rev. and Mrs. J. R. L. Johnstone.

The main speakers were: Miss Beryl Evernett, who spoke of her work as a teacher in Tanganyika; Rev. M. C. Newth, who conducted a series of studies on the Creation, Flood and the Miracles and Parables of our Lord, and the Rev. D. B. Knox, who dealt with the question "What proof have we of God's existence?"

The day's activities were divided into two study sessions—morning and evening—with a free afternoon for boating, hiking or merely resting.

Usually the discussion which followed the morning session carried over to the afternoon's activities, indeed, such discussions were one of the main features of the house-party. As the week progressed a central thought arose from the discussions, namely, the desperate need for Christian teachers in Church State Schools. Few of those present were aware that the Education Act provides for one hour's scriptural instruction per day per class within State schools, and several suggestions were made as to how such an hour could be used, and the training of special teachers to undertake this work.

The Sunday services, beginning with Holy Communion at 7.30 a.m. were of great spiritual blessing to all and it was with regret that house party members began to prepare to leave Rathane on Monday morning. As a final gesture Rathane was given a spring-cleaning. Dust swirled and mops, buckets and brooms tripped unsuspecting victims as they endeavoured to move in and about the house. By noon most of the dirt and grime had been transferred to the workers, but in spite of the water shortage they managed to return to civilisation reasonably clean.

Our thanks are due to Mrs. Sorenson and Miss Montgomery who so thoughtfully and carefully tended our nutritional needs.

That all enjoyed themselves there can be no doubt, a second house party has been arranged for the spring vacation of 1948.

NEWS FROM THE PARISHES.

Nowra.—The Annual Gift Sunday for the parish will be held on November 2nd, when an appeal is being made for £500.

The following is an extract from the Rector's Letter about the appeal.

"This year we are approaching our Patronal Festival and "Gift Sunday" from a new and highly spiritual angle. It is based on the practice of a great and saintly Scottish bishop, who became Primus of Scotland, and who in a great meeting of bishops and clergy urged them to adopt the methods which he had used for 50 years in his diocese and parishes with phenomenal and unflinching success.

"His method was to call his people together on a Sunday morning to the early celebration of the Holy Communion and there place the church's financial needs before them. After this, kneeling at the Lord's Table, he put those needs before God, asking Him, as their Heavenly Father, to give them such money as the church needed, and to crown their efforts with His blessing.

"By simply acknowledging God with a humble, reverent and united heart, he and his people were given all the money they needed; and, what was of far more importance and benefit, were, as His thankful children, drawn nearer to Him as their loving "Father in Heaven."

"In imitation of the good bishop, I am calling you all together to the 8 a.m. Communion service on Sunday morning, October 12, or to the 11 a.m. service that same morning if you cannot possibly be present at 8 o'clock, when the financial needs of the parish, and the method of meeting those needs will be frankly and fully set before you."

West Manly.—In the "Church News" the Vicar writes as follows:—

"Your vicar very much regrets that, under the Doctor's orders, Miss York has had to relinquish all Parish work. For eleven years here she has been your Vicar's loyal and energetic assistant, and there is no part of the Parish work in which she has not had an active part, taking over, in addition to her own work, that gradually relinquished by Mrs. Owens as her health failed. In addition to Parish work, there has been the increasing accumulation of home duties during the last illness of Mrs. Owens, and the recent illness and serious operation of your Vicar. It is no wonder that Miss York is on the verge of a serious breakdown.

The Vicar (Rev. W. J. Owens) also intimates that Canon H. E. West has been given permission to assist in the work of the district.

Concord West.—A crowded church on Sunday evening, 7th September, was a fine tribute to the special speaker, Mr. Frank Ashton, on the occasion of the Anniversary of the Men's Service.

Mr. Ashton's informative and telling address held the keen interest of the congregation for over thirty minutes. The splendid spiritual tone of the whole service was most helpful.

Saturday, September 13, was the next Red Letter Day, when our Y.P.F. competed in the C.E.F.D.O.S. Annual Athletic Carnival at St. Paul's Oval, winning the cup for the highest total point score for the second successive year.

St. Paul's, Chatswood.—Since Sunday, October 12th, Mr. H. A. Brown, of the C.S.S.M. has been conducting a Special Mission at St. Paul's, with the general plan of discussing "Timely Topics."

A special feature has been the talks to Sunday School Teachers, and others interested on Christian work among children.

