

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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THE HOLY SPIRIT

Thomas Arnold once said: "We are living under a dispensation of the Spirit; in that character God reveals Himself to His people, and he who does not know God the Holy Ghost, does not know God at all." And what is true of Thomas Arnold's generation is true of ours.

With the aeons that have passed since the Creation and the more than 1900 years since the manifestation of God in the person of Jesus Christ, there has come to men through the years this question, "How can God, the Creator, the Father, the Redeemer become real, how can we experience Him in our daily lives?" To this question comes the answer of the Christian Church, "I believe in the Holy Ghost!" This person of the Trinity has been rightly called "The Executor of the Godhead" applying personally to the soul of the believer the blessings which are ours in Christ.

At this Whitsuntide we turn again to His place in Holy Writ, and are immediately struck by the titles given Him. Look at a few. He is called The Spirit of God (Gen. 1:2, 6:3); The Spirit of Jehovah, a title used throughout the Old Testament; but more familiarly The Holy Spirit. This title, often used by Christ Himself is introduced by Isaiah (63:10), and the same prophet is the first to associate the Spirit with the Father and the Son (48:16). Then by Christ Himself is he given the title of Comforter, while twice before and twice after the Resurrection He calls Him The Holy Ghost. Then we would remember these: Spirit of Truth (John 14:17), Eternal Spirit (Heb. 9:14), the Spirit of Adoption (Rom. 8:15), and many others that space will not permit.

There are Similies of the Spirit which perhaps more than any other thing make His presence real to the individual believer.

i. To Nicodemus Christ spoke of His work under the figure of Wind.

ii. To Woman of Samaria He spoke of His work under the figure of a Well.

iii. To Disciples at the Feast of Tabernacles He spoke of His work in service under the figure of an Overflowing River.

To take the first of these alone for purpose of illustration we find this:—

i. The Wind is from Heaven, so according to Christ regenerate man is born "From above."

ii. It is unseen, thus it was that Christ said, "Whom the world cannot receive because it seeth Him not."

iii. It can be heard, and often have we read the injunction, "Hear what the Spirit saith unto the churches."

iv. It is powerful, so the Spirit of God striving with sinful man wrenches him from the power of Satan and Sin setting his foot on the invincible rock.

v. It is the means of giving life. "God breathed into man the breath of life and man became a living soul" (Gen. 2:7). Thus when the Holy Spirit breathes upon man, man becomes a "new creation."

It is a source of no little comfort that the Lord Jesus in the days of His flesh enjoyed communion with the Spirit. He lived a perfect life, and was equipped for it by the Spirit. He was conceived by the Holy Ghost (Matt. 1:20), Anointed with the Holy Ghost (Acts 10:38), He was then led up of the Spirit to be tempted. Thus it was in the power of the Spirit He was victorious over temptation. We also read that He cast out devils by the Spirit; while according to Heb. 9:14 it was through the Spirit, He offered Himself to God. Then finally after His death on the Cross of Calvary, Peter points out that it was the Spirit of God that raised Him up from the dead (1 Pet. 3:18).

What of the Holy Spirit in the lives of Men. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). If the thought

of this text is a matter of doubt in our lives, our relationship with God is unproved. The Divine Spirit must be ever with us, guiding, instructing, impelling, actuating, influencing, or we dare not call ourselves Sons of God. There have been two seeds from the beginning, of the woman and of the serpent, and it is impossible to believe that God stands in the same relation to the two opposing families.

Where then does the Holy Spirit lead?

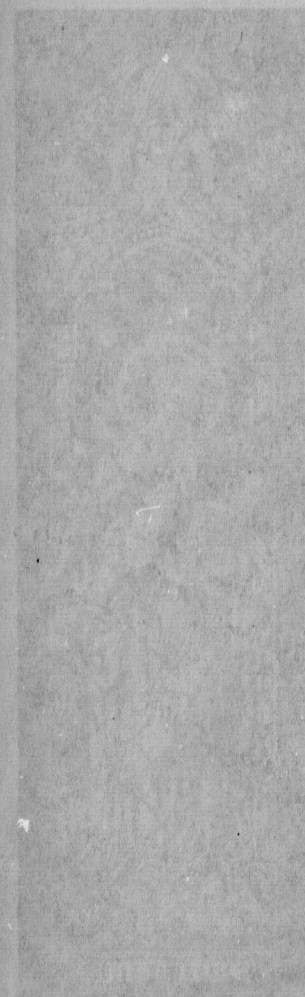
First of all to Repentance, for repentance is the great essential to the divine life. When the prodigal came to himself, his cry was "Father I have sinned." When the publican in the temple sought the pardon of God it came only through Repentance. But having come to that place the Holy Spirit then leads "into all truth." Others go astray, but of the true child of God we read "A stranger will they not follow, for they know not the voice of strangers." It is possible to sit under the most learned scholars of our day and never know the truth, for to be led there is alone the work of the Spirit. Thirdly, the Spirit leads men to an intense love for the souls of sinners. Men say, "It is no business of mine whether or not men are lost or saved," but I find this "He who loves not his fellow men whom he hath seen, how can he love God whom he hath not seen."

One final word. Am I a Child of God? If led of the Spirit of God, I most certainly am. We must remember that age, strength, capabilities, or education are not essential to sonship, but truthness of birth. Let us see then that we are led of the Spirit, or our parentage is not from above.

Spirit of the living God, fall afresh on me,
Spirit of the living God, fall afresh on me;
Break me, melt me, mould me, fill me;
Spirit of the living God, fall afresh on me.

(Communicated.)

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CRUSADE AT WARRNAMBOOL, VICTORIA.

Under the auspices of the Minister's Fraternal a Christian Crusade will be conducted at Warrnambool, from May 22-29, by the Melbourne University Evangelical Union. A similar Crusade was held at Hamilton last August.

The Rev. Colin Duncan, M.A., of Winchester Church of England, and the Rev. E. H. Watson, L.Th., A.R.C.M., of Aberdeen Street Baptist Church, Geelong, will be leading the team of forty young men and women. This consists of students from the various faculties at the University, and represents each denomination. A small group will be attached to each of the Seven Protestant Churches.

Their aim is to share their experience and their conviction; to seek the conversion of men and women to the Lord Jesus Christ; and to strengthen the witness of the churches.

Among the activities of the Crusade are a big public meeting in the Town Hall on Monday, and a combined evangelistic rally on Saturday, in the Methodist Church. Wide opportunities have been given for broadcasting over Station 3YB; numerous fellowship meetings have been arranged, children's meetings, open-air witness, religious instruction in the schools, and visits to the hospitals and factories.

Proper Psalms and Lessons

June 5. Whit Sunday.

M.: Joel ii 28 or Rom. viii 1-17. Psalm 68.

E.: Isa xi 1-9 or Ezek xxxvi 22-36. Rom. viii 18 or Gal. v 13. Psalm 104.

June 12. Trinity Sunday.

M.: Isa. vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isa xl 12; Matt. xxviii 16 or Ephes iii. Psalms 93, 95, 115.

June 19. 1st Sunday after Trinity.

M.: Josh i or Job i; Mark ii 1-22 or Rom. i. Psalms 1, 3, 5.

E.: Josh. v 13 - vi 20 or xxiv or Job ii Matt. i 18 or Acts viii 26. Psalms 4, 7, 8.

SYDNEY SYNOD STANDING COMMITTEE.

MORE CHURCH LAND SOLD.

The following are some of the matters that were dealt with by the Standing Committee at its meeting held on the 4th May, 1949:—

1. The St. Mark's, Picton, Land Sale Ordinance of 1949 was passed and subsequently assented to by the Archbishop. This deals with certain vacant and surplus land in the Parish of St. Mark's, Picton, at Upper Picton, which is being sold to the Shire of Wollondilly. This land was a free grant by the Government to the Church last century for church buildings. The council are buying it in order to erect houses. The money is to be spent by the Parish on repairs.

2. The St. Silas', Waterloo, Surrender Ordinance of 1949 was passed and subsequently assented to by the Archbishop. This Ordinance provides for the surrender of a lease for full consideration of a piece of land of which the fee simple is vested in the Sub-Lessee. The lease would normally expire about 1955.

3. The Rev. S. Campbell Begbie was elected, ad interim, to the Council of the Church of England Grammar School, North Sydney, in the place of the Rev. O. G. Dent, resigned.

4. Acting in accordance with the provisions of the St. Alban's Five Dock Ordinance of 1942, Mr. A. H. Breaden was appointed a Churchwarden and Treasurer of the Parish of St. Alban's, Five Dock.

5. Mr. H. Warren has resigned as a member of the Sydney Diocesan Educational and Book Society.

6. The Most Reverend the Archbishop informed the Standing Committee that he had created a new Provisional District as from the 30th March, 1949, known as St. Anne at Hammondville.

UNIVERSITY MISSION AT BRISBANE.

The University of Queensland Evangelical Union held a mission from May 9th to 13th at which the Dean of Sydney, Dr. S. Barton Babbage, and Rev. John Drakeford, minister of the Haberfield Baptist Church were the main speakers.

Because the University is scattered there was no opportunity for combined lunch-hour meetings. Instead, meetings were held each day at three different centres—the old University site at George Street, St. Lucia, and the Medical School at Victoria Park.

Dr. Babbage approached the subject of man's sin and his need of salvation from an intellectual standpoint, and lectured on "Man the Enigma," "Modern Thought and the Christian Faith," "The Nature of Man," "What is Sin?" and "Why the Cross." The Rev. John Drakeford, an ex-army chaplain who served in New Guinea, approached the problem from the point of view of "the man in the street," and gave many practical applications in his talks on "Angels with Plucked Wings," "Slaves in Brisbane," "Time to Get Up," and "The Dynamic for Vital Living." Other speakers included Dr. T. Walters, lecturer at the Medical School, and I. V. F. and student teams.

Evening addresses were given at King's College and the Women's College and special buffet teas were held on Wednesday, Thursday, and Friday evenings followed by short addresses. On Wednesday evening the Dean spoke to the Graduates Fellowship on "The Christian Attitude to Marriage" and on Thursday evening a Forum was held to answer questions on various aspects of the Christian faith. At the last meeting on Friday evening two undergraduates spoke of the reality and power of Christ in their lives and the Dean gave a final message summing up the talks during the week.

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NOTES AND COMMENTS

In spite of difficulty in deciding the date and authorship of this Confession of Faith, it remains one of the three great Creeds of the Catholic or Universal Church and is a bulwark against the Christological

heresies that have always troubled the Church of Christ. The position of our own Church towards the Creed is defined in Article 8, where it is laid down authoritatively that in common with the Nicene and Apostles' Creed it "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." It is ordered to be used at Morning Prayer some thirteen times in the place of the Apostles' Creed. Bishop Barry in "The Teachers' Prayer Book" says, "While therefore the Church of England does not make the acceptance of the Creed (Athanasian) a condition of membership or of communion, she uses it as an authoritative Confession of Faith, which all her members are bound to study and understand." It is a creed that has stirred up grave criticism, so much so that the Canterbury Convocation in 1879 made a formal declaration, since accepted and printed by the Canadian Church at the end of that Creed. The purpose of the declaration was to assert the infinite importance of Christian truth and the spiritual loss attaching to error, and yet to refuse to pronounce judgment on individuals, which belongs to God.

