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THE AUSTRALIAN CHURCH RECORD

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

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THE ASCENSION OF CHRIST

(By Canon L. A. Pearce.)

As Churchmen we are fortunate in having our Prayer Book with its constant reminder of the great Christian Festivals, and of the fundamental facts which they emphasise.

The Prayer Book places the Ascension on a par with the four main Festivals by giving it in the Communion office a Proper Preface. In spite of this the Festival in most of our Churches is poorly observed.

People do not attend, and therefore hear and learn little about it. The result of this neglect is a growing haziness, and almost doubt about the reality of the Ascension. This brief article is written to encourage people to worship at one of the services on Ascension Day.

The Fact of the Ascension.

The Ascension was the natural completion of the Resurrection. It was Christ's last appearance to His disciples at the close of the great forty days. The Ascension is described fully in Acts 1:9-11, where the account may be presumed to rest upon the testimony of eye-witnesses, like the shorter version at the end of St. Luke's Gospel 24:44, v 50-1. The reference in Mark 16: v 19 is not part of the original text, but undoubtedly expresses an early trustworthy tradition. The most important, and much earlier record is in the Epistles, where the Ascension is everywhere taken for granted, and lies at the background of Apostolic thinking. The conviction of our Lord's Ascension fills the mind of the Apostolic age, as we can see for ourselves by studying the New Testament.

Difficulties.

We should not blind ourselves to the fact that much honest doubt and worry have arisen about the Ascension of our Lord and Master. Men have been perplexed by the idea of a literal ascent into an infinitely distant space.

It is well to remind ourselves that we are dealing with something outside our

no clear conception of what is involved in this change.

Its Significance.

The Ascension reminds us that He who is the Saviour is also King. The Resurrection vindicated Christ's claim to be a Saviour. The Ascended Christ reminds us therefore of a twofold truth. He is ascended as our living interceding Saviour, and there, within the veil, He presents the work He did on the Cross for us. He is also our acknowledged Lord and King, sitting at God's right hand, vested with all authority and power. We do well to keep in mind that this twofold fact is the sure and only basis of Christian optimism. Despite all appearances and all temporary setbacks, right must ultimately triumph. So said the writer of the Epistle to the Hebrews, that though we see not yet all things put under Him, we see Jesus crowned with glory and honour, and in the in-



HOLY TRINITY, BERRIMA.

The first church to be built to the design of Edmund Blacket. The Centenary of the Church is being celebrated next month.

(For History, see page 5)

spiration of that Vision we take **MIGRATION AND THE CHURCH.** courage.

A Spiritual Relationship.

The Ascension reminds us that Christianity is for ever committed to the spiritual as against the material view of life. Christ realised that the continuance of His visible earthly ministry might become a danger and a loss. Christ's departure was ordained to wean His disciples from the idea of an outward companionship to the realisation of an inward fellowship in the spiritual realm. As with Mary Magdalene, so with us, our communion must be with a spiritual, invisible, ever-present Lord. As Christians we stand or fall by this spiritual view of religion. It has far reaching implications and consequences. In the practical sphere, it brings less rapid, and less spectacular results, but it will triumph eventually.

Our Ascension.

The truths of the Ascension make radical demands upon life and conduct. The stately words of the Collect for Ascension Day contain a perpetual challenge to all believers: "Like as we do believe thy only begotten Son, our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell." We are to live our daily life in the light of the Eternal, and let Heaven influence all the doings of our ordinary life. Needless to say, this can be accomplished only with God's help. The suggestive Easter-Day Collect strikes the right note. God puts into our minds good desires, and by His continual help we bring the same to good effect. We shall grow like Christ here on earth, and that likeness will be perfected in Heaven.

The Ascension message contains many vital truths of great significance and inspiration. The doctrine of the Ascension speaks of present sanctity and future glory—it is an everflowing fountain of dignity, purity and power.

COMMONWEALTH POLICY.

Australia's Immigration Policy is now bearing fruit. The "battle for the ships" has been won, with the result that it is expected that eight vessels will now each make three voyages each year. This means 24 boat-loads from the United Kingdom alone. The total figure for 1949, it is expected, will be some 140,000 new Australians. Of this total two-thirds will be of British stock.

The Commonwealth is not only providing these migrant ships — "Empire Brent," "Asturias," "Georgic," "Dorsetshire," "Somersetshire," "Ormonde," "Ranchi" and "Chitral"—with Information and Welfare Officers, but also with Voyage Chaplains. Passages are provided for one Anglican Priest, one Roman Catholic Priest, and one minister representative of other denominations. It is very gratifying to find the State recognising the special work of the Church in this particular field, as in others.

WHAT OF THE CHURCH?

The State has given the opportunity. May the Church grasp it. Possibly some may not see the significance of this chance. When hundreds of thousands of folk leave their homes and the social context which they have known since birth, we can realise the adaptations they will need to make in a new country, even one so like their own. We must surround them, at least in their first few months of life in Australia. They cannot avoid some sense of homesickness, if they are human.

In such a situation there is one institution above all which will speak of continuity with their past, namely, the Church. Even for those who are unchurched, the Anglican Church in England is an accepted part of their community life. It is taken for granted and its influence is felt, even though personal devotion is not always given. To these new Australians, therefore, the Church can stand as a Mother indeed, and enable them to find in its life those basic things of the Spirit which are common to British Christianity whether in the United Kingdom or in Australia. In other words, they will on the whole be particularly susceptible to the influence of that Church which speaks to them at their deepest level of feeling in a way already familiar to them.

Because of this, we have a grand opportunity of bringing the love of God to these new Australians and of building them into the life of our congregations as living Churchmen. To this end the Church in Australia is called to find 24 Chaplains each year so that during the voyage here our new citizens may be made to feel that the Christ, through His Church, cares for them in their adventures and in the strange circumstances

of a new land. Properly used, this can bear great fruit.

As its first contribution to this significant work, the Church in Goulburn is releasing the Dean of Goulburn, who will sail on May 18th, on board the SS. "Georgic." We shall be called upon in the years immediately ahead to give more Chaplains. Many congregations gladly make certain temporary sacrifices in the life of the parishes in order that the Church as a whole may grasp this opportunity of seeking to assimilate our new citizens from the moment they leave their homeland.

May we all welcome the newcomers into our congregations on their arrival. Thus they should find the warmth and strength that will see them over the first lonely months. Thus also many will find a renewed faith in God and His Church. — "The Southern Churchman."

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NOTES AND COMMENTS

The government of our Church of England has been built up and perfected over the centuries.

Duties of Archdeacons. When running smoothly it provides peace and prosperity in the Church.

But if it is allowed to fall into neglect, the fruits are evil. An example of this truth is to be found in the modern neglect of archidiaconal visitation. According to the law of the Church, embodied in Canon 86 entitled "Churches to be surveyed and decays certified" (which Canon was adopted by the Australian Church in 1850) "every archdeacon shall survey the churches in his jurisdiction once in every three years in his own person or cause the same to be done." Further, he is to certify the church authorities "every year of such defects in any of the said churches as he shall find to remain un-repaired, and the names and the surnames of the parties faulty therein." The church authorities are in turn to enforce the duty of repairing such defects.

A result of the neglect of the provisions of this salutary law is to be seen from time to time in churches which have been allowed to fall into disrepair over a number of years. When the matter is finally taken in hand, perhaps at a change of incumbency or some other juncture, the cost of repairs is much heavier than it would have been had the matter been attended to in the bud. It needs no imagination to see that church buildings in such a condition are a liability to any diocese.

Archdeacons, like other church officers, are liable to be presented for trial in the church tribunals for the neglect of duties. In England the bishop can veto such proceedings, but in most Australian Dioceses this provision has not been made. Yet it would be most unfortunate if such legal action remained the only course open for the aggrieved parties. We hope that Bishops will instruct their archdeacons to carry out their duty of visitation regularly and diligently. To assist them, carefully draw-up articles of Visitation should be provided.

This great Festival is ever a reminder and pledge to us of victory in the fierce conflict with evil for the Kingdom of our Ascension. Lord. Not only may we sing "Jesus shall reign," but Jesus does reign — as Bickersteth's

beautiful hymn reminds us: "Peace, perfect peace, our future all unknown? Jesus we know, and He is on the Throne."

So the Ascension of our blessed Lord is to us an assurance of the reality of that life and that place to which He has gone. The sovereignty of God makes sure the promise that "all things work together for good to them that love God." We have a living, reigning Saviour and King. And so in spite of all the difficulties, the clouds that seem big with threatening of evil, the mystery of the habitations of the world so full of cruelty, the plottings and treachery of those who so often affect to stand for higher things, who say they are Christians, and are not, we may be comforted by the sure fact of the ascended and reigning Christ. Perhaps one reason of the seeming failure of the Church in these days is the failure to understand and publish abroad the great truth for which Ascension Day stands.

The British Empire still exists as an Empire upon which the sun never sets. Its stability is guaranteed by the place its sovereign holds in the hearts of his people.

The splendid testimony of the observance of May 24th as Empire Day—the birthday of Victoria the Great and Good, to an Empire-wide regard and affection for sovereign and Empire should keep us secure from any fear that our Empire is tottering to its fall. As long as the Victorian ideals of righteousness and service, those great Christian ideals, characterise our Empire's rulers, so long shall her banner remain unsullied in spite of all the mean treachery that is seeking her dismembering. With what fine generosity has she ever treated her subject peoples, and with what surprising patience is she dealing with India and asp-like Eire. We thank God that we are members of such an Empire and pray God that we may combine with the other members of this great Commonwealth of nations to stand out as His witnesses to that world in which by His Providence alone we are placed in so conspicuous and responsible a position. May we ever be content to be a Servant Empire for the promotion of the good of those other races amongst whom our lot in life is placed.