Rockdale.—On Sunday, October 26th, at 7.15 p.m. a memorial pew will be dedicated to the memory of Mrs. Fahy, who was for many years a faithful member of St. John's Church.

Bowral.—The Diamond Jubilee Service of St. Jude's Church, will be held on Sunday, October 26th.

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We have received the following interesting note with regard to the church:—

The present (3rd) Church was erected in 1887. The Parish Hall, opened in the previous year, had been used for Divine Service while the old St. Jude's (seating only 150) was pulled down and re-built much on the same site. Some services and Sunday school sessions, seem also to have been held in the School of Arts—opened in 1885.

In 1867, the original School Church was "Nationalised"—and ceased to be used for Public Worship; having passed to the Council of ("secular") education. A tragedy, this, in the eyes of some, over which they would draw the recent veil of oblivion. However, both partners happily survived and we now have a healthy Church and a very healthy school, working harmoniously side by side.

Thus the First Church was in use as such, for four years only; and the Second, for twelve years. The Diamond Jubilee Patronal Festival falls on a Tuesday, but the celebration is announced for Sunday the 26th inst.

THE MOTHERS' UNION.

SERVICE OF RE-DEDICATION AND AFFIRMATION.

In St. Andrew's Cathedral, Sydney, on Friday, 7th November at 11.30 a.m. His Grace the Archbishop of Sydney will be the special preacher. As well as attending services in their own Parish members of the M.U. are urged to be present at this service. If unable to attend their own service an opportunity will be given members of making their re-Dedication at the Cathedral Service.

THE ANNUAL MEETING OF THE DEACONESS INSTITUTION.

This was held in the Chapter House for the first time in some years. There was a very good attendance at the meeting and quite a number of friends came in during the lunch hour to buy from the stalls, which were a great success. St. Catherine Girls' School Domestic Science Class took charge of the cake stall and sold flowers. The Deaconess House Auxiliary and But-Har-Gra Auxiliary provided afternoon tea.

This year the speakers represented the various branches of our work. They were as follows:—Deaconess E. Stokes, Principal of Deaconess House; Deaconess A. Wheat, Principal of Pallister Girls' Home; Matron Claydon, of the Home of Peace; Mrs. Martin, Acting Head Deaconess, spoke on behalf of her sister, Mrs. Campbell for the But-Har-Gra Girls' Hostel; and Mrs. R. B. S. Hammond spoke as the representative of the Braeside Hospital.

Attention was drawn to the new monthly prayer circle for the Deaconess Institution, which includes all the latest items for prayer for each of these avenues of service. Miss C. Begbie, who edits the prayer cycle, has had over 200 requests for it, and would be glad to send it to any who would like to receive it.

His Grace the Archbishop's closing message came to us as challenge to life-long devoted and consecrated service and we all felt stirred and inspired to let the year ahead be one of closer walking with our Master and zeal in His service.

Diocese of Grafton.

DIOCESAN COMMISSIONER.

The Rev. O. J. C. Van, formerly Rector of South Grafton, has been confirmed in his appointment as Diocesan Commissioner for a period of six years. Mr. Van has handed in his resignation from the parish of South Grafton.

YOUTH LEADERS' CAMP.

The Second Annual Youth Leaders' Training Camp was held over the Eight Hour Week End at the National Fitness Camp at Lennox Head. Nearly fifty young people from many parishes in the northern half of the diocese attended and the Youth Commissioner, the Rev. A. J. Wagstaff, assisted by the Rev. R. S. R. Meyer, of Rappville, was in charge. Six forums, followed by an open discussion were conducted, the papers being given by the Revs. A. J. Wagstaff, R. S. R. Meyer, R. S. Hancock, and Norman Fox. Miss Rae Lancaster gave a demonstration of physical culture suitable for the parish hall and the Rev. R. S. R. Meyer gave a demonstration of the use of the flannel-board for Bible teaching.

After two years of experimenting, it is now proposed to enlarge the scope of these camps and to hold them more frequently and in other parts of the diocese. The Youth Committee of the diocese which has been directing the youth work and has prepared the way for the appointment of a full-time Youth Commissioner, was made an official committee by ordinance of the recent diocesan synod.

Diocese of Newcastle.

DIOCESAN CENTENARY PAGEANT.