The creed is falling into disuse much to the loss of the Christian Church. This disuse has partly arisen from difficulty of understanding the terminology and partly through lack of understanding the principle of its use. Like the Communion Service this Creed has some earnest things to say by way of warning. But these warnings against error, the abovementioned declaration says, do not make any addition to the faith as contained in Holy Scripture.

The Declaration might well have pointed out that those warnings were for Christian people assembled for worship and not an invitation for them to pronounce judgment upon others. The Creed is just a strong warning for the users of it against errors which from time to time afflict the Christian Church. They are with us to-day, Unitarianism, Christian Science, Theosophy, Spiritualism, etc., all crashing on the Rock of the Deity of Christ and yet often beguiling simple

Christians from their trust in the Lord Jesus. The strong warnings declared by the Creed are practically those of Christ Himself. Our English version is a translation, not always the happiest of the old Latin Confession of Faith, and some attempts have been made to improve upon it, not always with worthwhile results. For instance, in the Canadian Prayer Book we have some attempted commendation. The purpose of the Creed is stated in its sentence "Quicumque vult salvus esse," which quite literally means "Whosoever wishes to be safe or in a state of salvation." Then later on we have the consistent statement, "He therefore who wishes to be safe or in a state of salvation must thus think of the Trinity."

Then at the close, "This is the Catholic Faith which except a man believe faithfully, he cannot be in a state of salvation." One further suggestion we may make that the word believe does not mean understand. In dealing with the Godhead we are dealing with matters of faith principally—and faith in such matters precedes knowledge and understanding; as the disciples on one occasion said to Jesus, "We have believed and have come to know."

We fear that our clergy generally are not explaining to their people the faith and worship of their Church. With the approach of Whit Sunday and Trinity Sunday there comes the opportunity to tell congregations something of the history, meaning and use of this great Confession of our Faith.

There is still a large amount of doubt as to the true pointing and meaning of this title. It is found written in various forms. Most Prayer Books seem to favour "Whitsunday", some "Whitsun-day" and find some support in the titles of the following days in which Whitsun-week is to be found. But if the statement by Evan Daniel is correct, and we can hardly imagine the contrary, in such a careful writer, "The facsimile of the House of Lords, M.S. of the P.B., 1662 has 'Whit Sunday' in all five places where the word occurs." Consequently the interpretation "White Sunday", because of its special connection with public baptism, would appear to have a large amount of claim for consideration. But Whit Sunday with its wonderful remembrance of that great Day

of Pentecost, when to the waiting disciples there came the gift of the Holy Spirit, enabling them with great power to become witnesses to "Jesus and the Resurrection," makes it one of the most encouraging witnesses to the great Fact of the Holy Spirit Who indwells all true disciples of the Lord Jesus, and makes possible their assurance of the Divine presence and of His power in them for the same work of witness to Christ as we find in the earliest ages of the Church.

"Be this our day of Pentecost,
The Coming of the Holy Ghost!"

We cannot approve the principles of the basis of the strange combination of "Church of England News-C.E.N.R. paper" and "The Record," a "neo-Evangelical newspaper, owned and published by a well-known commercial printing and publishing firm. The March 25th issue of the paper features in its index three articles:—

"Sacramentalism" (sic), by Rev. W. F. P. Chadwick;

"The Lenten Fast", by the Dean of Durham.

"How Can Evangelicalism be Saved?"

The first article is entitled by its writer "Sacraments; The Means of Grace."

Consequently the editor becomes responsible for the description "Sacramentalism." On turning to the Century Dictionary we read that "Sacramentalism is the doctrine that there is in the Sacraments themselves by Christ's institution a direct spiritual efficacy to confer grace upon the recipient."

We imagine that the writer of the article we refer to would disclaim very earnestly any such belief, and yet we cannot help feeling that there are certain stresses on terms that would be patient of an interpretation in the Sacramentalist direction. For instance the stressing of the term "effectual signs of grace". This definitely applies to both Sacraments. Are we to infer that some virtue or power is imparted to the sacred signs by consecration and prayer, apart from the faithful using of the sacraments? To say, as Mr. Chadwick does, "that Christ Himself is the Sacrament of Sacraments" is really not to exalt Christ, for He is the great Reality that gives substance to the Sacraments as pledges of His grace and love. He is the great, but invisible source of all life and the sacraments are sure pledges and

reminders of His love and of our incorporation and growth in Him and of necessity, therefore, to every faithful heart very real means of grace. To speak of someone or something invisible as a sacrament is surely a contradiction in terms. It is the living congregation of His people for purposes of His remembrance and worship that constitutes the Sacrament of His Presence.

A further straining after a middle course is found in the same article. In speaking of the North and Eastward position of the celebrant in the Holy Communion, after saying quite candidly that "The northward position is a more accurate expression of doctrinal truth than the more prevalent Eastward," the writer goes on to say:

"Nonetheless the writer, who uses both, ventures to suggest that these considerations are not decisive provided that the correct doctrinal emphasis is secured in other ways. The Eastward position has a claim to consideration on at least three counts. It preserves the link with the historical tradition of Christendom; it is less distracting for the celebrant; and it does not banish entirely the sacrificial context of Calvary. The writer would maintain as stoutly as any that the minister is not a sacrificing priest, but he would also feel that the Church cannot afford to forget entirely the sacrificial teaching of the Old Testament if it is to understand aright its own Gospel."

Of the three counts the first two are a matter of mere opinion, but the third count proceeds upon a misunderstanding of principle. He says that the E.P. "does not banish entirely the sacrificial context of Calvary." Does he mean to imply that the northward position does banish it? Does not the Prayer of Consecration with the Words of Administration placard the sacrifice of Calvary before the communicants' eyes? Does it need a quasi-enacting of the offering of that sacrifice by the adoption of a sacrificial position in order to fully carry out our Lord's command and fall into line with the Church of the earliest days!

The teaching of the Old Testament supposes no representation of the sacrifice of the Passover lamb in the partaking of the feast. Each little family partakes of the feast of thanksgiving and remembrance of a great deliverance as they feed upon the body of the sacrificed lamb, and the father nor-

mally presides. The whole section we have quoted above sounds like a rationalisation of a practice that our Reformation fathers deleted from our liturgy.

No wonder the die-hard (!) evangelicals are rather puzzled over this new development, and feel inclined to answer the question, "How can evangelicalism be saved?" by still looking back to the Christ and His earliest followers for teaching and example, and forward unto Christ Jesus the Author and perfecter of our faith for guidance, strength and ultimate victory.

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The above Sale will be held in the Chapter House on Friday, 4th November, 1949.

The next meeting in connection with the Sale will be held in No. 2 Committee Room, Church House, on Friday, 3rd June, at 2.30 p.m. All interested are asked to attend.

43rd ANNUAL CONVENTION

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FIRST SESSION

11.15 to 12.45—
Canon D. J. Knox.
Rev. John T. Palmer (General Secretary
Oriental Missionary Society).

SECOND SESSION

2 p.m. to 3.30 p.m.—
Rev. Ivan S. Stebbins (Dean, Sydney Bible
Training Institute).
Mr. Norman Deck (South Sea Evangelical
Mission).

THIRD SESSION

4 p.m. to 5.15 p.m.—
Rev. Norman Fox (Rector, St. Alban's,
Five Dock).

Rev. S. A. McDonald, M.B.E. (Superintendent,
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THE FIRST ENGLISH PRAYER BOOK

(By the Rev. H. E. S. Doyle.)

The first English Prayer Book was issued and ordered to be used in every parish of the King's dominions on Whitsunday, June 9, 1549. This is the book known as "the First Prayer Book of Edward VI." and it is clear from the Preface that the compilers had sought to preserve in it as much as possible of the ancient and traditional services of the Church.

IMPROVEMENT.

In many ways the new Prayer Book was a considerable improvement on the old Latin service-books which it replaced.

Not only had there been many different "Uses" varying considerably from one diocese to another, but there had been such multiplicity of rules and "changing of the service" in the un-reformed Book, "that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was 'found out.'"

Among the books in use in the mediaeval Church were the Missal, containing directions for the celebration of the Mass; the Breviary, with the Offices or authorised forms of service to be said at the seven Hours of Prayer, Mattins, Prime, Tierce, Sext, None, Vespers and Compline; the Manual, or Book of Occasional Offices—Marriage, Baptism and Burial. There were also the Pontifical, containing those services which could only be used by a Bishop, and the Ordinal or Pic which was a reference table used by the priest to find the proper office to be said on each day of the year.

All this led to confusion and made the conduct of services extremely complicated. The new Book, however, was so arranged and simplified that clergy and people could easily find and follow the appointed services, and the one Book was used throughout all England.

FEATURES.

Many changes were apparent in the new Prayer Book, but the most important of them might be summarised thus:—

i. The seven canonical Hour Services were reduced to two — Mattins and Evensong. These both commenced with the Lord's Prayer and ended with the third collect. Compared with our present services, there was no Exhortation, Confession or Absolution at the commencement; nor were there the "State prayers" for the King, the Royal Family, and the Clergy and People at the close.

ii. The greatest change of all was in the service of Holy Communion. It was called the Supper of the Lord, and the Holy Communion commonly called The Mass. The Cup had been restored to the laity, and frequent communion was encouraged.

iii. The Catechism was introduced as part of the Confirmation service, and the "laying on of hands," which had died out in the mediaeval Church, was revived "after the example of the Holy Apostles."

REVISION AND CHANGES SINCE 1549.

The First Prayer Book really satisfied no one, though it was received with greater readiness than might have been expected.

Two influences, however, soon made themselves felt—the criticism of foreign reformers like Martin Bucer and Peter Martyr, who felt that the reform of ancient errors had not gone far enough; and the contention of Bishop Gardiner (who opposed the reform) that the new Communion Office still retained the old doctrine of the Mass.

SECOND PRAYER BOOK.

As a result of this, and the controversy thus raised, a fresh revision was undertaken, and the Second Prayer Book of Edward VI issued in 1552, marked the extreme limit to which the reforming movement went.

The main order of the Book remained the same as the first, but some significant changes had been made. Mattins and Evensong were called "Morning Prayer" and "Evening Prayer," and the introductory portion added. The words "commonly called the Masse" were omitted from the title of the Holy Communion, and the service was re-arranged in the order in which we have it to-day.

ELIZABETHAN PRAYER BOOK.

During the reign of Mary every effort was made to undo the work of Cranmer and his fellow-reformers. The old Latin service-books were re-introduced, and as a result of the persecutions many of the clergy fled to the Continent.

When Elizabeth came to the throne, so great was the reaction against Mary's persecuting zeal that the people were glad to have the English Prayer Book restored. The Elizabethan Prayer Book was essentially the Prayer Book of 1552 re-issued with only three changes.

But at the hands of the party in England who formed the three Presbyterian forms of

polity, the Prayer Book, and the English Church, came in for much criticism. Elizabeth's reign was characterised by continual conflict between the Church and the dissenting Puritans on the one hand, and the Papists on the other.