The Bishop of Chelmsford has some straight things to say in a recent article on our great **A Scriptural Catholicism.** "Heritage in the Anglican Communion." He opens with a startling warning that unless the present trend of thought is corrected and re-directed by a spiritual awakening, it is fairly safe to forecast that in the next 25 years the general religious outlook will take the form of a theistic humanism with a mere sentimental attachment to the New Testament record, and that the Roman menace will be very real. The great danger to the Christian Church lies in the indifference of the uninformed mass of adherents to the Protestant Churches. He writes: "It may sound very large hearted to refuse to indulge in religious controversy. It is, in fact, not only supreme folly but it is the sure prelude to the defeat of that which we believe to be the faith if we leave our people ignorant of the points at issue.

A scriptural catholicism is not an easy-going complacency in regard to the Roman or Anglo-Roman controversies. Both of these are based upon a perverse and perverted view of the Christian ministry and the Sacraments of the Gospel. Both of these systems seek to propogate their false teaching and wrong ways of worship by any and every means in their power. They stand for the erection of another "veil" in the Temple of God in the place of that which was "rent asunder from the top to the bottom," when our Saviour gave up His life upon the Cross for our salvation. They would make unsimple that wonderful gospel of God's remedy for sin which God has made so simple and sure.

In view of such heresies we are bidden to "contend earnestly for the Faith once for all delivered to the saints," "We are bidden, with Timothy, to endure hardness as good soldiers of Jesus Christ. We have still to use the sword of the Spirit, which is the Word of God, by teaching and commending to others the teachings of that Word in order to save them from the false beliefs and misbeliefs that seek to divert their loyalty from their only Lord Saviour Christ Jesus.

It behoves Christian men and women to read, mark, learn and inwardly digest the Sacred Scriptures for their own witness to the Faith, and we cannot view with complacency the false cults of Theosophy, Christian Science, spiritualism and such like that would rob Christian men of their belief

in the Deity and Saviourhood of our Lord Christ.

The Bishop of Armidale, President of the C.E.M.S., in a course of lectures before that

The Leaven of Christianity. Society had some wise words to say about the danger of professionalism in the Church. Dr. Moyes said that many people and newspapers and publicists, when they use the word "Church" mean the clergy, and that "Theology has ceased to be a subject studied for enlightenment for the Church as a whole and has become just a subject for examination of these seeking Holy Orders," and he might have added, "to be forgotten as speedily as possible as having no relevance to ordinary living in this world." As a matter of fact there is much truth underlying the bishop's statement, summed up in a quotation he gave from an Amsterdam address referring to "a subtle division in the division of the Church and all her Churches into clergy and laity, ministry and people, full-time professional servants of the Church and those who worship on Sundays and do what they can about living their faith on week-days." The bishop adds "So long as the Church is divided in this way it can never fulfil its function, a function desperately needed today. A professional ministry and a Church led in all its activities by such leadership can never truly understand modern technical society, never know its real pressures." If we follow our Lord's teaching concerning the increase of His Kingdom we note that the leaven of the Kingdom works in the meal of human life and its working is from grain to grain or rather through grain to grain. Every infected grain becomes a means of infecting other grains and so when we take up St. Paul's letter to the Ephesians we find the function of what we term the official ministry to be the perfecting or equipping of the saints for their work of ministry in building up the Body of the Lord Jesus. This is the purpose which calls for a carefully trained pastoral ministry; a ministry that does not regard its training in Theology as just a means of getting through an examination, but as a means of preparation for the equipment of the rank and file Christian for his work in the Church of God. Here there is no "lording it" over Christ's heritage, but that tending of the sheep that makes for strengthening and enrichment of the life of the individual and of the whole.

TEACHING THE CHILDREN.

The following extract from a Sydney Parish Paper shows the difficulty of instructing Church of England children in the State schools. The problem should be regarded as Number One priority for the Diocese.

"There are four Sunday Schools in the Parish, with an enrolment of 54 teachers and 529 scholars. There are a high school and 4 public schools, with an enrolment of 2314 children, of whom 1451 children are designated as members of the Church of England. (Note that 1451 C. of E. children attend the High and Public Schools, and 529 our Sunday Schools, i.e., 922 C. of E. children get no Church teaching except what they get from Clergy and Church Helpers at lessons of religious instruction in the Public Schools). Your rector has given 120 lessons in the Public Schools, other helpers 312, 432 in all. In the High School the rector has six clergy and others assisting him to teach 364 boys, an average of 52 boys in each class, but in the Public Schools the rector, Canon West, and Mr. Melville have 1087 boys and girls in 7 classes, an average of 157 to a class—if all are taken. Mrs. Gunther and Miss Williams, who formerly assisted, have had to resign on account of ill health. We need not only helpers to fill their places, but at least three more helpers in religious instruction at each of these schools."

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One Hundred Years of Berrima Church

Holy Trinity Church, Berrima, N.S.W., celebrates its centenary on Sunday, June 12, when special services will be held at 3 p.m. in the Church. In the following article (written for the "Church Record" by the Rev. S. A. Howard, to mark the event) the early history of the district is recalled.

"Berrima"—the name interpreted as "A Black Swan" (*Cygnus atrata*) and/or "To the South." 'Tis said to have been so christened by Surveyor-General (Sir) Thomas Mitchell when there adumbrating his famous trek to Port Phillip, actually commenced on 17-3-1836. Taking it from a local Aborigine, he gives it in an official report dated 26-3-1830. "He was very partial to the new settlement," says James Jervis, "and later suggested locking the Nepean River and making the head of navigation near Mittagong." The Surveyor General Hotel, built in 1834 and now the "oldest in Australia" was named for him. In it, I surmise, some of the earliest Christian services were held, as the Harper family (proprietors for a century) proved themselves to be excellent Church people.

This name is now applied to a wide district embracing Moss Vale, Robertson, Mittagong, Bowral, and even the Mother-settlement of Sutton Forest — which refused to become a "surveyed township" when Bong Bong did, in the 1820's. All the above towns now comprise the Rural-Deanery of Berrima, over which the Rev. Canon L. A. Pearce presides; and all but the Sutton Forest—Bong Bong area, were in James Samuel Hassall's Parish, when as first rector of Berrima he took it over from the Rev. William Stone (1845-52) in 1853.

His father, the renowned "Gallop- ing Tom" Hassall of "Cobbitty and all Australia south thereof" — had visited Bong Bong and Sutton Forest and Goulburn Plains on his galloping rounds, which included Wollongong and possibly Shoalhaven too; carrying

the Glad Tidings of Salvation which both of them (like the old grandfather Marsden) proclaimed not only at public worship, but also in the homes of the settlers.

His mother was therefore that Anne Marsden of whom he tells in his famous "In Old Australia" — born in a storm at sea off Sydney Heads on 2-3-1794, in the little old tub of a sailing ship which brought her father the Rev. Samuel Marsden, of Cambridge, University, with his beloved Betsy from England; in his own words "to carry the Gospel of His Son. . ."

After leaving St. Peter's, Cook's River, and while Minister at Bungonia nearly 100 years ago, the Rev. J. S. Hassall married Frances Dixon, a niece of Surveyor-General John Oxley, R.N. — his father's old friend at Kirkham near Cobbitty, and who brought the first "horned cattle" to our Bowral neighbourhood in 1815.

For a while they stayed in John Oxley's "roomy Park Hut," built in 1815, near where the present ninety-two-years-old Wingecarribbee House (of iron) is occupied by a great-grandson to-day. His son, H. M. Oxley senior, lived there then (1853). He and his elder brother (who married James' sister, Harriet Hassall) were, both of them, original trustees of Holy Trinity Church. I have heard that Mr. and Mrs. J. N. Oxley spent their honeymoon in one of the picturesque little stone cottages below the old rectory and recently demolished.

When the "gold-fevered fifties" at last permitted it, James secured two iron huts (possibly "Army Disposals" from India), to serve as his first "Rec-

tory" at Berrima. Later he built most of the present fine old stone residence close by with "crypts" in which he kept school boys at first, and later for girls, I'm told.

Mrs. J. S. Hassall, descended from Lord and Lady Molesworth, was a born aristocrat and a great gardener. In the Mitchell Library is a MS poem describing the grounds as they were during her regime—with the cool fern-clad dripping-well to provide never-failing irrigation. She played the organ and taught the Sunday School and swayed the souls of then populous busy Berrima. Her husband meanwhile spread his ministrations, perhaps rather precariously, over the length and breadth of his huge parish — parts of it then being a pathless and almost impenetrable jungle. When they and their six rollicking youngsters moved away, in the 70's, it is Mrs. Hassall who receives a handsome presentation from appreciative Berrima church people.

PART II.—"THE TREE GROWS."

Bong Bong, on "the great bend of the Wingecarribbee River" then noted as the utmost southward boundary of Legal Settlement; was surveyed as a Military Strong-point and first township in "The New Country" under Governor Lachlan Macquarie in the very early 20's. The Rev. Thos. Hassall held quarterly services there in the Commissariat Store—when it was not under water. Drought followed floods; and in 1837 the important Bong Bong post office and all "took higher grounds" and transferred five miles downstream to Berrima—where the new gaol buildings were already nearing completion. Christ Church was built entirely in 1845—mainly through Charles Throsby LL.D.; but Bishop William Grant Broughton is vexed at the tardiness of Berrima, although an otherwise progressive "country town."

Two years later, largely through Mr. North, Stipendiary Magistrate, the foundation stone of Holy Trinity Church was laid by the "Lord Bishop of Australia" on 7-4-1847. At last, on June 9, 1849, Broughton (now Lord Bishop of Sydney) was called upon to consecrate. The twin Roman Catholic Church on the site of the Old Stockade just south of the Wingecarribbee River, was built a year or two later. The contractor in each case—William Munro. Presbyterian worship about that time, or but little later, was (I believe) held in the imposing Court House —used till then possibly by all, after the first Circuit Court when the Rev. G. Vidal preached there, 14-4-1841.