An event of outstanding interest and significance will be the presentation of the Historical Pageant by a very large company of performers in the City Hall for four nights during the first week in December. The pageant itself in which there are more than 100 speaking parts, will vividly portray the history of the Church from earliest times. It will be followed by a dramatic presentation of the life of William Tyrrell, first Bishop of Newcastle, written especially for the occasion by our own present Bishop. Costumes for the performance will be brought from Adelaide and other parts, while the music is being specially prepared by the Cathedral Choir. Some of the artists have already won a name for themselves for their work in connection with various amateur dramatic societies while others will be clergy and laity of our own Church specially selected for their parts.

150th CELEBRATION.

It was a splendid thing to see the Church of England Youth Contingent taking part in the recent celebrations. The Church of England Fellowship Float was followed in the procession by a good number of the G.F.S. and C.E.B.S. The Anglican Scouts and Guides took their place with members of their respective associations in other parts of the procession. On Friday, 12th September, the Fellowship Choir, trained by Mr. Rutledge, took part in the city's Youth Concert and sang in the presence of His Excellency the Governor of N.S.W. They were specially commended by the Press.

CENTENARY YOUTH RALLY.

On Sunday, Nov. 9th, Youth Rallies will be held at the Cathedral and at West Maitland. This will be Thanksgiving Sunday in the Centenary Celebrations.

VICTORIA.

Diocese of Gippsland.

GIPPSLAND'S OLDEST CHURCH.

Christ Church, Tarraville, was opened for Public Worship on Sunday, June 8th, 1856. It was built to accommodate 180 people, and at the Opening Service it is recorded that every seat was occupied.

Regular Church work had been commenced in Port Albert-Tarraville district some years before the building of this Church, the first definite evidence of such work dating from 1847 when the Rev. E. G. Pryce was visiting that district in the course of his wide-flung travels.

1947 thus becomes an appropriate date for the celebration of the Centenary, and Christ Church, Tarraville will be the appropriate focus of those celebrations of October 25th, when the Church people of Gippsland will make a pilgrimage of thanksgiving to this spot.

Diocese of Wangaratta.

THE PROPOSED CONSTITUTION.

In "The Witness," the Bishop passes on the following information in connection with the recent Synod.

THE PROPOSED CONSTITUTION.

The principal item on the agenda was the Proposed Constitution of the Church of England in Australia. The motion for its Adoption was moved on Tuesday afternoon. Speeches both for and against the motion showed intelligent interest and constructive thought. There was a distinct feeling among the members of Synod that the Clergy could be helped to a wise decision on the matter, if during the next twelve months there were discussions on the Draft Constitution in their various Rural Deaneries. The strong protagonists for immediate adoption of the Constitution yielded to this plea for facilities for further consideration. Ultimately that night, it was agreed that final judgment be postponed until Synod meets next year.

THE CHURCH OF ENGLAND DEACONESS INSTITUTION, SYDNEY.

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WILLIAM TYNDALE.

(By the Rev. M. L. Loane.)

William Tyndale was born some time between the years 1490 and 1495, a little more than a century after the death of John Wycliffe. The facts of his early life are shrouded in the mists of uncertainty, but Foxe tells us that he was "brought up from a child in the University of Oxford." The breath of change was in the air at this time, for a few English scholars had brought back from Italy a good report of the Renaissance. The new learning had found a voice in Colet's famous lectures on the Pauline Epistles, and Tyndale must have felt the spell of that awakening spirit. There can be little doubt that he passed from mediaeval orthodoxy to Reformation standards of truth during these years, and Foxe tells us that he was so drawn to Scripture that he began to expound it to some of the Fellows and students of Magdalene Hall. After Graduation, he took up his abode for some time at Cambridge where the name and influence of Erasmus was still a force in the current of University life. Here he was "further ripened in the knowledge of God's word" as he moved in a small circle of men like Barnes and Bilney whose names were to become famous.

Translates the Bible.

At the close of 1521 he accepted an appointment as tutor to the family of Sir John Walshe in Gloucestershire and it was here that he came into open conflict with the ecclesiastics of the day. Here he embarked on preaching on the village greens and in Bristol, and here he formed his resolve to make the boy that drove the plow to know more of the Scripture than the priests of the County. In July, 1523 he set out for London in the hope that Bishop Tonstall would give him facilities for the translation of the New Testament into English. But his hope was doomed to disappointment and he discovered at length that there was no room either in the Bishop of London's palace, or in all England for such a work as he had set his heart on.