Bishop Drury remarks, "It was impossible to conciliate all. The wonder is that she (Elizabeth) conciliated so many, and that while securing to us the ancient heritage of the Church both in forms of worship and in orders of ministry, she was able to accept the Reformation as an accomplished fact and to reverse no cardinal feature of it."

PRAYER BOOK OF 1662.

There have been several attempted revisions of the Prayer Book since 1559, but only one is of sufficient importance to record here, the revision of 1662.

For a time, from 1645 to 1660, when the Parliamentary party under Cromwell had overthrown the monarchy, it became a crime to use the English Prayer Book, under penalty of a fine for the first two offences and imprisonment for the third.

Following the restoration of Charles II to the throne in 1660, the last revision of the Prayer Book took place. Prayers and thanksgivings were added to the Daily Offices of Morning and Evening Prayer, and additional rubrics were added to the Communion Service to ensure reverence. As so many children had remained unbaptised during the Commonwealth period, and in view of the new realisation of the Church's missionary responsibilities, a service for the Baptism of Adults was added, and some other useful additions and alterations made to the Book of Common Prayer.

PRESERVING UNITY.

This is the Prayer Book in use to-day—the restoration Prayer Book of 1662. A recent writer (Canon Dudley Symon) says, "It is remarkable how the Book of Common Prayer has managed to become the common heritage all over the world not only for English-speaking people but for those in communion with us who do not speak our language." (In 1932 there were no less than 114 translations of the Prayer Book published by the S.P.C.K. alone.) Theological questions apart, the Prayer Book, with its stately Tudor English, and sober, unemotional dignity, seems a very unlikely book to achieve world-wide circulation.

But the Prayer Book has, to a great extent, achieved the objects of its compilers, for it is a book framed, as its Preface declares, for "the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in



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the public worship of God; and the cutting off occasion from them that seek occasion of evil or quarrel against the Liturgy of the Church."

GENEROUS ACTION OF RED BOOK RELATORS.

The Secretary of "The Red Book Case—Relators Costs Appeal" Committee, has sent the following information to "The Record."

"Your readers will have already learnt in the Press that the Red Book Case has been satisfactorily concluded in favour of the Relators. Finality was reached on 15th March when the Relators notified the Bishop of Bathurst that they abandoned their Orders for Costs (except for £100) and they, in return, received a letter from the Bishop enclosing £100 and stating that the Bishop would not appeal to the Privy Council. The Relators have been able to meet their side of the costs without making any call upon our funds. Our Committee unanimously commends the action and conveyed a resolution to the Relators in the following terms:—

"This Committee conveys its warmest congratulations to the Relators in the successful conclusion of the Red Book Case and wholeheartedly commends their magnanimous, wise and Christian action in abandoning the Order for Costs, except for the token payment of £100."

The Committee further expressed their feeling that the Relators, through their courage and loyalty to their church, have made a great and historic contribution to the cause of scriptural and evangelical religion and have enabled the establishment of a clear judgment upon important matters that have given serious concern to very many Church of England members for very many years.

Though the Relators' costs have exceeded £3,000 of which they themselves have contributed about £2,000, they have made it abundantly clear that they do not wish to be re-imbursed from our funds—in fact they state that it would be quite impossible for a pro rata re-imbursement to be made.

This means that our fund will now be handed over to the Church of England Evangelical Trust (N.S.W.) as a Trust Fund, the interest of which will be used for the proclamation and preservation of Evangelical principles. After certain incidental expenses are met, this fund will be in slight excess of £500.

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JAMES 1st AND THE PRAYER BOOK

(Rev. R. S. R. Meyer.)

Sir Walter Scott in his "Heart of Midlothian" and "Fortunes of Nigel" gives us admirable living portraits of James I. They constrain us to agree that the first of the Stuart monarchs richly deserved the gibe of Sully, the French statesman, who described him as "the wisest fool in Christendom."

Born in Scotland in 1566, he was the son of Mary Queen of Scots and Lord Darnley. He was proclaimed James VI of Scotland when he was two years old, his mother having been deposed and declared unfit for further rule for her implication in the murder of Darnley and other crimes. He was carefully reared by the Presbyterian Lords and he remained a steadfast Protestant throughout his life. Before his accession to the throne of England in 1603, his life was already marked by a narrow, illiberal spirit and he was little accustomed to brook any but his own opinions. For all his high notions of the "divine right of kings" and his exercise of absolute power, we may find much more in his character to admire than in any other Stuart king. But he sowed the seeds of civil and religious dissension which were eventually to engulf the Stuart house in ruin.

On his first entry into England on the death of Queen Elizabeth several hundred clergy presented him with the "Millenary Petition" urging reforms within the Church. These clergy belonged to the Puritan party within the Church. Professor Trevelyan says of them:—"They were serving the Episcopal Church with sufficient loyalty to her form of government and her Prayer Book service, and with a missionary zeal and a pastoral energy to which no other section could pretend. In return they now asked, not for supremacy, but for security." Some items in the petition were reasonable and are secured to the church to-day: such as disuse of bowing at the name of Jesus, encouragement of preaching, prevention of pluralities and sinecure offices, observance of Sunday. Other requests were petty or unreasonable and simply breathed the intolerant spirit of the age; such as the abolition of the use of the cross in Baptism and the ring in marriage.

To consider the Puritan plea, James called a conference at his Hampton Court palace on 14th January, 1604. He himself presided and he took up the cudgels in no uncertain manner for the "High Court" party.

Dr. John Reynolds, a former Dean of Lincoln and at that time President of Cor-

pus Christi College, Oxford headed the delegation of four Puritans. Archbishop Whitgift of Canterbury, and Bishop Bancroft of London were the leaders of the High Church party of nineteen members. The Puritans were allowed to state their objections on 16th January. Two days later the other party presented their report which suggested a few changes but no reply or comment was allowed the Puritans. James closed the Conference in words addressed to the Puritans which conveyed his personal passions on the subject of reform: "I will make them conform themselves, or else I will harry them out of the land." Gardiner drily comments: "In two minutes he sealed his own fate and that of England for ever." The Puritans up to that time were of a mild and moderate temper. Moderate concessions at this time would have comprehended them within the Church to its great benefit. The concerted attempt to "harry them out of the land" was to drive them to extremes, to abolish bishops and put Charles I, James' son to death.

The Hampton Court Conference of 1604 achieved two things. The Prayer Book was revised in a few small matters and set forth by authority on 6th March, 1604. The main changes were in a soundly Protestant direction and were:—

1. Baptism to be administered by a lawful minister only.
2. The words "or remission of sins" were added to the rubric before the Absolution in Morning Prayer.
3. The Catechism was completed by the splendid addition of an explanation of the sacraments.
4. Certain forms of thanksgiving prayers were added.
5. Instead of certain lessons from the Apocrypha, those from the Scriptures were appointed.

Thus the Prayer Book was decidedly enriched and the strong position of the Reformation Settlement of 1552-59 was maintained.

The second and certainly the greatest achievement of the Conference was that King James took up Dr. Reynolds' suggestion that the Bible should be revised and a new translation issued. Bishop Bancroft opposed this Puritan suggestion but James over-ruled all objections and appointed fifty-four divines to carry out the work.

Dr. Reynolds himself is said to have translated most of the Hebrew prophets in the new version. The entire translation was published in 1611 and known as the Authorised Version, it has stood the test of centuries. In the final revision of our Prayer Book in 1661-62, the epistles and gospels were printed from the Authorised Version.

James died in 1625, leaving the religious and political affairs of England in a most precarious state. But his reign will be remembered to posterity for that version of Scripture which bears his name, the King James Bible.

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PERSONAL

The Rev. Reginald H. Noble, the Principal of Edwardes College, Peshawar, Pakistan, has been given a Canonry in the Cathedral of the Resurrection, Lahore, by the Bishop of the Diocese. The Canonry was recently vacated by the Venerable C. R. H. Wilkinson, now Archdeacon of the East Punjab.

Canon Noble received his early training in Moore College, and was ordained in this Diocese. He later graduated at Cambridge and became both a Missionary and a Chaplain in India. He served in both World Wars. He is now Principal of Edwardes College, Peshawar, for the second time. The Canon is the son of the late Rev. H. J. Noble, the well-known Rector of Liverpool and Pymble, and of Mrs. Noble, 6 Middle Harbour Road, Lindfield. His daughter Mary is training in one of our Sydney Hospitals and she hopes soon to have the joy of welcoming her Canonical Father and her mother here on a visit to Sydney.

The Rev. and Mrs. C. N. Steele, Cabramatta, are rejoicing in the birth of a son, Graham Kenneth.

The Archbishop of Canterbury has appointed the Rev. Canon Henry Wolfe Baines, M.A., rector and rural dean of Rugby, to be Bishop of Singapore, in succession to the Rt. Rev. Bishop Wilson.

The death occurred last week of Miss Annie Isabel Scrutton, of Wahroonga (N.S.W.). The deceased lady was a keen evangelical churchwoman and an ardent supporter of the Home of Peace in Sydney. Our "Church Record" has lost a warm sympathiser.

The Ven. Archdeacon W. L. Langley will commemorate the fiftieth anniversary of his ordination to the priesthood on Trinity Sunday. Trained at Trinity College, Melbourne, he was ordained Deacon in 1898 and Priest the following year by the Bishop of Melbourne. After serving in the Melbourne parishes of Royal Park and Collingwood, the Archdeacon became Rector of St. Stephen's, Newtown (Diocese of Sydney), in 1907. Seven years later, he was appointed Rector of All Saints', Woollahra, where he remained until his retirement in 1942. He was made Canon of St. Andrew's Cathedral in 1921, and Archdeacon of Cumberland in 1934. We extend our congratulations to him.

The Rev. Clive Steel, Rector of Cabramatta, has accepted nomination to St. Stephen's, Newtown, Sydney.

The Rev. A. W. Prescott has accepted nomination to the parish of Austinmer, N.S.W.

Mrs. Charlton, widow of the late Archdeacon Charlton, of Sydney, died at her residence, Edgecliffe, last month.

We offer our hearty congratulations to the Rev. Stephen Taylor, of Mt. Colah, N.S.W., who has reached his 80th birthday on May 26th. Mr. Taylor was ordained in Manchester, England, in 1894, but his main ministry has been in the dioceses of Newcastle and Sydney. For some years Mr. Taylor was editor of this paper and has given valuable

assistance to further its influence and circulation. He has been a great strength to the Evangelical Witness of our Church and is still an active earnest writer, giving assistance in his parish and at Castle Hill. We wish for both Mr. and Mrs. Taylor health and happiness in the days to come, and the continuance of their useful ministry to many. Mr. Taylor is a son of the late Canon Robert Taylor, who built and saw paid for, by direct giving, the beautiful parish Church of St. Stephen's, Newtown, Sydney.

A large number of parishioners and friends of the Rev. and Mrs. W. Kingston, of Lakemba, Sydney, met in the parish hall on Friday night, May 27th, to mark 25th Anniversary of Mr. Kingston's ministry as Rector of the parish. After a short musical programme no less than sixteen speeches of congratulations were made by visiting clergy and others including two members of parliament and the local mayor. A letter of eulogy was also read from the Rural Dean Archdeacon Denman, who was unavoidably absent. The Archbishop of Sydney made the presentation of a set of robes to Mr. Kingston on behalf of the parishioners and several presentations were made to Mrs. Kingston.