Edmund T. Blacket, Architect for Saint Andrew's Cathedral, and some 70 other



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ALEXANDRIA

Australian Churches, is said to have begun with Holy Trinity. It is universally regarded as quite a gem. At that time it was still in Sutton Forest Parish, under the burly Irish rector, who lived on part of the present Government House grounds, and whose fascinating story may be more fully revealed in this Centenary year.

James Hassall is perhaps best remembered as the "poor Jackies' Friend," and has much to say as for twenty years "Chaplain of the Gaol." He stoutly denies that flogging was permitted in his day; or that more than a very few (5 or 6 at most) were ever executed within these walls. Lucretia Dunkly, innkeeper, for filthy lucre's sake, seems indeed to have incurred the extreme penalty for murder; but she was the only female (it seems) ever imprisoned (and hung) there. Many prisoners of the Crown, we gather, came good and stayed so.

He mentions the doughty William Small, Governor of the Gaol; distantly connected perhaps with Captain Small, formerly of Dundas. Many stories are told of Mr. Small's alleged ferocity in dealing with hard cases in his care. Outside, however, he was tender and kindly as could be—always sweets in his pocket for the children, and an ardent supporter of Mrs. Fanny Hassall in the village choir.

PART III.—"THE BRANCHES FLOURISH."

Changed conditions seem to have led Hassall about 1870, to quit the rectory for a private residence at Cutaway Hill (later, I fancy, occupied by the Rev. D. T. Smith, of Burrawang), and locally, he is supposed to have kept a bee-farm there. Incidentally, his grandfather—the Rev. S. Marsden (of whom he was very fond) is credited with having imported bees from Britain. Then in 1873, six years after his father's death at Cobbitty, he handed over to the Rev. John D. Langley (later 2nd Bishop of Bendigo) and left the Parish and the Diocese altogether, moving to Queensland, where in 1902 (aged about 82) he published at Corinda near Brisbane the now much-prized little volume that bears his name.

Meanwhile (1870) the Rev. George Middleton (later of Seven Hills and St. Peter's) had been appointed to the newly separated parish of Bowral with Wingecarribee—that is Burrawang, where the Rev. D. T. Smith became first Minister in 1879. The Middletons resided at Eli Beer's Farm "Mt. Gibraltar," between Bowral and Mittagong—much of which was also in his care.

The Rev. Edmund Dixon came to Berrima Rectory in 1875, when the Iron and Coal Industry was at its zenith. He built St. Stephen's Church which was opened by Dean Wm. Macquarie Cowper on Sunday, 10.11.1878. He had excellent prospects (it would seem) of succeeding the Rev. Edgar Kemp, and combining progressive Bowral again with by new rapidly failing Mittagong. However, just 5 weeks later, he died suddenly; and the new St. Stephen's with the old St. Jude's, Bowral, became the care of the Rev. Stanley Howard, formerly Curate of St. John's, Darlinghurst, and locum tenens at St. Peter's, Cooks River.

The Rev. Geo. Sheppard (Rural Dean from 1879), a former Baptist minister and stepson-in-law of Dean Cowper, now (1878) commenced a long acceptable ministry lasting some 27 years at Berrima; with rapidly rising Moss Vale from 1897. Mrs. Sheppard (nee Franch) soon revived Mrs. Hassall's beautiful garden. He regularly visited the Gaol, which closed in 1908. His Sunday afternoon services at St. John's, Moss Vale, and still more at Christ Church, Bong Bong (now 1897 also transferred to Berrima parish) attracted many visitors from near and far, young people and students especially. He retired about 1905, to lecture on Homiletics at Moore College, Newtown, Sydney.

I am indebted among many other local and Sydney friends, to Miss Ada Harper and the late Mr. F. H. Throsby, of Moss Vale; Miss Gladys Hopkins, Mrs. M. Brown and Mr. R. White of Berrima; Mr. Arthur Cowley, of Sutton Forest; Mr. and Mrs. Claud Lee, of Mittagong; the Misses D. T. Smith and Mrs. Hayter, of Burrawang; and the late Mrs. Norman, Miss S. G. Loseby, of Bowral, with their relatives and friends. Also and especially to Messrs. Jas. Jervis, A.S.T.C. (fellow), E. C. Rowland, R. Gledhill, Alfred Stephen (Hon. Sec.), and the late R. H. Cambage (fellow), all of R.A.H.S.; the late Rev. James Samuel Hassall; and the staff of the Public Library and Mitchell Wing.

Subsequent events are perhaps too recent for close historical scrutiny; but the Clergy (and Mr. A. V. J. Parry and myself, as Hon. Local Historians for Mittagong and Wingecarribee Shires) will be pleased to hear from those who have incidents to record. Enough to add that the Word of God is still proclaimed by a host of faithful Christian preachers and teachers throughout the district, where John Vincent, John and Mrs. Layton, William Stone and the Hassalls laboured one after another, almost single-handed and surely single-hearted, a century and more ago.

DEATH OF ARCHDEACON S. M. JOHNSTONE.

We regret to note the death of the Ven. Archdeacon Johnstone, M.A., F.R.H.S., the Archdeacon of Sydney, which occurred on Sunday morning last, May 14th. The Archdeacon had not been well for some time but it was thought he was recovering. He had been on a visit to his daughter, Mrs. S. Needham, at Wagga, and after spending a few days at Mt. Buffalo, he had a sudden seizure, and was removed to hospital, where he died peacefully. The Archdeacon had a long ministry in the Diocese of Sydney, and Parramatta. He had been Registrar of the Diocese and Archdeacon since 1935.

A funeral service was held in St. Andrew's Cathedral on Tuesday afternoon, and the interment took place at Prospect Cemetery. We hope to publish fuller details of the Archdeacon's life and ministry in our next issue.

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Bulletin No. 5

CHURCH PEOPLE SHOULD KNOW —

- * BOTH parties assisted through Parliament the iniquitous "Brewers' Bill" of '46 that wiped out Local Option. It was passed in the Upper House without a single division!
- * BOTH sides have received liberal support in their party funds from Liquor Interests.
- * By deputations the Government has been repeatedly asked to restore Local Option, and the Leader of the Opposition requested to make this a part of his party's platform. So far neither has replied.
- * In the meantime the soulless Liquor Traffic is flooding Home Areas, Club Life, Cafes and Leisure Periods with drinking facilities — to the detriment of Youth and the Community generally.

THE CHURCH CAN CHANGE

THINGS

The Church holds the balance of power, and can and should use it for Social Betterment and National Righteousness. Indeed, "the blood be upon us" if we fail to use it — for the salvation of others.

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—the policy of every Church in the Alliance.

Tell your State Member you cannot—and will not—vote for him if he stands between you and overthrow of this Traffic. And get others to do the same.

Yes—We CAN Change Things!

O. A. Piggott, General Secretary,
77 Castlereagh Street, Sydney
(Phone MA 4229)

The Right Rev. J. A. Wilson, retiring Bishop of Singapore, has been installed as Dean of Manchester.

PERSONAL

The consecration of the Ven. K. J. Clements as Bishop Coadjutor of Goulburn will take place on St. Peter's Day, June 29th next, at St. Andrew's Cathedral, Sydney, at 10.30 a.m. The Archbishop of Sydney will preside and the Archbishop of Brisbane will be the preacher. It is hoped that there may be a Liturgical Reception in St. Saviour's Cathedral on Sunday, July 3rd.

Archdeacon Robertson relinquishes his work in Canberra on May 14th, and takes up his office as Chairman of the Australian Board of Missions immediately afterwards. The Bishop of Goulburn has conferred upon him the title of Archdeacon Emeritus. We shall all wish the Archdeacon and Mrs. Robertson every happiness in their new home and every blessing upon them in the new and arduous duties which will fall upon the Archdeacon. We shall look forward to constant associations both in the missionary and general life of the Church. The Archdeacon will be instituted into his new office in St. Andrew's Cathedral, Sydney, on the evening of Tuesday, July 19th next.

The Rev. R. E. Davies will be instituted and collated as Rector and Archdeacon of Canberra at St. John's Church, Canberra, on Sunday, May 15th, at 11 a.m. We wish the Rector elect every satisfaction in his new field of work and welcome him to the diocesan team.

The Rev. Canon C. M. Statham has resigned the Parish of Albury, as from May 31st next. The Canon has not enjoyed the best health for a considerable time, and has at last been able to purchase a house and so look forward to his retirement. We earnestly hope that both the Canon and Mrs. Statham may have many years of happiness in their period of well-deserved rest from parochial life. The Canon was ordained in 1903 and has served as Rector of Albury for the last 14 years. Prior to that he served in Victoria and the Diocese of Sydney. He was Rector of Christ Church, St. Laurence, from 1911-25, and Rector of St. Nicholas', North Goulburn, from 1925-34.

The Very Rev. A. C. King, Dean of Goulburn, has volunteered to act as a Voyage Chaplain to a migrant vessel. The Dean and Mrs. King will sail for England on May 18th, on board the R.M.S. "Georgic." They will spend some time in England, and, it is hoped, on the Continent, before returning aboard the migrant vessel. We wish them both a very happy and fruitful time abroad.

The Presentation Board for the Parish of Kameruka (Diocese of Goulburn) has unanimously elected the Rev. G. C. Laws as Rector.

We regret to record the death recently of the Rev. Canon Charles William Wilson, of Hobart.

The Rev. J. V. Robinson, Th.L., Rector of Alstonville, has accepted nomination to the Parish of Casino (Dio. of Grafton).

The Rev. R. J. Hancock, curate of Murwillumbah, has been appointed Vicar of Tabulam (Dio. of Grafton).