Therefore in May, 1524, he set out for Hamburg, little knowing that he would never again set foot in England. His object was to carry out his translation on the Continent where it could be published by one or other of the great publishing houses in Lutheran Germany. His first plans were wrecked when the text was actually being set up for printing in the City of

Cologne, and he had to flee to Worms for safety. At length his task was completed and in 1526, six thousand copies of the English New Testament were ready for sale. There are a few more thrilling stories than that which tells how this Testament was smuggled into England in spite of the vigilance of Bishops and Magistrates. It was bought and sold and circulated in secret for quite a while before it came under the notice of authority and the demand was so great that a number of pirate editions soon followed in its train.

Tyndale then turned his attention to the Old Testament, and after remarkable adventures, he published a translation of the five books of Moses early in 1530. An unbroken tradition declares that he continued his Old Testament studies and completed the translation of the historical books from Joshua to II Chronicles. This work he apparently bequeathed to John Rogers who incorporated it in his Bible after Tyndale's death. His translation of the Old Testament was based on the Hebrew as his work on the New Testament had been on the Greek.

His life as an exile was full of hair-breadth escapes. Spies were set on his trail and his safety lay in obscurity. But he made the City of Antwerp his headquarters and continued to devote himself to the task of giving Englishmen the Word of God in their mother tongue. In November, 1534, he brought out a Second Edition of the New Testament and early in 1535 a Third Edition made its appearance.

His Dying Prayer.

Shortly after this he was basely betrayed and placed under arrest. He was consigned to imprisonment in the prison of Vilvorde where he languished for nearly eighteen months. His trial was a slow and tortuous process although the verdict was never in doubt.

One Latin letter from his cell has been preserved which discloses a picture of the lonely captive in his threadbare garments sitting cold and dark and solitary in his damp prison quarters during the long cheerless nights of winter and earnestly begging the favor of light and warm clothing, and above all of books to solace him. At length in August, 1536 he was condemned as an heretic, degraded from the priesthood and delivered to the secular authorities for punishment. Two months more were allowed to pass. Then on Friday, October 6th, he was led out to meet his doom. He was bound to a stake and faggots were piled round his feet.

His last cry rang out with fervent zeal and a loud voice, "Lord, open the King of England's eyes." Then at a given signal the rope round his neck was wrenched from behind and the faggots round his feet were set on fire.

Tyndale was the great pioneer of the English Reformation, and the translator of Holy Scripture par excellence. It is difficult to over-estimate the superlative merit of his work. No less than nine-tenths of his final edition was carried over unaltered into the Authorised Version and three-quarters into the Revised. His style was often rugged, but his sense of cadence was matchless, and he has set the tone for all subsequent endeavour in the field of Scriptural translation. It was Tyndale who first saw the vision of an Open Bible for the common people. His life was consecrated to this task, and to him belongs the highest honour that a grateful Church can accord.

CORRESPONDENCE.

C.M.S.

MRS. BRAGG MEMORIAL.

Dear Friend of C.M.S.,

The N.S. Wales Branch of the Church Missionary Society is anxious to perpetuate the memory of Mrs. A. A. Bragg, in connection with the long years of service which she rendered to the Society. It was felt, after considerable thought by the sub-committee appointed for the purpose, that the best way to do this would be to establish a fund, the interest from which would be used for the training of missionary candidates, thus providing for living agents, who would be known as the "Amy A. Bragg Memorial Students." They would then in a sense be perpetual representatives of one who has done so much for the extension of the Kingdom of God overseas.

It is intended that on the completion of C.M.S. House, a suitable tablet will be placed in the auditorium, recording Mrs. Bragg's service for the Society. We, therefore, ask your co-operation in this appeal, and will be glad to receive gifts for this purpose.

Yours sincerely,

R. C. KERLE,

Gen. Secretary.

10th October.

THE CATHEDRAL CHOIR.

(The Editor, "Australian Church Record.")

Dear Sir,

Your article relating to St. Andrew's Cathedral Choir School was most interesting and the publicity given to the existence of this school and its history was much appreciated by the parents.

The services rendered by the boys to the Cathedral Choir are of a most exacting nature, demanding regular attendances at Practice and Church Services. In order to fulfil their obligations the boys and their

parents make many sacrifices. They do this readily enough because they enjoy the association with the grand old Cathedral and all it stands for.