MISSION TO LONDON.

The Mission to London opened on Saturday, May 14, and on the Wednesday before that date there was a corporate communion for clergy at 8.30 a.m. in St. Paul's Cathedral, when the Bishop of London was the celebrant. "Within a few weeks," says the bishop in a message printed in a leaflet, "Mission News," "we shall be coming to the end of twelve months of hard preliminary work. Then for two weeks we shall have a unique opportunity of winning London and Londoners to Christ, and of persuading them that the Christian way of life is the only true way."

Preparation for the Mission has been thorough. A letter from Dr. Wand appealing for the co-operation of every Londoner in the Mission will, it is expected, have reached nearly a million people. About 55,000 posters have been printed as part of the publicity campaign. There are about 15,000 people working for the Mission, operating from 120 centres covering more than 600 parishes, 800 clergy, and 130 missionaries. Nearly a million house-to-house visits will have been made, and 50,000 badges have been issued.

During the second week of the Mission (May 24-28) fourteen of the missionaries spoke in St. Paul's Cathedral, Westminster Abbey, and Southwark Cathedral.

RAIN WASHES OUT SERVICE.

News from England tells of an incident not devoid of humour. The English countryside has been enduring one of the severest droughts for many years, accordingly the Bishop of Chichester had arranged a service for Prayer for rain at Wieborough Green in Sussex last Sunday. Part of the service was held in the church and it was intended (no doubt relying on the fineness of the weather) that the second part should be in the open air, beside the growing corn, near the river Arun. But while this part of the service was going forward, rain fell so heavily, that the congregation had to retire to the Church for shelter!

CHURCH OF ENGLAND SOCIAL SERVICES.

NEW ORGANISATION IN SYDNEY.

The Archbishop of Sydney has approved of the formation of a subsidiary organisation to the Home Mission Society to be known as "Church of England Social Services." The new department combines the various social service activities of the Home Mission Society and will include the work undertaken by the Chaplain at the Children's Court and those who assist him, the Charlton Memorial Home for boys, the working boys' hostel known as "Avona," in Glebe Point, the Children's Court rehabilitation work undertaken by Mr. J. E. Paynter and Mr. E. W. Pont, the work of the parish nurses including the erection of the nursing home at Redfern and the Family Service Centre directed by Miss Marion Bennett.

The department has power to expand its work into the field of juvenile and adult delinquency in the appointment of a chaplain to the Central Court and a social worker for women and also to provide additional institutional facilities in the field of social service. This will include a hostel for delinquent girls from the children's court between the ages of 15 and 18 years, as well as accommodation for young girls from the adult courts, and a suitable hostel for unmarried mothers of our own church. It is hoped also that some provision in the way of a suitable institution may be made for mentally deficient adolescent boys and girls.

The Rev. George Bennett, the Chaplain to the Children's Court, has been appointed the first director of Church of England Social Services. It is hoped that this new venture will be the means of bringing the message of the Gospel to bear upon the lives of many of our young people of to-day, and of increasing the effectiveness of our work in the sphere of social service for the kingdom of God.

SYDNEY CLERICAL PRAYER UNION.

The Rev. R. N. Shelley will be the speaker at the next meeting of the Sydney Clerical Prayer Union in the Bible House at 11 a.m. Monday, June 6th.

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The Holy Trinity and the Preacher

(By the Rev. C. M. Gillespie.)

Firmly I believe and truly,
God is Three, and God is One.

A worshipper at any of the services of our Church must realise that the Doctrine of the Trinity underlies the worship in which he is invited to take part. The psalms and canticles he sings conclude with a hymn to the Trinity; the "holy, blessed and glorious Trinity" he invokes by Name when he joins in the Litany; many of the prayers end on a note of praise to the Triune God; he departs (at least in the Communion Service) with "the blessing of God Almighty, the Father, the Son, and the Holy Ghost." In fact, when our worshipper was made a member of Christ's Church he was baptised "in the Name of the Father, and of the Son and of the Holy Ghost," and in later years while he held the ring on his bride's finger he pronounced the sentence of marriage in the Name of the same Trinity. Since boyhood he has loved to sing the familiar words, "God in three Persons, blessed Trinity."

One day while waiting for the service to commence our worshipper turns to the 39 Articles of Religion at the back of his Prayer Book, and notices that the very first is entitled, "Of Faith in the Holy Trinity," and on certain occasions during the year he finds himself repeating the Athanasian Creed, the greater portion of which is a statement of the Doctrine of the Trinity, and he says, "He therefore that will be saved: must thus think of the Trinity."

The Preacher's Duty.

The Doctrine of the Trinity is either ecclesiastical jargon, the thought-form of a bygone age, or it is vitally necessary for an understanding of the Christian religion. It will be assumed here that it is both true and vital. Then let our preachers tell their congregations, as simply and as effectively as they can, what their Church holds in regard to it. The preacher assumes the Doctrine, and assumes that his people understand it, but seldom takes the pains to explain it to them. A quarter of a century and more, of undogmatic preaching has resulted in an uninstructed laity who, because doctrines are by-passed, conclude that they cannot be of much importance.

The Doctrine of the Trinity can

never be explained to entire satisfaction of the intellect because the Being of God cannot be fully understood by the finite mind. However the preacher can set forward the propositions and give his people at least some idea of what lies behind the Doctrine. Not to do so is to evade the issue!

An Unfortunate Legacy.

Many preachers to-day, whether they are aware of it or not, have been unduly influenced by the liberalism and modernism which, until recently, held sway in theological circles. The tendency was to regard with suspicion any article of the Faith which did not commend itself to what was called the modern mind. Traditional dogmas were set aside, one by one; the more distinctive the truth, the more was it in danger of being compromised. The Doctrine of the Trinity came under the axe. At best it was held to be a noble attempt on the part of our fathers to convey the truth of the Being of God, but, of course, quite untenable for men in the machine age. "Back to Jesus! Away with creeds" went the slogan. Unfortunately it was back to a Jesus of "liberal" fashioning, and new creeds were set up in place of the old.

Many a layman who has had little interest in the development of this "modern" theology has come to think that the Creeds of the Church no longer hold the respect of the scholar. Hence a godly school inspector can say to the girls of a high school at speech day, "All you require is the Sermon on the Mount, never bother your head about the Creeds."

Now this attitude has left its mark on the preacher, even the orthodox preacher. He believes the Creed and the Doctrine of the Trinity, but because he imagines his congregation does not appreciate doctrine, he, perhaps unintentionally, leaves it alone. Modernistic catch-cries ring in his ear when he sets out to prepare his Trinity Sunday sermon—"Leave doctrine alone—give the people something simple"—and so he is tempted to switch his sermon to "Worship" or, being in Sydney, is glad to use Trinity Sunday as an opportunity to advance the claims of the Home Mission Society, on whose behalf go the collections of the day.

Is Language Inadequate?

It has been urged against the Doctrine of the Holy Trinity more than against most other articles of our belief that the language employed is totally inadequate. Our English word "person" is a translation of a rendering of a Greek word, which is itself but a poor attempt to express an idea. So the argument runs and the truth of it will be obvious to all. But in all our attempts to convey divine truth by means of human language the same difficulty will be met. All that the word "God" expresses to us can never convey to the human mind all that God is. When we speak of the Holy Ghost the very ideas inherent in the term cannot adequately explain His nature. Hence the truth of God's Being, expressed for us in the Doctrine of the Trinity, may be but hinting at reality, but we have no mode other than language at our disposal. It is therefore incumbent upon us to get as near to the truth as we can.

Surely it is a poor compliment to the God who endowed His creatures with powers of intellect to have to confess that the intellect He has given is incapable of forming approximations to the truth concerning His Being.

May be a theologian will one day rise who can express the Doctrine of the Trinity in better terms than we have been used to. Someone may be able to coin a more suitable word than "Person." Karl Barth, for instance, is said to prefer "mode of existence" to "Person," but whether that will commend itself to the Church remains to be seen.

The preacher, then, need not be afraid of the terminology of the Doctrine. It leaves much to be desired, no doubt, but probably it is the best possible for finite minds.

A Suggestion or Two.

The Doctrine of the Trinity, is, we believe, a revelation, the basis of which is to be found in the New Testament. Too often, however, the impression our congregations have is that it is a theological "extra" imposed upon the simpler biblical view of the Godhead. The Trinity has therefore come to be the symbol of cold irrelevant dogma, instead of the peak of the revelation of God's Being.

The preacher should begin with the Trinity. If God has revealed Himself as Father, Son and Spirit, a unity in Trinity, and Trinity in Unity, then we should not be content with a lesser revelation. The preacher will tell his people that the Doctrine of the Trinity preserves for us the Christian teaching about God and, though a mystery, is the basis of our faith.

The word "Trinity," he may inform his hearers, is not a New Testament word, but it came into use in the early Christian centuries because it was a convenient term to express the New Testament teaching. The usual manner in which we express the Trinity—"Three in One, and One in Three"—can be shown to be a logical development of the teaching of the New Testament.

A congregation to-day is little moved by the hurling of one text after another, complete with chapter and verse, to demonstrate the truth of a doctrine. Far better for the preacher to take one or two significant passages, and use them in support of the doctrine in question. A congregation will hardly feel that a particular truth is of much importance if it can only be supported by a verse here and there, but the preacher may carry the congregation with him if he can

The Law of the Church in Australia and England

show that the doctrine underlies New Testament thought.

It can be shown that the Deity of our Lord and of the Holy Ghost cannot be maintained without the Doctrine of the Trinity. The Trinity may present problems that defy solution, but the Person of our Lord, as understood, for example, by St. John, presents more of a riddle if the Doctrine of the Trinity be rejected. Preachers cannot assert too strongly that the Doctrine of the Trinity was forced upon the Church by the pressure of the facts of the Christian revelation. Those who feel that the Trinitarian conception of the Godhead is outmoded will be found to be those who reject the Nicene view of the Person of Christ and of the Holy Spirit.

Since St. Patrick used the shamrock to help his people in an understanding of the Trinity, various analogies have been used by preachers. None is ideal, and some are inferior, but so long as limitations are recognised, this method can be used with advantage by the preacher.

Gregory of Nyssa is reported to have converted the whole of his city to the Faith, and when asked how he had accomplished it replied, "By preaching the Doctrine of the Trinity." No less than the full Trinitarian truth can be the preacher's aim to-day.

A sermon is not a lecture; it does not consist merely in a series of well-ordered propositions. It must warm the heart and stir the will. The preacher must first cast his own crown of learning and powers of speech before Him that sits on the Throne, and join the whole company of heaven as they pour out their adoration, "Holy, holy, holy." Then, and then only, will he be ready to pass the truth on to others.

WHAT IS THE "BRITISH COUNCIL OF CHURCHES?"

The Council was inaugurated on September 23, 1942, by the amalgamation of three bodies: The Council on the Christian Faith and Common Life; The Commission of the Churches for International Friendship and Social Responsibility; and The British Section of the World Conference on Faith and Order.

The purpose of the Council is:

To carry on the work of these three bodies.

To facilitate common action by the Churches in Evangelistic enterprise in promotion of International Friendship.