Mr. Ernest H. Wheatley, a former Salvation Army officer, is training for Holy Orders under the guidance of Archdeacon T. M. P. Gerry, of Port Macquarie (Dio. of Grafton).

The Rev. A. H. Edwards was inducted into the Parish of St. Martin's, Kensington, N.S.W., on Wednesday, 4th May, by Archdeacon J. Bidwell.

We offer our congratulations to Rev. F. and Mrs. Camroux, of Cronulla, N.S.W., on the birth of a son, David Frederick.

On Tuesday, 26th April, the 2nd B.C.A. Hostel at Mungindi, N.S.W., was dedicated by Bishop H. S. Moyes. It is an extension of the 1st Hostel built in 1930. Rev. H. E. Felton went to represent B.C.A., he was a former Vicar. The Bishop paid great tribute to the late Bishop Kirkby and also to Matron Cheers and B.C.A. generally.

We desire to express our sympathy with Mr. R. P. Gee, of the Rectory, Neutral Bay, N.S.W. and the Rev. F. A. Shaw, of Picton, on the death of their mother, the widow of the late Dr. F. C. Shaw, of Wyalong, N.S.W. The late Dr. Shaw was a well-known Churchman in the Diocese of Bathurst.

SURPRISE CAR FOR RECTOR.

The fifteen years' service of the Rector of St. Alban's, Lindfield, N.S.W., Canon F. W. Tugwell, B.A., was celebrated in the Parish Hall on Tuesday, 3rd May. Some 400 people were present and witnessed the presentation of a birthday cake with fifteen candles beside which stood an illuminated model of the church. To the complete surprise of the Rector, the evening was crowned with the gift of a new car to mark the esteem and regard of the parishioners.

At the last Synod of the Diocese of Gippsland recently held at Sale, Canon Sansom, Canon Residentiary at the Cathedral, was appointed Dean of Sale.

The Rev. G. Tooth has accepted nomination to the Parish of Jamberoo-Shell Harbour. His induction will take place on Friday, the 10th June.

Rev. Joseph Amritanand, who has been in England as a "special student" at Wycliffe Hall, Oxford, is to be consecrated Bishop of Assam in India. He is a "second generation" Christian. His father, a convert from Hinduism (a conversion which caused him much suffering at the hands of the Hindus) was a devoted Anglican priest for thirty years. His mother was a converted Moslem. The new bishop's diocese includes, in addition to Assam, the Chittagong Division of East Bengal. Assam has an area of 77,500 square miles.

The Rev. S. G. Stewart, of Holy Trinity, Concord West, Sydney, has accepted nomination to St. Andrew's, Roseville.

The Rev. W. N. Rook, of St. Paul's, Canterbury, Sydney, has accepted nomination to St. Alban's, Epping, Sydney.

We offer our sincere sympathy to the Rev. E. Fletcher on the death of Mrs. Fletcher who died at her home in Concord, Sydney, on 28th April, 1949. Mr. Fletcher, formerly of the Goulburn Diocese, has been residing and working in Sydney for several years.

Rev. Alfred Gamble, of Sale, Vic., has been on a visit to Sydney with his sister, Miss Mary Gamble. Mr. Gamble, who is in his 85th year, preached at St. Paul's, Castle Hill, on Sunday, May 8th.

The Rev. Harold Witt, Vicar of St. George's, Camberwell, London, has been appointed to work at the rocket range site at Woomera, South Australia.

The Rev. Charles Haskell, of the Karachi High School, passed through Sydney en route to New Zealand for a year's furlough. He was till recently C.M.S. Secretary in Karachi (Sind) for the N.Z.C.M.S.

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Preparations for the Prayer Book

In our previous article we discussed what we called the recent history of the Book of Common Prayer. We have now reached a stage where the recent coincides with the remote. The work of reform progressed steadily in Henry VIII's reign amongst a certain section of the community, notwithstanding the efforts of those who clung to the mediaeval conceptions to hinder it. Men like Gardiner may not have wished a Reformation such as Cranmer envisaged, but they had great difficulty in shaping their course. A great deal for example is made of Cranmer's share in the decree of nullity pronounced in the case of Catherine of Aragon, but little attention is focussed on the fact that Gardiner, Tunstall and Bonner as well as Cranmer with fifteen other bishops and one hundred and thirty-nine divines supported a decree of nullity in the case of Anne of Cleves on the rather debatable ground of the King's lack of "intention." The conditions of life under an all-powerful monarch are so different from the freedom we enjoy that the task of understanding men's problems in those far-off days is by no means an easy one.

The First Great Difficulty!

As frequently happens that, when an attempt is made to stir up popular feeling the real issues became clouded. Men in England had been nourished in a long tradition against Papal claims. They resented the aggressive attitude of many of the Popes; they chafed under the gradual encroachments on their lands by the monastic orders; they rebelled against the freedom from civil trial for felony which was at that time a privilege of the clergy.

But many refused to probe deeper into the evils that vexed society. In all matters of doctrine many were both ignorant and indifferent. The old way as they esteemed it was good enough for them. A complaint made in 1539 illustrates their attitude: "Who is there almost," says the writer, "that will have a Bible but he must be compelled thereto. . . . How loath be our priests to teach the commandments, the articles of the Faith, and the Pater-noster in English! Again, how unwilling be the people to learn it! Yea, they jest at it, calling it the New Pater-noster and the New Learning" (L. & P. vol. xiv., pt. ii, p. 140). When therefore monasteries were suppressed, and the Pope disowned many said:

"Enough has been done." This aided Gardiner in his attempt to call a halt to reform. Many men hated the Pope who did not love God. Perhaps the lesson needs to be learned to-day.

The Slow March of Reform.

But notwithstanding their retarding influence a great wave of enthusiasm was sweeping towards England from many quarters. Cranmer was sensible of it. He at least had that sense of destiny which compelled him to move forward on a cautious but deliberate course towards reform. About the time of the publication of the amended "Bishop's Book" in the form known as "The King's Book" in which a return was made to the Roman theology Cranmer was accused by his prebendaries of heresy. Particulars of these charges were made available in 1902 greatly extending the previous brief summary made by Strype. Through the King's intervention Cranmer escaped the malice of his enemies. He was made head of the Commission appointed to inquire into "These Scandals at Kent." Cranmer was all this time quietly studying on behalf of the principles of religious reform. In 1543 he submitted Homilies to Convocation. The Homilies were not then accepted or approved but we have the value of them to-day. Convocation in 1543 appointed a committee to revise the Service Books of the Church. It was proposed that "all mass books, antiphonies and portuises should be newly examined and purged of all mention of the Bishops of Rome and of all apocryphas, feigned legends, superstitious orations, collects, versicles and responses; and that the names of all saints not mentioned in the Scriptures or in the authentical doctors should be abolished and put out of the same books and calendars" (Wilkin's Concilia; iii; 863). The Lower House of Convocation was unsympathetic so that very little was effected at the time.

Cranmer's Industry.

May we not assume, however, that the movement stirred Cranmer to some measure of activity. We know from the Preface to the Prayer Book that Cardinal Quignon exerted an influence upon it. Bishop Dowden draws attention to what he calls "The recent discovery among the MSS in the British Museum of Cranmer's draft for a reformed Latin Breviary much on the

lines of Quignon's." Quignon was a page in the house of Cardinal Ximenes, that distinguished scholar who was one of the pioneers in Bible Study in the Sixteenth Century. Pope Paul III employed him to endeavour to win back the Protestants of Germany. Quignon complains that the original intention that the Bible should be read with some measure of consecutiveness had been defeated by the senseless method which prevailed in the service books. Quignon's revision saw the light in Rome in 1535 and we may well believe that Cranmer directed his attention to it at or before the time that the English Convocation sought to secure a revision of the existing mass books. We also know that as early as 1544 Cranmer had made acquaintance with the Greek Liturgies. The Prayer of St. Chrysostom is a survival from these early studies. Bishop Dowden is satisfied that Cardinal Ximenes' collation of the Old Mozarabic Liturgy had its influence on our Prayer Book. Others point out that the resemblances to the old Spanish form can be traced also in Gallican Service Books. We may recognise, however, that Cranmer had before him an extensive body of ancient material. He was thus enabled to check the elements found in the Sarum Use and distinguish the later contributions of Micrologus (1080) from those of Gregory the Great and the Gelasian Sacramentary.

The Value of the Remote References.

There are those who are impatient of all that is old. They have the restless spirit of the Athenians, always desiring "to tell or to hear some new thing." We may be thankful that this restless spirit did not prevail when our English Prayer Book was produced. The very heat of controversy acted as a salutary check upon innovation on the men who framed our language of devotion. It is impossible to read the exchanges between Cranmer and Gardiner and not to realise that it was vital to the new movement to prove that it stood rooted in antiquity. There is and always has been an innate conservatism in the English character which fosters a reverence for that which is old and well-tried. There is a sanctity about early forms and we may be thankful that the ancient hymn the Te Deum, for example, finds an honoured place in our Prayer Book. It links us with times gone by and the very survival of the form of worship bears its own testimony to the enduring character of the faith to which it gives expression. But

the truly amazing feature in the work of sifting and arranging the old sources is that they are given a modern character while preserving their ancient witness. Four hundred years have passed since the Prayer Book saw the light. It is inevitable that there should be some archaisms as language refuses to stand still. But they are comparatively few and the larger number are found in Coverdale's version of the Psalms. We are familiar with the archaic use of the word "prevent" and with the employment of "try" in the sense of "test" in the Exhortation in the Communion Office. The use of the reflexive verb in such phrases as "endeavour ourselves" is removed from modern usage. But the vigorous homely and yet dignified phrases seem to suit our devotional temperament as well as they suited the worshippers of four hundred years ago. But free as is the movement of Cranmer's speech he never fails to link us with the past. He catches the spirit of bygone times without divorcing us from the immediate surroundings in which we move. It almost suggests the courtly grace of a cavalier masked in the homespun of a patient toiler. To combine such opposites without creating any sense of discord is a triumph of genius before which we bow in reverence.