They also recognise that their boys will not always be Choristers and require an education of the first quality in order to win their way in the world. The Cathedral authorities offer the boy scholarships, but are they fully cognizant of the facilities provided for their education? We are afraid they are not, and submit the following points to support our contention.

Classrooms are badly designed, pupils in back seats being too far from the blackboards. Classrooms are not well ventilated—they are dingy and uninspiring. Furniture is unsuitable and unhygienic, a collection of old fashioned desks that are in very bad order.

The many changes in staff during recent years have not been in the best interests of pupils. We consider that the children should not be hindered in their advancement by frequent changes in teachers. Is the remuneration offered teachers such that it will attract and hold the services of trained men?

The recent appointment of a deputy headmaster is a step in the right direction as the Headmaster is also Precentor of the Cathedral and has many duties over and above those connected with the school.

That the welfare of the school is dear to the hearts of parents is evidenced by the fact that the Parents' and Friends' Association has raised £700 for school equipment and improvements during the past four years. Parents are delighted to know that some consideration is being given to the building of a new school. They will earnestly support all schemes that aim at providing a building and conditions that will be in keeping with the dignity of the Cathedral.

Yours faithfully,

N. SURMON.

BANKING.

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

I wish to congratulate your correspondent, Geoff V. Halliday, for his letter published in "The Record" of October, 9th, 1947, dealing with your Editorial of 29th August, 1947. I, too, feel that in this Editorial the "Church Record" was rather premature in its criticism of the plan to Nationalist the Banks. It appears to me that a great deal of serious thought should be given to such an important subject as this, before any public opinion is expressed, particularly in a periodical such as this, which is representative of the Anglican Church.

However, I was very pleased to read the statements of three of our Church leaders, viz., the Bishops of Tasmania, Riverina and Ballarat. These men have urged the people to weigh the pros and cons of the matter well before making any decision. The action of the Bishop of Tasmania in calling a meeting of Church people to hear both sides of the controversy, is particularly commendable.

Yours faithfully,

J. R. PAYNE.

Summer Hill,
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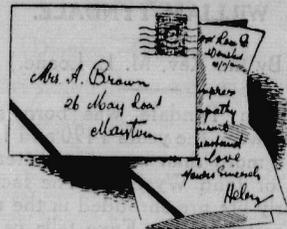
THE WORLD OF BOOKS.

Is the Roman Catholic Church A Secret Society? (Watts and Co., 1946, Aust. price, 3/2.)

Dr. Simcox, the author of the book with the above title was for more than twenty years a Professor at the Roman Catholic Seminary at Ware. During the Education discussion that accompanied the framing of the Education Act of 1944, the Roman Catholic Cardinal Archbishop of Westminster maintained that Roman Catholic schools should receive government support on the ground that parents have an inherent right to say how their children are to be educated. Dr. Simcox wrote to "The Catholic Herald" asking whether this doctrine of "parental rights all round" (i.e. including the right of heretics to educate their children in heresy) was a catholic doctrine. The Cardinal wrote to Dr. Simcox privately asking him to desist from his enquiry. Simcox was much disturbed by the private nature of the letter which seemed to indicate that the Cardinal was conscious of bad faith, especially as he had only asked what the Catholic teaching was on a point of much public interest. Was it not permissible for members of the Church to know what their faith was, or were they only to know it in private? In fact, was the Roman Catholic Church a secret society? The book outlines Simcox's attempt to resolve this question.

This book is of greater significance than its size or format would suggest. It is primarily written for Roman Catholics, by a Roman Catholic; but it should be read by all Protestants as it deals with facts as they are. It is most revealing.—D.B.K.

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BOOKS WANTED. — 1. "In Defence," Sir Robert Anderson; 2. "Does God Reveal Himself to Men," J. F. Clarke; 3. "From Atheism to Christ," H. Musgrave Reade; 4. "Knots Untied," J. C. Ryle; 5. "After Its Kind," Byron C. Nelson; 6. "Credo," Carl Barth; 7. "Agape and Eros," Nygven; 8. "Sidelights on Christian Doctrine," James Orr; 9. "Encyclopaedia of Religion and Ethics." Apply Church Record Office, MA 2975.

YOUNG PEOPLE'S UNION.

The recently formed "first" branch in S.A. of the Y.P.U. at Holy Trinity, is under the leadership of Mrs. F. H. B. Dillon, and has just distinguished itself by winning the branch competition for an illustrated map of the Northern Territory, which for such a young branch is no mean effort.

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