To stimulate a sense of social responsibility, and to guide the activities of the Churches for the welfare of Youth.

To promote co-operation in study and to secure an adequate British share in work sponsored by the World Council of Churches.

To assist the growth of Ecumenical consciousness in the members of all churches and generally to promote Christian Unity.

It is not the aim of the Council to frame schemes for Christian Reunion, but to assist co-operation between the Churches.

There are over 100 representative members and 20 co-opted members under the Presidency of the Archbishop of Canterbury with the following Departments: International Friendship; Social Responsibility; Youth; Faith and Order; and Evangelism.

The Churches' Committee on Gambling is in association with the Council through the Department of Social Responsibility.

The great bulk of English Church Law is the result of Parliamentary statutes. For example, the Book of Common Prayer derives its legality in the Church of England from the fact that it is a schedule of the Act of Uniformity 1662. The Royal Supremacy involving the Crown's right to choose the Church's chief officers and, through Parliament, to control its legislature and supervise its courts is similarly the result of an Act of Parliament. All the numerous Measures at present being passed by the Church Assembly, derive their authority because they have the force of Acts of Parliament.

The statute law is supreme. Next in authority is Ecclesiastical Common Law. This is the unwritten custom of the Church. St. Paul appeals to it in the Corinthians 11-16. In modern times its authority has been recognised by the courts and they have laid it down that in administering it works of history and theology may be taken into account. But from the nature of the case, during the centuries, most of the unwritten law has been formally enunciated in Statute or Canon, so that its field is now much restricted.

The third section of English Church Law is Ecclesiastical Canon Law. This had its origin in the enactment of Synods. It is foreshadowed in Acts 15 where the Apostles and Elders officially formulate the rule that Christians are not to be fornicators or eaters of blood or of things sacrificed to idols. St. Paul uses the word "Canon" for the rule that Christians are to regard circumcision and uncircumcision as things indifferent. (Gal. 6, 16.)

During the third century, councils became more frequent, and they enacted canons to guide the church. For example, the first general council, held in 325, besides drawing up the Nicene Creed, passed 20 Canons for the better government of the Church. During the Middle Ages, papal decrees, decisions by the pope on legal points, were added to Canons of Councils. From time to time the law was codified. It was this mediaeval canon law, which with minor modifications of local custom, was the law of the Church of England at the time of the Reformation.

The Courts have held that this old Canon Law is still operative in so far as it is allowed by general consent and

custom within the realm and has not been superseded by post Reformation Canon or Statute. But it is doubtful whether there is any such ancient canon law which has not been incorporated in or superseded by more recent enactments.

At the time of the Reformation it was intended that the Church law should be reformed. Commissioners were appointed but no action was taken when they reported. During Elizabeth's reign various canons and injunctions were issued but it was not till 1604 that any considerable number of canons were enacted for the reformed Church of England. These, 151 in number, are regarded as generally binding on the clergy to-day. But in this connection an important point to remember is that Canon Law unlike Statute Law, can fall into disuse. Long-continued disuse and contrary custom have the power of abolishing a canon, if the non-observance has received the tacit or expressed approval of authority.

Because of the general uncertainty as to which of the medieval Canons are still operative, and which of the 1604 Canons are obsolescent, an Archbishop's commission was appointed in 1939 to enquire into this question and to draw up a new and all-embracing body of Canons. In their report these Commissioners declare this an impossible task and have contented themselves with revising the 1604 canons. It is these proposed revised Canons that are now under consideration in England.

AUSTRALIAN CANON LAW.

The law of the Church of England in Australia is based on Consensual Compact, that is, on a common agreement made between all who wish to be members of that church. For the most part this agreement is unwritten, so it is difficult to decide exactly what it comprises. In 1850 the bishops of Australia declared that the 1604 Canons were part of the law of the Church in Australia. More recently the secular courts have held that the Act of Uniformity—which enjoins the use of the Book of Common Prayer and none other, is also part of that law. Whether the unwritten compact also includes an agreement to accept all modifications of the law made in England is uncertain. On this point dif-

ferent views have been held by leaders of the Australian Church.

Part of the Consensual Compact has been written. The details differ in each State but the general purport is the same in all, namely, the agreement that the Church should be governed by Synods, and that such Synods should be supreme in all matters (with the exception that alterations of doctrine and liturgy can only be made in conformity with alterations lawfully made in England). Thus there is a growing body of church law to be found in the Acts of Synod. This law differs, from diocese to diocese. No doubt in course of time, the parts of the law at present unwritten, will become written through incorporation in Acts of Synod.—D.B.K.

DRUNKENNESS IN SYDNEY.

The aggregate for the month of April of "arrested drunks" in the city area totalled 2,667, of whom 316 were women. Only 3 (very genuine) were given the opportunity of signing the Pledge.

Mr. J. Robson, the Police Court representative of Hammond's Social Services writes of some of his experiences as follows:—

"It was a tough job trying to keep out of mischief for the day a middle-aged Scot who had been entrusted to the writer's care by the Magistrate. He had been spared from serving a twelve-month term under the Inebriates' Act on condition that he go away to the country. He was only released to the custody of the writer on the morning of the evening when his train was due to depart for Albury. About 4.30 p.m. that afternoon, while at Newtown with the writer, our friend "broke custody" and disappeared. Surveying the scene, it did not require a great deal of deduction to realise that a nearby hotel may have been the drawcard. Losing no time, the writer "shot" into the hotel, and amidst the milling, swilling 5 o'clock crowd, found our friend breasting the bar, and in quite happy spirits. It was to the writer's utter amazement, though relief, to find our friend in the process of drinking a bottle of dry ginger ale. Ripley would scarce have believed it, but it was so. The events of the next couple of hours were far from monotonous, as one sought to keep a rein on our friend and get him on to the train. You can be sure that it was with a great sigh of thankfulness and relief that one waved goodbye to the Melbourne express which bore our friend away. As a matter of interest, it wasn't till the express had blown its whistle and begun to edge slowly out of the platform that our friend got aboard. He made the grade, reached his destination, and began his employment amidst a new circle of friends. We do hope and pray that the breaking of the vicious cycle in Sydney, and the building up of new contacts and friends, will enable this one, in whom a good deal of interest has been taken, to rehabilitate himself back to society and God.

"Do you remember me, Mr. Robson?" asked a young man one morning as he came into the writer's office. "You told me to come and see you when I came back," he

said, "and so I've come." The occasion when the writer had suggested he come and see him, was when the man had been sentenced under the Inebriates' Act to a 12 months' term at the Inebriate Institute, Orange. His 12 months had expired, and now on his release he was making a determined attempt to make good. A good type of young man, he had been beaten by the drink, but now with all his strength, with the writer's assistance, and by God's grace, he was determined to overcome his delinquencies."

RELIGIOUS PERSECUTION IN EASTERN EUROPE.

The question of religious persecution in Commons on March 17 when Dr. Eric Fletcher, Eastern Europe was raised in the House of Commons, M.P. for East Islington (who was an Anglican delegate to the Amsterdam Assembly of the World Council of Churches), raised a question on the motion for the adjournment.

In his reply Mr. Christopher Mayhew, Under Secretary, Foreign Office, said that persecution of anyone, whether Catholic, Protestant, Jew, Conservative or Socialist was held to be a crime by all good British citizens whatever their own religion or political persuasion. Religious persecution, suppression of political parties, the wiping out of the free Press and the suppression of free intellectual activity and thought of every kind, went on in the Soviet orbit. There was a calculated, standardised, ruthless suppression of all opposition, real or imaginary, in the Soviet orbit to-day.

Communism was the declared enemy of religion. It was true that the methods used to destroy belief had been modified since earlier days. Bitter experience had taught the Kremlin that direct persecution was impracticable, and they now refrained from open persecution of organised religion as such. They attempted instead to bring all religious organisations and institutions under their control. In the satellite States the Church and Synagogue had not been reduced to the same tame obedience as in the Soviet Union, but we were now witnessing the grim story of reduction. Bulgaria was one instance. Who could seriously believe that by some extraordinary coincidence the heads of the Methodist, Baptist and other Churches in that country, together with their assistants, were all spies and black marketeers?

The world was asked to believe the even more remarkable coincidence that Cardinal Mindszenty and the heads of Churches in Croatia and Hungary were guilty of these offences. Every week saw clergymen of one denomination or another arrested in the satellite States. It was part of a concerted attack on religion which in turn was part of the concerted attack on freedom of thought of all kinds. The fact that we traded with these countries and Ministers attended receptions given by them, emphatically did not indicate any kind of condonation of these persecutions.

RIDLEY COLLEGE, MELBOURNE.

Ridley College Commencement was held on Saturday, April 30. The Archbishop, as President of the Ridley Council, was in the Chair, and warmly congratulated the Principal, Mrs. Baker, the Vice-Principal, and the staff of Lecturers, on the year's results. His Grace also congratulated two Old Ridleyans, on winning the Th.Schol. His Grace expressed the hope that many more would follow their example and continue their studies, because, especially in these days, the Church needed the best scholarship available. He also commented on the Th.L. examination, pointing out the need for raising the standard.

The Principal stressed the need of further improvements in the College property. At the moment the chief need is to ease the heavy burden on the depleted and difficult-to-obtain domestic staff, working under the liability of an old-fashioned kitchen with an old-fashioned stove. He felt confident that this appeal would be widely supported because when earlier appeals had been made the generosity of our supporters was such that, in recent years, they had made possible the purchase of a refrigerator, a washing-up machine, the building of the Vice-Principal's wing, and also the "new" Chapel.

Turning to the scholastic record of the past four years in each of which a Ridley student had topped the Commonwealth in the Th.L. examinations, the Principal paid a tribute to the Vice-Principal without whose help success would not have been possible. Mr. Morris was a colleague of the highest Christian character, of fine academic standing, and of unfailing courtesy. The Principal also thanked the Friends of Ridley College for their never-failing helpfulness.

He formally moved the reception and the adoption of the Report and Balance Sheet.

This was seconded by the Treasurer, Mr. Reg. Mason, who made a brief analysis of the finances. The endowment had, during the year under review, increased from £750 to £2070. In the income and expenditure account, the house-keeping had risen, due to the unparalleled increase in the H.C.L. from £2776 to £3318. Every effort was being made to curtail expenditure, as it was the Council's wish to keep fees as low as possible so that none may be prevented from entering the Ministry by unduly heavy costs.

The meeting then listened to a telling address, finely phrased and ably delivered, by the Rev. Dr. Calvert Barber, Professor of Theology of Queen's College. He referred to the tremendous challenge of contemporary history. Never was the message of the Church more needed than at present. Never was the work of the Ministry more vital. The Professor made a strong plea for personal evangelism. He had been a member of the Amsterdam Conference, and told us how Bishop Stephen Neill both thrilled and humbled that historic gathering by asking a question he desired each member to take to himself—"When did you last lead a soul to Christ?" Important as were other aspects of the Ministry, nothing could compensate for the lack of Evangelism.

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THE ENGLISH PRAYER BOOK.

On January 21, 1549, Parliament gave final approval to "An Act for the Uniformity of Service and Administration of the Sacraments throughout the Realm". That Act made compulsory "the one and uniform rite and order in such common prayer and rites and extern ceremonies . . . throughout England and in Wales, at Calais, and the marches of the same." This was the first Prayer Book to be published in Edward VI's reign, and the first complete book of prayers to be published in the English language.