The Value of the Modern.

But on the other hand it would be worse than folly to ignore the great pulsing movement of a new spirit which was bursting through the limitations of the past and offering rich hopes for the future. We can be thankful that Cranmer was a cosmopolitan. Trench and Sterne, two very opposite characters, have just words of reproof for those who are friends of every country but their own. Sterne can satirise the unworthy sentiment which knows no other commendation but "they do these things better in France." Trench can justly deplore the fondness for foreign terms which was once so fashionable. But it is an equal evidence of ineptitude to turn aside from useful suggestions simply because they are not home made. Cranmer's historian, A. F. Pollard, writes: "The fact that these views were held abroad has often been used to involve them in odium — as if Catholic doctrines were not also accepted by foreigners; as if theological truth were a matter to be determined by national prejudice! Cranmer took the more liberal view and thought that truth should be admitted even though it did come from a foreign source, and he entertained the idea of assembling in England a

body of divines whose weight should counter-balance that of the Fathers of Trent" (Thomas Cranmer—p. 267). And so it comes about that he borrows from Quignon the idea of continuous reading of the Scriptures, and a degree of simplicity in the conduct of public worship. He makes himself debtor to Hermann, Archbishop of Cologne, for "The Comfortable Words" as they find a place in the Communion Service, though here also he displays originality in placing the words after the Absolution instead of between the Confession and the Absolution. Bishop Dowden is of opinion that Hermann's placing of them may be more fitting. But in so writing he seems to ignore the significant words in the Exhortation in the Communion Service: "That by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The linking of the "Comfortable Words" to the Absolution thus seems to represent a settled conviction in the minds of the English Reformers. It may, indeed, be objected that the words cited belong to the Second Prayer Book while the position of "The Comfortable Words" was selected in 1549. In answer it can be said that the relation between the ministry of God's Word and Absolution had been germinating in Cranmer's mind for a long period. In the First Book of Homilies, the Homily on "A Fruitful Exhortation To the Reading and Knowledge of Holy Scripture" is usually attributed to Cranmer. In it we read: "The words of Holy Scripture be called words of everlasting life; for they be God's instrument, ordained for the same purpose. They have power to turn, through God's promise; and they be effectual through God's assistance; and being received in a faithful heart, they have ever an heavenly spiritual working in them." Nor did Cranmer hesitate to draw directly upon the work of Luther. The Litany, the Baptismal Office, the Marriage Service, the Burial Service all contain phrases and ideas that are traceable to the great German Reformer. The value of the modern enrichments resides in this — that great spiritual ideas were coming to birth when our Prayer Book saw the light. An insular prejudice might have rejected them as foreign but a well-taught mind stored with the treasures of the past welcomed them as messages of that Holy Spirit of God Who moves in the hearts of men when and where it pleaseth Him.

NOTES ON THE HISTORY OF THE BOOK OF COMMON PRAYER.

(By Rev. H. E. S. Doyle, Nowra, N.S.W.)

Four hundred years have passed since the first English Prayer Book appeared, yet the Bishops assembled at the Lambeth Conference last year, in calling for the commemoration of the English Prayer Book, expressed the opinion that the Book of Common Prayer has been, and still is, a strong bond of unity throughout the whole Anglican Communion. But the Prayer Book we use to-day is not at all the Book that was issued in 1549, "the First Prayer Book of Edward VI."

CONTINUITY.

The late Archbishop of Cape Town (the Most Rev. J. R. Darbyshire), in his book, "Our Treasury of Praise and Prayer," describes the Prayer Book as "A Monument of the continuity of the Church of England."

Though it first appeared in 1549, and was revised in 1552, and again in 1559 and 1662, he rightly claims there is "evidence that the compilers and revisers of the Book of Common Prayer were always conscious that they were not compiling or revising the liturgy of a new Church, but reforming what had been encrusted with error, restoring what had become obsolete, retaining what had been true in a Church that proudly asserted her continuity from apostolic times."

All this is made clear by the title-page, which shows that the contents of this book are "the Use of the Church of England" (i.e., the particular mode of celebrating Divine Service employed by the Church of England) in the "administration of the Sacraments and other Rites and Ceremonies of the Church" Catholic, or Universal.

CONVENIENCE.

If continuity be the first note of the Book of Common Prayer, surely convenience is the second.

Prior to 1549 the Service Books of the English Church were in Latin, and we have reminders of this in the great number of Latin words in our present Prayer Book. For example, the Sundays before Lent are called Septuagesima, Sexagesima and Quinquagesima (Latin words for the seventieth, sixtieth and fiftieth days before Easter), and the Psalms and Canticles are prefaced with Latin names, such as Venite, Exultemus Domino and Nunc Dimittis.

But few people, even amongst the clergy themselves, were really familiar with the Latin tongue, and the compilers of the First Prayer Book of Edward VI had for their object (among other things) the production of a Prayer Book "in such Language and Order as is most plain for the understanding both of the Readers and Hearers."

Thus the conveniences of the worshippers, as well as the purifying of worship from error and the preservation of what was Scriptural and edifying in the older service-books, guided Cranmer and his fellow reformers in making "one convenient Order of Common and open Prayer" for English churchmen:

PREPARATIONS FOR THE PRAYER BOOK.

Bishop Drury (in "How We Got Our Prayer Book") points out that "the English

Prayer-Book" was the climax of a great movement that had been working slowly in the hearts of Englishmen. In other words the Reformation was the result of forces long at work, and these had already been making themselves felt.

Four changes in the mode of public worship in England, which prepared the way for the first English Prayer Book, were:

- i. The reading of a chapter of the Bible in English after the Te Deum and Magnificat at the Latin services of Mattins and Vespers (1543).
- ii. The publication in 1544 of a Litany in English (practically our present Litany), compiled by Archbishop Cranmer for public worship.
- iii. The reading of the Epistle and Gospel in plain English, the "vulgar tongue" of the people, at the Latin Mass in 1547, and
- iv. The publication in 1548 of the first English Service Book, "The Order of the Communion", which contained many of the well-loved features of our present Communion Service, and restored Communion in both kinds to the people. Previously the communicants had received the Bread only, the Cup being withheld. Thus the service reverted again to primitive usage, the mediaeval Mass becoming a service precedent to the Communion of the elements.

CONGREGATIONAL.

All these changes helped to develop congregational worship. This had been almost impossible when the services were in a language which the people did not understand.

Archbishop Darbyshire, writing of the pre-reformation Church, says, "The people very rarely made their communion. On all Sundays and holy days of obligation . . . they 'heard Mass.' The Mass was in Latin, and the part of the people was to attend the service, conduct their own devotions privately until the supreme moment when all knelt to adore the Saviour manifested in the uplifted Host. It is easy to see that such worship was open to superstition."

But with the service in the loved mother tongue of England, and the restoration of communion in both kinds, it was possible for the people to join intelligently in the worship of the English Church.

CAUTION.

Nevertheless, Archbishop Cranmer, to whose genius and scholarship we owe the English Prayer Book, was extremely cautious in the changes he made, and was careful not to destroy the ancient tradition of worship in the Church. The Book he gave us is a revision of the ancient service-books and a simplification of their services—not a new book for a new Church.

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. Mr. H. G. Smith, 10/-; Mr. S. Hamilton, 10/-; Miss Kirby, 2/-; Rev. H. Hampden, Hobart, 10/6; Mrs. Newmarch, 10/-; Rev. R. B. B. Gibbs, 10/-; Miss H. A. Ivers, 10/-; Mr. C. W. Ritchie, 10/6; Mr. Bremner, 2/1.

THE BIBLE.

A NEW TRANSLATION PLANNED.

A new translation of the Bible into modern English is being planned by a joint committee of the Churches.

The first move came from the General Assembly of the Church of Scotland, which appointed a committee in 1946 to approach other Churches in the British Isles with a view to their co-operation in a new translation. Conferences took place in 1946-7 between this committee and representatives of the Church of England, the Methodist Church of Great Britain, the Congregational Union of England and Wales, and the Baptist Union of Great Britain and Ireland. As a result, all these Churches officially appointed representatives to a joint committee, which now has the final responsibility for the work. In addition, the Presbyterian Church of England, the Society of Friends, the Churches in Wales, the Churches in Ireland, the British and Foreign Bible Society, the National Bible Society of Scotland, and the University Presses of Oxford and Cambridge accepted invitations to be represented on the committee. The University Presses will bear all the expenses of preparing and publishing the new translation, and in return will hold the copyright.

What is contemplated is by no means a revision of the Authorised Version nor of the Revised Version of 1884, but a totally new translation from the original languages, but possessing the authority of the joint committee of the Churches. It cannot, and is not intended to, displace or rival the Authorised Version.

The members of the joint committee will act through three panels of scholars, for the Old Testament, the Apocrypha, and the New Testament respectively, and through a literary panel. The committee has appointed from its own members Dr. T. Robinson as convener of the Old Testament and Apocrypha panels, Dr. C. H. Dodd as convener of the New Testament panel, and the Bishop of Durham as convener of the literary panel. Invitations to sit on any of the four panels may be extended in the name of the committee to any selected scholars and literary men. The Old Testament translators are informally in touch with the American scholars now working on the Revised Standard Version of the Old Testament, but each body will produce its own translation.

The committee and the panels are only at the beginning of their labours, and there will naturally be many years of drafting and criticisms before even any completed manuscripts of the New Translations are ready for printing.

The details of membership of the joint committee are as follows:—

Church of England.—The Bishops of Durham, Oxford, and Truro (chairman), the Deans of St. Paul's, Exeter, and York.

Church of Scotland.—The Very Rev. Principal G. S. Duncan, the Rev. G. S. Hendry (secretary); alternate: the Rev. Professor N. W. Porteous.