The fourth centenary of the publication of the book falls this year, and plans are being made to celebrate the occasion. In May, Provincial Services will be held in Westminster Abbey and York Minster during the Sessions of the Convocations. On June 19, all parishes are to be encouraged to hold special commemorative services—and an authorised Order of Service will be issued for this occasion.

These celebrations mark a great occasion in the history of the Church of England. The Prayer Book of 1549 is the direct, and not distant, ancestor, not only of the book at present in use in England, but also of the similar books used in the Churches of the Anglican Communion throughout the world. It is with all these Prayer Books that the celebrations will be concerned and not merely with the Book of 1549. In 1549, the principle was established that the Services of the Church should be in the language of the people, and, with the exception of the Bible, nothing has done more than the Prayer Book to mould and embody Anglican piety, devotion and orderliness. It has had a notable effect on English thought as a whole. With the Parochial System, the Prayer Book is the great contribution of the Church of England to the common fund of Christendom. These fourth centenary celebrations must not pass unnoticed.—From the "Manchester Diocesan Leaflet."

EMPIRE YOUTH SUNDAY.

The Empire Youth Sunday was celebrated in Australia on Sunday, 29th May. Representatives of over thirty youth organisations were invited to attend the cathedral service at which the Archbishop of Sydney preached.

Empire Youth Sunday is celebrated throughout the Empire and last year, the Organising Secretary of the Movement, Major Ney, visited Sydney.

YOUTH PAGE

WORLD COUNCIL OF CHURCHES YOUTH DEPARTMENT.

The Study Department of the World Council of Churches has announced the main subjects which are being adopted, and in which the Youth Department hopes to take part. They are Evangelism in Modern Mass Society; The Church's Responsibility for the Daily Work of Man and Christian Action in Secular Society.

The general purposes of the Evangelism study are proposed to be:—

1. To locate the problem, to find out where we are in relation to this new type of society that has been growing up for 200 years, and in which the Church has progressively failed to maintain its hold.

2. To make available as widely as possible tested and reliable information concerning successful attempts at Christian penetration of this world.

3. To facilitate contacts between those engaged in similar enterprises in different countries.

4. To challenge the churches to experiment, and perhaps to help them by the inspiration of what, in different parts of the church is actually being achieved.

The method is to encourage local groups. These groups should consist of people who are committed in practice to the work of Christian witness in the industrial world, and should include those who are engaged in industry, as well as professional Christian workers.

LONDON'S YOUTH.

Preparations are in hand for an evangelistic drive for London's youth, entitled the "London Youth Campaign," from 10th to 26th September.

Organisation is proceeding in every centre, and Youth Action Committees are being formed. It is planned that there will be up-to-the-minute testimony of vital Christian experience to challenge London's youth with their need of Christ. Teams are being formed to hold meetings in schools, factories, clubs, and hospitals, and each evening the campaign will take the form of an informal rally in a cafe, restaurant, or other suitable building.

YOUTH RECONSTRUCTION AND DEVELOPMENT.

The latest news sheet from the World Council of Churches Youth Department has presented a short description of the needs of youth in European countries. The youth and the Churches of their respective countries are doing their best to meet the requirements of their work, but due to the post war situation are unable to manage alone.

Austria.

Austria is asking for help in food for the different youth camps, which were attended during 1949 by about 2,000 young people. Several old youth centres are to be enlarged and repaired. Financial needs are great. If help arrives youth leaders' conferences can be organised, badly needed youth hymnals will be printed, and delegates sent to conferences in Europe.

Czechoslovakia.

Czechoslovakia asks for help towards the organisation of youth leaders' courses, the requirements of the Church youth secretaries, paper for youth literature, projectors and films, good Christian literature, and tents for camps.

Denmark.

Denmark's small Ecumenical Committee which has done excellent work in aiding German youth work plans to organise a larger conference and to invite delegates from other countries this year.

Finland.

Finland's youth work programme includes the construction of a girls' centre, and a boys' camp for Lutheran youth.

France.

France seeks help for the re-equipment of its central youth office, paper for printing a rural almanac and two youth papers, and projectors. In seeking to solve the problems of industrial youth, organisation of conferences is planned.

Germany.

Germany is constructing several youth centres in different provinces. Some of them are built on the former properties of Nazi leaders, some in old half ruined castles and elsewhere. The problem of homeless youth forces the responsible leaders to care for the construction of houses for those who are still living in places which are unfit for human habitation. Besides these homes, workshops are being equipped to give youth a chance to create new working communities. Leaders' Training centres are also under construction.

Greece.

Youth camps have to be re-equipped and helped in the provision of food. Undernourished, war torn youth and youth in hospitals need food, medicine is needed for work among lepers. Office equipment and paper for youth magazines are also requested.

Hungary is very much concerned with evangelisation, and needs for that not only paper for printing pamphlets, but also help towards the salaries of the travelling youth secretaries. Existing youth camps have to be reconstructed and re-equipped with tents, kitchen equipment, etc.

Italy is making a magnificent effort to finish the construction of its well-known youth centre, "Agape" this year. In addition to the gifts received from Italian youth, additional help is needed.

All these countries are in need of financial assistance—their total needs amounting to approximately £82,000. The Youth Department will gladly send more detailed information about these Church youth groups to any bodies interested in giving active aid.

If you can help, particularly in the matter of sending food parcels, please contact the Church of England Youth Dept., 201 Castle-reagh St., Sydney.

COMMONWEALTH ANGLICAN YOUTH LEADERS' CONFERENCE.

The ten delegates who will be Sydney Diocesan representatives to the Commonwealth Anglican Leaders' Conference at Point Lonsdale, Victoria, are:—

Rev. G. R. Delbridge (Chaplain for Youth); Mr. D. W. Noble (Staff Worker, Chaplaincy for Youth); Miss Dorothy Newmarch (Girls' Friendly Society); Miss Joan Levett (C. of E. Fellowship, Diocese of Sydney); Mr. John Noble (Comrades of St. George); Mr. W. R. Bailey (Church of England Boys' Society); Mr. Robert Dale (C. of E. Fellowship, Sydney Section); Mr. Robert Hampton; Mr. Alan Langdon; Mr. Alan Hewitt.

The Conference will commence on the 3rd June, and carry through to 9th June. Delegates have the opportunity of staying in Melbourne over King's Birthday week-end, to observe and take part in various youth activities.

FURTHER AND FASTER WITH THE GOSPEL.

The Mildmay Movement of London, has recently published a report of their work with the title "Further and Faster with the Gospel."

For Australian readers there is an interesting article entitled "The Church goes to the People." Mr. Donald Hood, who recently visited Sydney tells of his experiences of running informal evangelistic meetings in local hotels.

Mildmay is also engaged in making a Christian Survey of Britain. It is intended to find out what Christian work is being done of all types and in every field.

MOORE COLLEGE CONVENTION.

The Moore College Annual Convention was held from Monday, 16th to Friday, 20th May.

Each day was divided into three sessions, the Morning Bible Reading on the Romans taken by Canon D. J. Knox, a discussion on topical subjects of importance to the Christian, conducted by the students; and the evening meeting to which the friends of students were invited.

The evening meetings were well attended and most profitable. On Monday evening, Dr. Paul White discussed the problem of Sin and Defeat in the Christian Life. He dealt with Sin under three headings; transgression, an over-stepping of the mark; lawlessness, a conscious disobedience to God; and iniquity, the cowardly sin of thinking though not performing wrong. None of us is free from sin, but none is excluded from the promise that victory over all sin is possible if we will subdue our wills to that of God.

The Rev. Graham Delbridge followed this up on the Tuesday evening, when he spoke on The Way of Victory. To the question How is Victory possible? we can find an answer in Romans, Chapter 6, and this may be contained in four words: Know (verse 6); reckon (verse 11); yield (verse 13), and have (verse 22). Here we have the key to the situation. It is not we who overcome sin, but Christ working in us, and it is only when we allow Him to take complete charge that we can expect complete victory.

On the Wednesday evening, His Grace the Archbishop took the chair, and the Vice-Principal, Canon Loane, read a biography of George Whitefield, a thrilling account of the life and work of the great evangelist.

On Thursday, Mr. J. O. Saunders of the C.I.M. pointed out the danger of Christians falling victim to those sins for which God

upbraided Ehphraim in the Book of Hosea. Can we be accused of being "cakes not turned" (Hosea 7:8)—Christians developed in some, but not in other directions? Can we be accused of superficiality; our faith like the "morning cloud" or the "early dew?" (Hosea 6:4.) Can we be accused of being "joined to idols?" (Hosea 4:17.) Are we the victims of unconscious deterioration? Are there "grey hairs" in our Christian life, and we know not? (Hosea 7:9.) Let us examine ourselves and be on our guard.

On the final evening, the Rev. Donald Begbie spoke on The Consecrated Life, illustrating his message from the life of Samson. The Christian must meet conflict—quite often when it is least expected—but as Samson faced the lion and was given the necessary strength to overcome it, so Christ will give us His strength; and as the honeycomb Samson found, so there are times of sweetness in the Christian life. It is the duty of those who have seen Christ to show Him to others; to communicate the Gospel to a world of disillusioned men and women.

TRAINING FOR LEADERSHIP IN THE CHURCH OF ENGLAND FELLOWSHIP, MELBOURNE.

Training experiments have been made in earlier years with weekly lectures and weekend residential conferences. For 1949, however, a thorough and concentrated Leader Training programme is being provided in a 10 day Residential Conference at the Retreat House, Cheltenham, from May 13-22.

Leaders will attend their daily occupations returning to the Retreat House for evening study. The 10-day period will comprise three units which are complementary the one to the other, but which may be taken separately. Units 1 and 3 will consist of the two week-end sessions, and Unit 2 will cover the mid-week.

This venture is receiving the backing of the C.E.F. Executive, and it is hoped that this will be the forerunner of similar courses.

C.M.S. YOUNG PEOPLE'S UNION.

On Saturday, 30th April, the first Y.P.U. District Rally was held at Windsor, when Leaders and Members from Blacktown, Emu Plains, Kurrajong, Richmond, Wilberforce and Windsor met and enjoyed the day together.

On arrival at Windsor everyone went to St. Matthews Church where the Rector, Rev. R. T. Hallahan, after a few words of welcome, told of St. Matthew's connection with early missionary work in Australia, and asked God's blessing on the day.

Lunch in the park was followed by a modelling competition and treasure hunt, the results of which were as follows:—

Junior Competition to model Mt. Fuji—1st, 2nd and 3rd, Blacktown.

Intermediate—to model "Japan for Christ"—1st, Kurrajong; 2nd, Blacktown; and 3rd, Richmond.

Senior—to model a map of Japan, showing the C.M.S. Mission stations—1st, Kurrajong, 2nd Windsor, 3rd Richmond.

Treasure Hunt—Richmond, Emu Plains, Kurrajong.

At the conclusion of the Treasure Hunt everyone gathered for the meeting at which the Rev. R. C. Kerle conducted the singing, and after Prayer and a Bible Reading intro-

duced the Rev. R. Bosanquet, who was the Guest Speaker.