Methodist.—The Rev. Dr. W. F. Howard, the Rev. W. L. Hannam; alternate: the Rev. Professor F. B. Clogg.

Congregational.—Professor C. H. Dodd (vice-chairman), the Rev. John Huntley.

Baptist.—The Rev. Principal P. W. Evans, Dr. Theodore H. Robinson; alternate: the Rev. M. E. Aubrey.

Presbyterian Church of England.—The Rev. George Barclay.

Society of Friends.—Dr. H. G. Wood.

Churches in Wales.—The Churches in Wales have agreed to be represented but have not yet appointed delegates.

Churches in Ireland.—The Rev. Professor J. L. Haire.

British and Foreign Bible Society.—The Rev. A. H. Wilkinson (Secretary).

National Bible Society of Scotland.—The Rev. Dr. Wm. C. Somerville (general secretary). —"The Guardian."

"CHURCH RECORD" SALE OF WORK.

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.

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Fees are £60 a year. Students can undertake part-time work.

Useful correspondence courses may be had. Past students are working with many societies, including the C.M.S.

THE MINISTER IN HIS STUDY.

[A clerical correspondent has sent us the following article. It continues the subject which was discussed under the above heading in a recent issue of the "Australian Church Record."—Ed.]

Reading provides sound mental furniture. If it is well chosen, it should impart a good general background to the whole of a minister's life and work. The Bible itself is the two-edged sword of the Spirit whose skillful use is the sine qua non of the Christian ministry. But all good literature should be made to contribute to the minister's equipment. The soundly-instructed, discriminating, well-furnished mind will command a wide respect in these days of widespread higher education. The man who is able to draw upon the rich heritage of English literature for point and illustration, for admonition and example, will find himself using an appealing and powerful medium for furthering the Gospel.

THE MINISTER'S PEN.

Every minister is expected to be a "ready writer." Not all are so, but it is a talent which will develop with practice. This, most clergy get by means of their parish paper or a similar medium, but it often becomes a hasty, ill-expressed, routine job. What could be a most useful and attractive medium for bringing the Gospel into homes otherwise untouched, becomes often a badly set-out series of notices or a lengthy sermon. Only good reading will improve the readiness of the pen.

AIM IN READING.

The reading of good literature for its own sake will invariably correct many faults. But it will also do more. It will develop the powers of oral and written expression. It will open for to-day's use the ripe experiences of past ages; it will enable him who now reads, to stand aloof and view both past and present from a vantage point. And in it all he will see the hand of God; he will find revealed in the world's book that truth of God's Book, the exceeding sinfulness of sin and the exceeding great grace of our Saviour.

SCOPE OF READING.

Discrimination must be used in all reading. The commonest fault is to read the most popular current devotional and theological works and modern novels. By the law of averages most of this is destined for the literary scrap-heap. It is probably not extravagant to say that nobody will read

any of William Temple or much of Barth a generation hence. In any case, most ministers read current literature. The fault surely lies in the lack of acquaintance with the great works which have moulded modern thought and formed our English expression. The stately, classical prose of Milton; the balanced antitheses of Thomas Browne; the polished dramatic sentences of Macaulay and the downright vigour of Burke and Carlyle should be read to-day more than ever. A play of Shakespeare should be regular fare in general reading and so should much of the poetry of Milton, Cowper, Wordsworth and Browning.

A READING PROGRAMME.

Reading should never be haphazard but purposeful. A slip of paper in each book as a bookmark can be used to jot down useful references or illustrations for sermons, addresses or articles. Much reading can be done in public conveyances when concentration has become a habit. Minutes well-husbanded may become hours of good solid reading. Famous larger works should be tackled between shorter volumes. Gibbon's "Decline and Fall," Hooker's "Ecclesiastical Polity," Grote's "History of Greece," Calvin's "Institutes," Boswell's "Life of Johnson," Wesley's Journals, Evelyn's Diary, and similar great works will more than amply repay the time and trouble necessary to compass their magnitude.

A noted Evangelical scholar reputedly claims to read detective novels in moments of complete relaxation. It might be so, but the moral of the story is that his conversation or his preaching never betrays the fact. Our public speaking must inevitably reflect our intellectual keenness as well as our spiritual state. Therefore, the average minister should learn to look upon relaxation into the realms of popular fiction as a counsel of perfection never to be achieved. It is not for us. Dickens, Scott, Kingsley, Thackeray, Trollope, Fielding, Austen, Eliot and Borrow will prove our best companions should we ever find an idle hour.

Dean Stanley's advice in his "Lectures on the Eastern Church" is full of weight for the busy clergyman: "Great works and full works, not small works and short works, are in the end the best economy of time, as well as of everything else."

The Archbishop of Wales, the Most Rev. David L. Prosser, resigned from his Archbishopric on May 1st; for the present he will remain Bishop of St. David's. He is 80 years of age.

CORRESPONDENCE.

THE RED BOOK CASE.

RELATORS' ACTION CRITICISED.

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

Canon Langford Smith's letter published in your issue of 16th December, 1948, not only failed to inform your readers of the facts of the case, but also called for some comment, which may now be given as the case is no longer before the Courts.

The Canon and the readers of your paper should be reminded of the following facts:—

1. The Red Book was published at the end of 1942, and its use became optional in the Parishes of the Diocese of Bathurst.

2. It was permitted by the Bishop to be used in about 25 parishes in his Diocese; it was never used in the remaining 20 parishes of the Diocese, and in 2 or 3 of these the Bishop refused to permit its use. This apparently is the "episcopocracy" (a strange word) which is mentioned in your Notes and Comments in the same issue of your paper.

3. After protest from some of the congregation of All Saints' Church, Canowindra, and after solicitors had written on their behalf (stating the names of their clients) the Book was withdrawn from use in that Church on 5th December, 1943, to avoid confusion.

4. These solicitors wrote again on 21st December, 1943, but this time, on behalf of "certain of the parishioners of other parishes in the Diocese" threatening civil action (the initiating process thereof being stated to be then in preparation) unless the Book were withdrawn from use throughout the Diocese.

5. The Bishop's solicitors on 24th December, 1943, wrote in reply, asking who were the "parishioners" and which were the "parishes" referred to.

6. This request was repeated in a letter of 7th January, 1944, but was never complied with.

7. The information (i.e., the initiating process stating the Relators' case) issued on 19th April, 1944. It specifically charged the Bishop with Heresy—the gravest charge a Bishop can be subject to.

8. In the face of that charge the Bishop had no option but to defend the suit by all legal means.

9. After evidence particularly directed to the charge of heresy had been taken in England at the Bishop's request, and after the transcript of that evidence had been returned

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to Sydney, the charge of heresy was withdrawn, namely, on 24th June, 1947, at the hearing before the Supreme Court.

10. A few weeks earlier the solicitors for the Relators had indicated that the charge of heresy would be withdrawn but offered no regrets for the recklessness of making the charge.

Prior to the hearing of the case the Red Book had fallen into disuse in the Diocese. Settlement of the case was then suggested by an intermediary on the basis that the matter should not proceed to a hearing unless and until the Red Book should again be introduced into use in the Diocese and that each side should bear its own costs. This suggested settlement the Bishop accepted; the Relators, however, rejected it.

In view of the foregoing matters it is hardly to be wondered that many people have taken the view that the case should never have been brought and certainly should never have been brought to trial by the Relators.

The following comments are made on the Canon's letter—

I. It is not "generally admitted" that the Relators had no means of redress other than the suit. Means of redress were at hand, namely:—

(a) by submitting a resolution to the Synod of the Diocese disapproving the use of the Red Book;

(b) by requesting the intervention of the Archbishop of Sydney as Metropolitan of the Province, to exercise his canonical authority over the Bishop.

The Relators sought no redress by ecclesiastical procedure. They preferred a law suit.

2. The paragraph of regrets quoted at length by the Canon from the Relators' Solicitors' letter of 21st December, 1943, followed on their statement in that letter that "their clients have determined to take appropriate action . . . Please let us know if you are prepared to accept service" of proceedings in the Equity Court. And further that paragraph was not merely answered by a reply, as the Canon suggests, that it would receive the Bishop's special consideration. The full text of the reply to that passage was as follows:—

"The contents of this paragraph you may be assured, will receive the special consideration of the Bishop. For our own part, we agree with you that it is a pity your named clients, having obtained their object in their own parish church, are now determined not only to make a diocesan, but a public affair out of it. We also agree that it is a tremendous pity that in time of war (and, we would add, at any other time), your clients have chosen to threaten the Bishop with legal proceedings."

3. The final paragraph of the Canon's letter only partially states the result of the decision of the Supreme Court of New South Wales and the order of the High Court of Australia upon appeal. The Supreme Court (1) declared that the use of the Order of Holy Communion contained in the Red Book constituted breaches of the trusts upon which the Churches in the Dioceses of Bathurst were held; and (2) ordered that the Bishop be restrained and enjoined from using or authorising the use of any order of the Sacrament other than that contained in the Prayer Book 1662 and in particular the Order contained in the Red Book.

The Supreme Court of New South Wales in ordering the Bishop not to deviate at all from the Order of Administration of the

Sacrament contained in the Book of Common Prayer by implication laid down as the law for the Church in New South Wales that no variation from the Book of Common Prayer is permissible in the public services of the Church—a law which the Church of England has never observed. The Injunction declared for a rigidity of liturgical practice which the Church had never adopted and nobody had ever wanted. Fortunately, the High Court of Australia, upon the appeal, rejected that part of the Order. There is now no order or declaration of law compelling the Bishop to adhere rigidly to the Prayer Book, and no order by implication imposing a law of strict liturgical rigidity on the Church. The Bishop is restrained from using the Red Book in some 19 churches of his Diocese, where, in fact, the Red Book has not been used for nearly two years. That is all.

Yours faithfully,

E. C. ROWLAND.

Cranbrook School,
Bellevue Hill.

[When a correspondent prefers a charge against another he should be very precise in his statements. We regret that we do not find this character in Mr. Rowland's letter. He is either unaware of the facts which he professes to supply or he is not sufficiently appreciative of their implications.]

We make the following comments in answer to his points in the order he gives them.

I. The Red Book could not become optional as there is no power in the Church of England to grant or exercise the option involved.

II. The Court decided that the Bishop's permission was contrary to Law.

III. The protest of the congregation extended to this submission that the book was unlawful and therefore the consent to withdraw it in the case of one congregation did not satisfy the terms of the protest. It would concede a right to the Bishop which he did not possess.

IV. The solicitor's letter was in accord with the terms of the protest. If the book were illegal it could not be used with the Bishop's permission anywhere in the Diocese. There was special exception taken to its use in the Cathedral.

V & VI.—These are matters of legal procedure that must be settled on Counsel's advice. The Solicitor-General had sufficient evidence of bona fides to enable him to institute an action. Later Mr. Rowland quotes a letter referring to the "named clients" in the case. If they were named they were known.

VII. Mr. Rowland does not supply the specific charge. Perhaps he will be good enough to do so in a further letter. He professes to give facts and withholds a most relevant fact.

VIII. The Bishop had an option which he declined to exercise. See Preface to Book of Common Prayer, which says, with regard to disputes about the Prayer Book: "If the Bishop of the Diocese be in doubt, he may send for the resolution thereof to the Archbishop."

X. "Recklessness" is a matter of opinion. Words similar to those used in the Red Book were described by the Privy Council in an earlier suit as "rash and ill-judged and perilously near a violation of the law" (Sheppard v Bennett).

Mr. Rowland does not point out that the Bishop's offer amounted to substituting "a Green Book" for "the Red Book" so leaving the principle untouched!

On his comments it must be noted: (a) A resolution of Synod has no binding force. It must be an Ordinance and the Bishop has power to refuse an Ordinance. Twenty-five parishes out of forty-five used the book. This offered little hope of getting even a resolution passed. (b) The Bishop could have sought the intervention of the Archbishop and did not do so. The Relators did and secured it, but the Archbishop's request to withdraw the book was not acceptable to the Bishop. The only ecclesiastical procedure open to the Relators, therefore, proved ineffective for their purpose.

2. Mr. Rowland must be very ignorant of legal procedure if he does not know that a writ can be withdrawn. The fact that the Bishop gave careful consideration to the letter and declined to act on its suggestion is evidence that he recognised the validity of the alternative offered. Apparently the Relators' offence consisted in making a Diocesan affair out of it. The Court held it was a diocesan affair.

3. We are surprised at Mr. Rowland's conclusion. Pleading for accuracy, he omits the important fact that the decree forbids the use of the Sign of the Cross and the ringing of the Sanctus Bell. Further, Mr. Rowland falls into the common amateur error of assuming that what a Court does not determine in a particular case is therefore lawful. The orders and declarations of The Church of England Constitution Act Amendment Act Secs. 4 and 5 and the Schedule Sec. 24, have been decided to be binding on the Church of England in New South Wales. The theory of a resident jus liturgicum in the Bishop has been condemned as unsound.

We leave our readers to judge in the issue between Canon Langford-Smith and Mr. Rowland.—Ed.]

COMMEMORATION OF THE PRAYER BOOK.

(The Editor, "Australian Church Record.")

Sir,

May I ask the courtesy of your columns to let it be known that the General Board of Religious Education, 241 Flinders Street, Melbourne, C.1, is publishing a film strip in connection with the quarto-centenary of the Book of Common Prayer. This has been prepared by the Prayer Book Commemoration Committee of the Diocese of Melbourne, and has been published by the G.B.R.E. on their behalf. An excellent lecture has been prepared to accompany the film.

The strip, which has approximately 50 frames, costs 6/-, and orders should be placed at once. The film is of permanent interest and should find a place in the libraries of all congregations which use visual aids in their educational work, as it will be wanted time and time again.

I am, etc.,

DENIS E. TAYLOR,

Director, G.B.R.E.

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NEW ENGLISH BOOKS.

(Reviewed for the "A.C.R.")

by the Rev. T. H. L. Parker.)

The I.V.F. have issued a reprint of Charles Simeon, by H. C. G. Moule (price 6/-), which was first published in 1892. The dust cover is of the proper colour for Simeon—light blue. For it is of Cambridge that we think when we think of him; his home from undergraduate days until the end of his long life; the scene of struggles, failures and triumphs.

There stands King's College Chapel, the place above all others which bears memories for some of good music in a perfect setting, but written in Simeon's heart as the place where he first received the Sacrament after he had been converted to Christ, where the officiating minister smiled to see his devotion, but where his heart was singing Alleluias for the wonderful mercy of God.

There is the Fellows' Building of King's, at right angles to the Chapel; and there on the top floor, above the great rounded arch, his rooms, the scene of tea parties for undergraduates, where the conversation was unto edifying, and where Simeon presided as grand Seigneur, where he poked his fire scientifically, and burst into anger against any unfortunate who dared sully his spotless carpet with muddy boots—even his beloved Henry Martyn he led firmly back to the door-mat!

There stands Holy Trinity Church, with its disgraceful scenes of rowdiness, and the years of antagonism between Simeon and his Church officials, broken down only by determination and persevering love. Where, when he preached, there was silence—only two undergraduates, he said, had refused to be quelled by his eye!

Simeon of King's; Simeon of Holy Trinity; Simeon of the C.M.S.; Simeon of the Church of England. The man who never felt nearer to God than when reading Morning or Evening Prayer was a strong Churchman. (See also C. H. E. Smyth: "Simeon and Church Order.") Would to God that evangelicals to-day would learn from Simeon his zeal, his good solid grasp of fundamentals, and his unswerving loyalty to his Church.

The I.V.F. have done a really good work in reprinting this book, and it deserves to be rewarded with a wide response.

"Marriage in Church and State," by T. A. Lacey, is another reprint. It was first published in 1912, and has now been "fully revised and supplemented" by Canon R. C. Mortimer (S.P.C.K. 10/6). It is an authoritative book on marriage as a divine institution, and its legal position in Church and State. Hence its subjects are: "Of marriage in the Order of Nature" and "in the Order of Grace"; "In Human Law"; "In Canon Law"; "In the Modern State"; and "Of Mar-

riage in England." The final four chapters will prove extremely valuable to parish priests as they come to deal with matrimonial affairs and difficulties. The first two chapters are disappointing. That on marriage in the order of nature calls out for a profound treatment of the concept of sex—which we do not find. The severely academic attitude which makes the last part of the book so authoritative keeps this first chapter down to a low level. And sexual problems cannot be treated on that level. With the second chapter we had even more to quarrel. By interpreting the word mysterium in Eph. 5:32 Hellenically (i.e. by comparison with its Hellenic relations) he is able to make St. Paul call marriage a sacrament. That is the first thing. The second is more glaring still. This Anglican writer makes no mention of the fact that, in its formularies, (e.g., Article xxv and Homily on Common Prayer and Sacraments) the Church of England denies without ambiguity that marriage is a sacrament in the sense that he ascribes to it—i.e., a sacrament of the Gospel, or a sacrament of the grace of God. This fundamental misinterpretation of marriage as a Christian institution vitiates all this chapter—but fortunately it is able to leave little trace on the excellent final chapters.

It is a long time since I have read a book so clearly written and with the issues so clearly stated as "Revelation and Evangelism" by F. W. Dillistone (Lutteworth Press, 7/6). This is its chief merit, and at the same time the source of its chief weakness; for sometimes the issues are so clearly stated as to obscure the profundity of the question, and sometimes important questions are smoothed over to arrive the more easily at the predestined conclusion. Dr. Dillistone's thesis is this: Many non-Christians (in India and China especially) dislike Christianity because of its exclusive claims arising from the once-for-all revelation in Christ. Influenced by this, missionary activity of a generation ago tried to obliterate the distinction by regarding the various world religions, Christianity among them, as searching along different lines of approach, for the one truth. This will not do, says Dr. Dillistone; and he proceeds to examine the main trends in modern Christianity, to find a way out of the difficulty. Neo-Thomism is tried, and found wanting, as also is Barth's theology.

Here is a weakness. He writes sympathetically of Barth; and then, just as we think we are going to get somewhere, leaves him abruptly. Barth has, in fact, more to say on the subject beyond the point where Dr. Dillistone forsakes him. Finally, he deals with the work of H. H. Farmer and E. Brunner, before turning to the Biblical witness to revelation, and then, on the basis of that, building his own reconstruction. Here I was not sure of Dr. Dillistone's meaning; whether the missionary bears witness by his life, on the pattern of Israel and the Messiah, or whether he bears witness by preaching and commends his preaching by living a life in sympathy with his hearers. The latter I would endorse wholeheartedly; the former I do not believe to be true to the New Testament idea of witness.

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CALL TO YOUTH.

CHURCH OF ENGLAND BOYS' SOCIETY.

Annual Meeting.

The annual meeting of the Society was held in the C.E.N.E.F. Centre on Tuesday, 3rd May. Officers elected for the ensuing year are:—

President: Most Rev. the Archbishop of Sydney; Vice-Presidents: Rt. Rev. C. V. Pilcher, Rt. Rev. W. H. Hilliard; Rev. G. P. Birk, Rev. C. E. Hulley; Chairman: Rev. H. Dixon; Clerical Vice-Chairman: Rev. L. S. Richards; Lay Vice-Chairman: Mr. N. W. Moin; Hon. Secretary: Mr. W. R. Bailey; Hon. Treasurer: Mr. R. G. Hawkins; Executive Committee: Rev. G. Rees, Messrs. E. Barker, S. Coleman, K. Daniels, G. Duncan, O. C. Laws, G. Lucas, A. Quee, R. Roberts and K. Warton; Ex-Officio Members: Rev. G. R. Delbridge, Chaplain for Youth, Messrs. D. DeCourcy-Browne (St. George), B. Close (West Sydney), L. Parke (Northern & Warringah), and R. Row (East Sydney).