Afternoon tea followed, and as soon as good-byes were said, branches set off on their way home, having really enjoyed their first district rally, and looking forward to future times of fellowship with each other and with Him Who has called us to be "workers together with Him."

CORRESPONDENCE.

PRAYER FOR STUDENTS.

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

May I again seek your help in bringing before Christian people the observance of the Day of Prayer for Students, appointed by the World's Student Christian Federation? The Day will be observed, this year, on the 26th June.

Yours sincerely,
FRANCES A. PATON.

Headquarters Secretary

Re CLERGY COTTAGE.

Dear Sir,

I would like to bring before the notice of your readers that the Clergy Cottage "Drumart", Wentworth Falls, is available for the full month of September.

As most clergy are aware, the rental is 25/- per week (for people other than Clergy the rent is £2 10s. per week) and anyone wishing to make a booking should contact me direct either by letter to the Rectory, Wentworth Falls, or by telephone, Wentworth Falls 63.

Yours sincerely,
H. R. SMITH.

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SPECIAL.

"Mindszenty and the Protestant Pastors," by Colonel Sheppard, M.C., just returned from scene of trials. Factual and documentary. This burning question now answered. This is what the Press did not publish. Startling revelations. Booksellers, 2/6. Posted, 2/8½.

"Ravens Wolves"—Monica Farrell. The record of the massacres of 1,700,000 non-Catholics in Slovakia, etc., by Ustachi (armed Catholic Action) directed by Archbishop Stepinac and others. Taken from official reports and those of U.S. Churchmen's Mission. Photos by Italian Army. 2/-. Posted 2/2½.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

OVERSEAS VISITOR.

The Australian Council for the World Council of Churches has arranged a public meeting in the Chapter House, St. Andrew's Cathedral, on Friday, 3rd June, at 8 p.m., to hear the Very Rev. Dr. J. Hutchison Cockburn, M.A., D.D.

Dr. Cockburn is a Chaplain to the King, and a former Moderator of the Church of Scotland and has a fine record of service with the World Council of Churches, of which he is a member of the Central Committee. He is in Australia in the interests of Displaced Persons coming to settle in our country.

BOARD OF DIOCESAN MISSIONS.

The Diocesan Missioner, the Rev. T. G. Rees, Th.L., writes concerning his important work:—

"All told, during the ministry of the past few months seventy-five adults and seventy children have confessed their faith in Christ, and many have linked up with the Scripture Union; 195 services have been taken with an approximate aggregate attendance of 9800. Praise the Lord for these wonderful evidences of His marvellous love and saving power. Praise God for His wonderful and continual meeting of our financial needs, and pray that He will continue to 'meet our every need according to His riches in glory by Christ Jesus.'"

Here are some of the Missioner's future engagements:—South Coast Rural Deanery Youth Campaign, May 25-June 6; Evangelical and Missionary Camp (King's Birthday), June 10-16; St. Bede's, Drummoyn, Mission, June 18-26; West Wollongong Mission, July 3-11; Herne Bay Mission, July 17-25; Homebush and Flemington Mission, July 31-August 15; Church of England Boys' Society Camp (Juniors), August 29-September 5.

ST. THOMAS', NORTH SYDNEY.

With the approval of the Archbishop and the cordial support of the Wardens and Parish Council, the rector has appointed Miss Alice Driver to the staff of St. Thomas' Parish. Well-known in Anglican youth circles, Miss Driver has a record of good service in various spheres. These include St. Basil's, Artarmon, St. Jude's, Botral, as Parish Helper under the Rev. Canon L. A. Pearce, and more recently as a member of the Home Staff of A.B.M. Miss Driver is at present taking the Youth Leadership

Course at the Y.M.C.A. Training College and will divide her time between the College and the Parish. She is an Associate of the Australian College of Theology.

MISSIONS TO SEAMEN.

The 69th annual meeting of the Sydney Mission to Seamen will be held at 100 George Street North on Thursday, June 2, at 8 p.m. The chairman will be the Most Rev. the Archbishop of Sydney, and the speaker Captain Sir Geoffrey Brookes.

During the absence overseas of the Rev. Clive Goodwin, the Rev. A. T. Pitt-Owen has been appointed Acting Chaplain.

MISSIONARY NEWS.

The following news items come from C.M.S., Sydney:

The Rev. J. B. Montgomerie, C.M.S., Secretary for Aborigines, left Sydney early in May to do deputation work in Melbourne and Adelaide. After staying in Adelaide for a short time he will conduct a tour of the three C.M.S. Mission Stations in Arnhem Land.

Dr. M. A. C. Warren, General Secretary of C.M.S. London, is due to arrive in Darwin on 31st August. A tour of the C.M.S. Mission Stations in Arnhem Land has been arranged for him.

Mr. and Mrs. James Smith, C.M.S. missionaries from Oenpelli, are at present on furlough in Sydney.

Mr. K. Hoffman, from Adelaide, recently arrived at Roper River.

One hundred woollen jumpers are needed for two of the C.M.S. Mission Stations in Arnhem Land.

A microscope is also needed for pathology work at one of the stations.

ST. PAUL'S, OATLEY.

A special week of services and celebrations will be held at St. Paul's, Oatley, from June 19 to 26. The preacher at the evening service on June 26 will be the Most Rev. the Archbishop of Sydney.

EPPING—RECTOR FAREWELLED.

On 4th May, at St. Alban's, Epping, a gathering of about 350 assembled to wish farewell to the Rev. E. H. Parsons and his family, as Mr. Parsons goes to take up his new position as Rector of St. Andrew's, Lismore. After a short social programme, the evening was chaired by the Rev. B. Horsley, Rector of St. Philip's, Eastwood. Mr. Eric Hearnshaw, M.L.A., was first to speak, and he acknowledged with gratitude the intimate

friendship that had grown between Mr. Parsons and himself. Mr. S. A. Storey, M.L.A., President of the Hornsby Shire Council also spoke. The Rev. H. S. Bunn, of the Epping Presbyterian Church, on behalf of the Epping Ministers' Fraternal expressed their indebtedness to Mr. Parsons for the friendship and leadership he had given to the Fraternal in the past. The Rev. J. R. Payne, who will be Mr. Parsons' assistant at Lismore, was present and on behalf of the Lismore people, pointed out to the people of St. Alban's the task confronting Mr. Parsons in his new sphere of work, and their joy that Mr. Parsons had accepted the call. Other speakers were the Rev. Chairman, Mr. Carey the Treasurer, and Mr. Stacy Atkins the Secretary, the last two giving accounts of the achievements of Mr. Parsons both spiritually and materially during his 10 years as rector of the parish. Lt. Col. E. St. John Beers, the rector's warden, presented Mr. and Mrs. Parsons with a gift of £160 from the parish. Mr. Parsons thanked everyone for their kindness and expressed the hope that the Church of St. Alban would continue to grow spiritually and materially under the leadership of the new rector.

ST. PAUL'S, REDFERN.

Commenting on the expanding youth work in the parish, the Rector, the Rev. R. A. Hickin, writes in the "Church News":

"Last Friday evening I came home from a committee in the city and walked into the Hall as a stranger might have done, to see what was going on. What I saw was this: In the large hall a number of boys and young men were playing table tennis; it looked a serious business. In the Deaconess Room two or three lads were reclining on the cane lounges and chairs. They looked very comfortable, and were talking — wisely, no doubt. In the Kindergarten Hall some young ladies and one or two boys were talking about the meeting which had finished a short time before, and discussing who was to take part next week. In the Boys' Brigade Room the rest of the group were sitting or standing about the Canteen, eating and drinking.

I suppose there were about thirty all told. What struck me was that the whole premises were occupied, and that a very happy "club" spirit prevailed. And this set me thinking. It is good to know that, under capable leaders, there are groups now in the Church for young people and children of all ages. The G.F.S. junior group is flourishing; the Boys' Brigade is growing almost every week; so is the Life Boys' team. The Canteen and Arts and Crafts activities on Friday evenings for the Boys' Brigade has proved very popular; and the Girls' Group, also on Friday nights, is growing. The Sunday School is rapidly expanding in numbers. All this is very healthy, and tremendously encouraging."

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OUTSTANDING GUILD WORK.

The income of Holy Trinity Women's Guild for the financial year just ended was nearly £350. A sum of nearly £83 was given to missions, institutions, and food for Britain. The Guild paid the whole of the cost for re-carpeting the church, donated a vacuum cleaner, and are paying for the new choir-stall panelling.

CHURCHWARDEN M.L.A.

Mr. Brice Mutton, who has for twenty years been a churchwarden of Holy Trinity, Concord West, was the successful candidate in the recent Concord by-election. Before his work in this parish, Mr. Mutton was a Parish Councillor at Christ Church, Enmore. He has been four times Mayor of Concord.

SOUTH GRANVILLE.

The Archbishop of Sydney recently dedicated a new Church Hall at South Granville, in the Parish of St. Mary's, Guildford. It is a spacious building which has been erected by voluntary labour at the surprisingly low cost of £975. The Archbishop writes: "It is an indication of the keenness which church people are showing in many districts to meet the spiritual needs of the new suburbs, despite the cost of materials and the difficulty of securing the required permits."

THE CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

The Fellowship Fair will be held in the C.E.N.E.F. Auditorium between the hours 3.10 p.m. on Friday, 20th May. Mrs. Mowll will officially open the fair at 4 p.m. Stalls will include cakes, work, produce, games, sweets, refreshments, soft drinks and ice creams. Proceeds will go to our Leura Camp Site Fund.

CHURCH OF ENGLAND MEN'S SOCIETY.

At the Annual Meeting of the C.E.M.S. in Sydney, the Rev. C. E. Hulley, Rector of St. Oswald's, Haberfield, was unanimously re-elected chairman of the Council, and Messrs. H. W. Brown and A. Gorrell, both churchwardens in their respective parishes of Manly and Haberfield, were re-elected vice-chairmen.

Mr. A. Hope, who has been the Provincial Secretary for nearly twenty years, did not seek nomination, and Mr. H. W. Brown, the secretary of the St. Matthew's, Manly branch, was unanimously elected in his place.

Arrangements are well in hand for holding a regional conference of the C.E.M.S. in Wollongong on the 7th May, with a view to stimulating interest in the Society on the South Coast. The branches at Port Kembla and Wollongong West are engaged in the local arrangements. Representatives from South Coast parishes are expected to attend and there will be a delegation from Sydney.

NEW BOOKS

"World Chaos" — Its Root and Remedy. An inquiry into the deeper reasons and urgent lessons. By G. H. Lang, 13/3.

"Ablaze yet not Consumed"—The Reformation and the Presbyterian Church. By D. Johnston Martin, B.A. 13/3.

"D. E. Hoste—A Prince with God." Hudson Taylor's successor in the China Inland Mission. 14/9.

"The Lasting Victories." Thrilling stories of modern achievements in many lands, told at first hand. 14/9.

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THE HOME MISSION SOCIETY.
93RD DIOCESAN FESTIVAL.

The Annual Festival Gatherings of the Home Mission Society held on Monday, 16th May, 1949, met with a good measure of success and large numbers of Church people attended.

In St. Andrew's Cathedral, the Annual Service of the Society took place with the Congregation practically filling the Cathedral. The occasional sermon was preached by the Rev. H. M. Arrowsmith of St. John's Church, Toorak, Vic., who, in a thoughtful way dealt with the subject of "Eschatology" and it is hoped that the full text of his message may be published. Mr. Arrowsmith drew the inference that Scripture pointed to the fact that we were now living in the "last days" and that for the Christian the days were full of hope.

The Buffet Tea which was held in the Lower Town Hall, at 6.15 p.m. met with a mixed reception, some feeling that such a tea was ideal, whilst a few regarded the departure from the usual Festival as not satisfactory. It remains to be seen whether the Society can find another method of catering for some 1500 people who normally attend this Tea.

His Grace the Archbishop moved amongst the people during the Tea Hour and spoke with many church people.

At the evening meeting the Town Hall was well over half full, which meant that there were between 1200 and 1500 people present. The Ven. Archdeacon G. T. Denham, A.R.C.O., delighted the audience with music on the Grand Organ and the Wollstonecraft Male Choir rendered some very beautiful music during the evening. Splendid addresses were given by His Grace the Archbishop,

Bishop Hilliard and the Rev. H. M. Arrowsmith and in addition three representatives of the Society spoke of various aspects of the work. The Hon. Lay Treasurer, Sir George Mason Allard, presented the Financial Statement whilst the General Secretary presented the Annual Report.

At the meeting much was made of the fact of the Society's need for funds that the work might continue and be extended.

ST. JOHN'S, CAMPSIE.

It was decided at the recent annual vestry meeting of St. John's Church that the memorial to the Rev. C. C. Short, former rector of the parish, should take a twofold form. Mr. Short was killed in a motor accident last year. The memorial will consist of (a) a consecration stone to be set in the exterior wall of the church near the main entrance. (2) the re-roofing of the sanctuary and choir in parquetry of polished Tasmanian oak. A suitable inscription will be let into the front of the chancel steps.

It is hoped that these memorials will be an accomplished fact in the very near future.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Rev. C. M. Gilhespy, 10/-; Rev. K. A. Kay, 10/6; Rev. G. Harmer, 10/-; Mrs. F. Jackson, £1; Miss F. R. Dyson, 10/-; Rev. E. E. R. Walker, 10/-; Mrs. W. G. Jones, 10/-; Rev. C. R. King, 10/-; Rev. O. S. Fleck, 10/-; Mrs. J. H. Stanley, 10/-; Rev. A. H. Crigan, 10/-; Mrs. Baillieu, 10/-; Miss Wakfer, 10/-.

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A LONG MINISTRY AT TURRAMURRA.

It was on July 23, 1899, that St. James' Church Hall was officially opened, prior to that date the services being held at a school room, in Eastern Road.

To permit the jubilee of the Church to be commemorated before the Rector's retirement, at the end of the month, a series of special services and functions were held during the first week of May.

The Rev. Ronald Cameron's ministry in Turramurra began just over 38 years ago, when he came from Nowra to take charge of the newly formed conventional district of Turramurra, which had formerly been part of the parish of Gordon.

When in 1914 the parish of St. James was formed, Mr. Cameron became the first rector, and has held that position up to the present time.

During his long ministry his sincerity and friendly approach have won him many friends, which are by no means limited to the members of his own denomination.

In 1941, when the war was in its early stages, it was, as events have proved, wisely decided to build a new brick church, on the site of the old weatherboard building, which by this time was in a bad state of repair. Mr. Shedden Adam, the architect, did not live to see his work completed, and his ashes rest within the walls of the tower. The builder was Mr. D. Girvan, now President of the Master Builders' Association.

It was a proud day for the Rector when the new church was dedicated by the Archbishop of Sydney on September 27, 1941.

In its beautiful setting amongst the trees and with its fine bell tower, the church is a credit to the district, and provides a fitting monument to a much loved rector.

The peal of bells, supplied by John Taylor and Co., of England, is one of the finest in the State, and the church is fortunate in having an experienced team of ringers who have won distinction in competition with ringers from other towers.

As a fitting climax to Mr. Cameron's ministry, the parishioners, by a great united effort in 1947, raised sufficient funds to clear the whole of the debt on the Church and thus permit it to be consecrated by the Archbishop on November 29, 1947.

At a gathering in the Masonic Hall, Turramurra, at 8 p.m., on Thursday, May 26, Mr. Cameron was tendered a public farewell, and the citizens, irrespective of denomination, joined in this public expression of goodwill to one who has given outstanding service to Turramurra and district over a long period.

ST. COLUMB'S, WEST RYDE.

More than six hundred Food for Britain parcels have been sent during the last three years from the small parish of West Ryde and Ermington. Postage has amounted to more than £100, and the total cost to £414. The type of food sent is now slightly different to what was formerly provided, owing to the position in England having eased in connection with certain types of food, jam, and sweets.

SYDNEY'S OLDEST FELLOWSHIP.

St. Paul's Young People's Fellowship, Chatswood, the oldest group of its kind in the diocese, recently celebrated its 20th anniversary. There was a splendid attendance at the anniversary Fellowship Tea, at which the speaker was the Rev. S. G. Stewart, Th.L., rector-elect of St. Andrew's, Roseville. As curate of St. Paul's during Canon Knox's ministry, Mr. Stewart was responsible for the inauguration of the Fellowship.

NOWRA EASTER CAMP.

Sixty young people from South Coast and city parishes attended a youth camp at All Saints', Nowra, over Easter. The Revs. T. G. Rees and G. R. Delbridge, with the rector, Rev. H. E. S. Doyle, were in charge.

On Good Friday the campers attended the morning service in the Church. The afternoon was spent walking and seeing some of Nowra's beauty.

At the Procession of Witness through the main streets of Nowra on Good Friday evening a grand time of fellowship was enjoyed. Four of the young men from the camp spoke, telling what Christ meant to them. During the Mission Service following, the rector showed the film "Faith Triumphant," and after the Rev. T. G. Rees' address several folk decided for Christ.

On Saturday morning Bible Study groups were held. Then followed a puddocks match, and after lunch a bus trip to Cambewarra Lookout. More films were shown by the rector at the Mission Service that evening, and Mr. Alan Patrick (one of the campers) gave the address.

The Campers made their corporate communion at the 11 o'clock service on Easter Day, when the Rev. G. R. Delbridge (Diocesan Chaplain for Youth) preached on the evidences of the Resurrection. In the afternoon we continued our Bible studies and further fellowship in open-air work was enjoyed when we joined with the Salvation Army in Junction Street that evening. At the evening service, which concluded the Mission conducted by the Rev. T. G. Rees, quite a number of the campers and others surrendered their lives to God, and we pray that they may be held and strengthened in their faith.

We all enjoyed the fun and fellowship of the all-day trip to Huskisson on Easter Monday, including a further puddocks match and swimming. Before returning to the camp an opportunity was given (in Holy Trinity Church) for folk to speak for their Lord. Quite a few testified as to how they had been helped and blessed by the camp, and others told of their acceptance of Jesus Christ as their Saviour and Lord during the week-end. The rector gave the final message of the camp on "The Armour of the Christian." (Communicated.)

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JUNIOR ANGLICANS AT COOTAMUNDRA

Christ Church, Cootamundra was packed to capacity and extra seating had to be provided when on Sunday evening, 22nd May, in an impressive ceremony, twenty-seven young people were admitted into full membership of the Order of Junior Anglicans. After the choir had entered and during the singing of the hymn "Come gracious Spirit" the Junior Anglicans to be admitted together with visiting Junior Anglicans from the Parish of Gundagai entered the Church in procession. The Cootamundra girls in their blue and white frocks and white veils were followed by the boys, both boys and girls wearing colourful rosettes bearing insignia of rank. The visiting girls from Gundagai wore their blue frocks and veils. This procession of fifty young people presented a beautifully impressive and inspiring spectacle.

Hospitality at the homes of the young people at Cootamundra was extended to the Gundagai visitors thus providing a splendid opportunity for fellowship and the promotion of new friendships.

LAMBETH BASED ON A
COMMON PRAYER BOOK.

The Bishop of Goulburn writes:—

As I look back at the Lambeth Conference it is clear to me that the common form of worship given to us by the Prayer Book was a thing of the greatest importance. We all took it for granted. It gave us a common ground for our life together, and a starting point for our work. We had come from all parts of the world, but when we went into a Church we were all at home. Better still, when we came out of Church we could all feel that we had been at home together, and however strange our outward appearances may be we quickly realised that we really did belong to one family and shared



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a common life. We could take this for granted in all our discussions and it gave us a unity of spirit and life strong enough to hold us together no matter how intense the discussion might be. It is no exaggeration to say that the Book of Common Prayer made possible the effective working of the Lambeth Conference.

VICTORIA.

DIOCESE OF BALLARAT.

CHURCH OF ENGLAND FELLOWSHIP.

The Annual Meeting of the Diocesan Council of C.E.F. was held under pleasing circumstances during the month of March. Delegates assembled from various branches and had Fellowship through a Basket Tea at Christ Church Cathedral. We were pleased to welcome the Vicar of Hopetoun and two delegates, as from the country. They reported a large healthy branch in that parish, and made contribution to the meeting.

The business of the Annual Meeting was dispensed and elections held. The Chairman the Rev. L. Burgess, was re-elected, and reported that C.E.F. was really getting under way. The new Provincial Council had been constituted. Organising machinery had been adopted which would put C.E.F. on a good footing. There were now nearly twenty branches in the Diocese, and one of the most recent applications for affiliation had come from the important parish of Horsham.

SOUTH AUSTRALIA.

ROSE PARK.

The Sunday School is planning to purchase a projector in order to show strip films on religious subjects to the children. They have also intimated that they expect it to be used by other organisations in the parish. They hope to finance the machine by an appeal to all parents of children attending Sunday School for a shilling or two towards the cost.

APPOINTMENTS AND PREFERMENTS.

Darke, the Rev. G. H. (Rector of Ingham) to be Rector of Christ Church, Yeronga (Q.).
France-Hall, the Rev. G. E. (Rector of Marley Valley), to be Rector of Crow's Nest (Qld.).

Graham, the Rev. W. H. (Sub-warden of St. George's College, Perth) to be Chaplain of Grimwade House, Melbourne Grammar School.

Hill, the Rev. F. M. (Rector of Young) to be Rector of Albury (Diocese of Goulburn, N.S.W.).

Jull, the Rev. A. S. (Rector of Wollongabba) to be Rector of Kingaroy (Qld.).

Seymour, the Rev. K. N. (Ridley College, Melbourne) to be curate of Horsham (Diocese of Ballarat).

Stewart, the Rev. S. G. (Rector of Holy Trinity, Concord West), to be Rector of St. Andrew's, Roseville (Diocese of Sydney).

Thompson, the Rev. L. M., Director of Religious Education in Schools (Diocese of Melbourne).

Gwyther, the Rev. R. L., to be curate of Holy Trinity, Fortitude Valley (Diocese of Brisbane).

Resignations.

Oates, the Rev. J. W. P., as Rector of All Saints, Sandringham (Diocese of Melbourne).

Whitehouse, the Rev. V. H., as Precentor and minor-canon of St. John's Cathedral, Brisbane.

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