ANNUAL CORPORATE COMMUNION SERVICE AND BREAKFAST.

The Annual Corporate Communion Service and Breakfast was held on Anzac Day 25th April. The Service at the Cathedral was conducted by the Most Rev. the Archbishop, assisted by Rev. Canon R. B. Robinson, Rev. R. Freeman, and Rev. H. Dixon. The Archbishop, and Rev. Canon Warren (A.B.M.) were present, and spoke at the breakfast which followed in the C.E.N.E.F. Restaurant.

May Vacation.

A Camp for senior boys is being held at "Chaldercot," Port Hacking, during the May vacation. The Rev. G. Rees, Diocesan Evangelist, is the Camp Commandant and Chaplain.

Melbourne Visit.

A party of twenty Cubs under the leadership of Rev. G. Browne from Melbourne, is visiting Sydney from 16th to 23rd May. The boys will be billeted at St. Matthew's Parish Hall, Manly.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

Anzac Week-end Houseparty. Impressions of Three Members.

On the eve of Anzac week-end we set out for the C.E.F.D.O.S. Houseparty, rather curious as to what was going to befall us, as we had never been to a combined house-party before.

Upon arriving at "Rathane" we were allotted our rooms, and because we came from the same branch, we were in different rooms. This was a good thing, although we did not think so that first night.

On Saturday morning we commenced our first discussion, dividing into groups, and taking as our subject "Prayer." This discussion was a blessing to each of us. In the afternoon a hike was organised, which led us first of all to the look-out, and thence through scrub and bramble and down rocks and crevices, till we came to the river, which we followed back to "Rathane." A search party was sent out to find four lost members, who were brought back looking rather sorry for themselves. Saturday ended with community singing, and a short inform-

al address by our housefather, Mr. David Warren.

On Sunday morning we made our way over to "Chaldercot" (where St. Thomas', Auburn, houseparty was in progress) for our service of Holy Communion, which was conducted by Rev. George Rees. When lunch was over, we commenced our second discussion, which was on "Witness." Discussion of this subject showed us how easily we let our opportunities of witnessing for Christ slip by. "Chaldercot" folk were welcomed to afternoon tea, after which we all joined in singing our favourite hymns. Sunday evening was spent in discussing questions from the Question Box.

Then came our last day, which commenced with a Dawn Service, as it was Anzac Day. After breakfast we had a discussion on "Service," and this, too, was very helpful to us all. "Chaldercot" people were challenged to a game of puddox on Monday morning, and in the afternoon we went by boat in relays, up the river for a short way, where we built a fire, and had afternoon tea. Our final talk of Monday night was given by Rev. H. Czereteko, who very kindly travelled from Herne Bay in order to be with us.

All good things come to an end, on Tuesday morning we reluctantly packed and prepared to go home. We had found not only a time of enjoyment and Fellowship, in these three days; but a time when we had come even closer to our Lord and Saviour.

C.M.S. LEAGUE OF YOUTH.

The League of Youth held a special Medical Mission night in the C.E.N.E.F. Auditorium on Monday, 9th May. The Chairman was Dr. Paul White, and Dr. H. Anderson, Medical Superintendent of the Church Missionary Society, London, spoke on missionary life in Africa, and stressed the import-

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ance of the medical aspect of missionary work.

Houseparty.

The Annual League of Youth Houseparty is to be held at "Chaldercot", Port Hacking, over the King's Birthday week-end. The houseparents will be Rev. and Mrs. S. Campbell Begbie. Application is open to all young people, and any wishing to make further enquiries should contact Miss Joy Montgomery at C.M.S. Phone MA 2741.

CHURCH OF ENGLAND YOUTH DRAMATIC SOCIETY.

The Youth Dramatic Society is to present a three-act play "The Pathfinders", by Hilda P. K. Chamberlain, in the C.E.N.E.F. Auditorium on Saturday, 28th May, at 8 p.m. Secure your ticket at the C.E.N.E.F. Memorial Centre Enquiry Desk. Tickets are 2/- booking fee 3d. Proceeds are in aid of the C.E.N.E.F. Memorial Centre.

Obtain your ticket early, bookings are heavy.

GIRLS' FRIENDLY SOCIETY.

A party of twenty G.F.S. members under the Leadership of Miss Dorothy Newmarch, is at the time of writing taking part in a school girls' houseparty at Katoomba. A further report will be given in the next issue of the "Church Record."

The Rev. Gordon Gerber was inducted into the parish of St. Saviour's, Redfern, Sydney, on Friday, April 29th, by Archdeacon S. H. Denman. Mr. Gerber has been acting as locum tenens at St. Martin's, Kensington, to which parish the Rev. A. H. Edwards, of Jamberoo, has been appointed.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

YOUTH WEEK AT CHATSWOOD EAST.

The Rector of St. Barnabas', Chatswood, has issued a letter addressed to the young people of the parish "Almost limitless possibilities lie open to you, possibilities of the highest good and happiness imaginable, and also the possibility of eternal loss and despair. Life is now before you; soon it will be behind you, and vain regrets will avail you nothing then.

"What is your life?" Come and hear how you can make the most of it by learning of the Lord of all life."

Then follow a list of activities during the week May 22-29 to which the young people are invited.

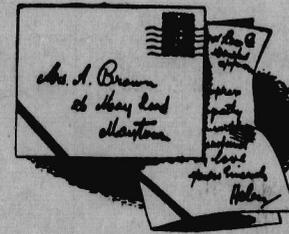
RECITAL.

The Cathedral organist, Mr. H. Hugh Bancroft, and the Boy Choristers of St. Andrew's Cathedral (Accompanied, Eldred Bancroft) will give a recital on Monday, May 23, 1949, at 8 p.m., in the Sydney Town Hall. Reservations may be made on the plan at the Dean's Office, St. Andrew's Cathedral, George Street, Sydney. MA 2927.

ST. PAUL'S, CHATSWOOD.

The Convention will be held as usual on the King's Birthday holiday. See next issue for details.

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DIOCESE OF GOULBURN.

RE-UNION AT TUMUT.

The Rector writes:— Combined Church Ball.—The combined Church Ball was held in Blowering on May 5th. These dances are always well run, and the ladies provided a good supper. The proceeds were divided between the Anglican and Roman Catholic Churches.

TASMANIA.

CLERICAL SYNOD.

The Bishop of Tasmania has summoned a clerical synod to take counsel with him on the Lambeth resolutions. The Synod will meet at Launceston Grammar School from May 16 to 19.

C.M.S. HONOURS.

The London committee has included in its honours list for the Third Jubilee Year two names of interest to Tasmanian Church

people. Canon W. Greenwood has been made a Vice-President, and Mrs. Cranswick, Sen. (mother of Bishop G. H. Cranswick and of the Bishop of Tasmania) has been made an Honorary Life Governor. Both of them have loved and served the good work of C.M.S. for a life-time.

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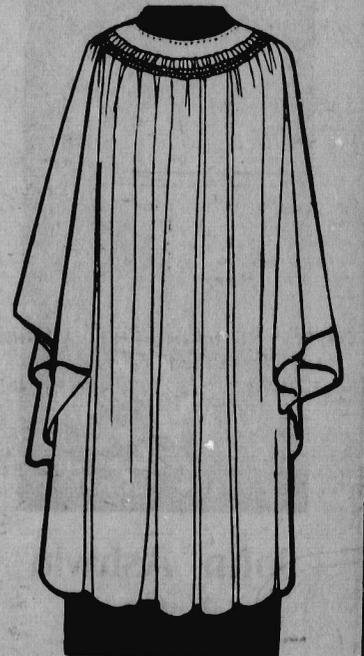
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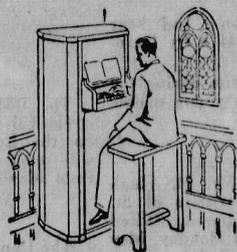
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of this text is a matter of doubt in our
 lives, our relationship with God is un-
 proved. The Divine Spirit must
 ever with us, guiding, instructing,
 making, assisting, influencing, or
 else we do not call ourselves Sons of God.
 There have been two seeds from the
 beginning of the world, 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. Repen-
 tance is the great essential to the
 divine life. When the Spirit comes
 to himself, his first work is to
 cleanse the heart, and to bring
 the mind into subjection to the
 law of God. This is the first step
 in the process of sanctification. The
 Holy Spirit leads us to a knowledge
 of our sinfulness, and to a
 sense of our need of God's
 mercy. He leads us to a
 knowledge of the truth, and to a
 love of the truth. He leads us to a
 knowledge of the will of God, and to a
 desire to do His will. He leads us to a
 knowledge of the power of the Spirit, and to a
 confidence in His help. He leads us to a
 knowledge of the love of God, and to a
 joy in His presence. He leads us to a
 knowledge of the peace of God, and to a
 rest in His arms. He leads us to a
 knowledge of the life of God, and to a
 hope in His promises. He leads us to a
 knowledge of the glory of God, and to a
 desire to see Him face to face.

One final word: Am I a child of
 God? It led of the Spirit of God.
 This most certain sign. We must remove
 the old eye strength, capabilities, or
 education are not essential to
 us, but truthness of heart. Let us see
 then that we are led of the Spirit, of
 our parentage is not from above.
 Spirit of the living God, fall
 on me!
 Spirit of the living God, fall
 on me!
 Break me, melt me, mould me, fill
 me!
 Spirit of truth, as God, fall
 on me.

(Continued)

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