

THE AUSTRALIAN CHURCH RECORD

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

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A LETTER TO OUR READERS

Dear Friends,

"The Australian Church Record" is the oldest Church of England paper in Australia apart from one or two diocesan magazines. It came into existence in the latter half of last century, and stands for the full faith of the Church of England as that faith is expressed in the Book of Common Prayer and the Articles. There are, of course, no official newspapers published by the Church of England in Australia, and "The Record" is therefore an independent publication.

In one sense "The Record" has never been a popular paper. The position for which it stands is not a popular position. On the other hand, "The Record" is not, in the accepted sense of the term, a "party" paper. It sets out to establish and to maintain the Reformation principles which determine the position and attitude of the Church of England. Its columns are open to all who subscribe with loyalty to the Articles and Formularies of that church. It is prepared to admit and discuss points of theology on which reasonable latitude of opinion is permitted to those who value the reformed faith as the Church of England officially represents it.

Strange as it may seem, this is an unpopular position to-day. Many in the Church of England have openly disavowed the reformed character of their church and assert that she should (in the recent words of a well-known Anglo-Catholic) "refuse to be conditioned by her own post-medieval formularies." Others take the view that Anglicanism, Liberalism and Anglo-Catholicism are all alike legitimate expressions of the faith of the Church of England and are seeking ways of comprehending all three schools of thought in one ecclesiastical framework. Our most recent contemporary, "The Anglican," gives journalistic expression to this point of view.

Both of these positions "The Record" regards as untenable, unless the whole basis of the Church of England as it has existed since the Reformation is to be altered.

The fact is, then, that "The Record" stands practically alone in the Australian Church as a newspaper and journal devoted to the scriptural and historic faith of the Church of England.

We believe that there are two classes of people to whom "The Record" should be coming; first, those in all states and dioceses of Australia who already hold the position we espouse; and, secondly, those who, while not at present holding our position, are sufficiently concerned for the integrity of the Church of England to give attention to the possible dangers inherent in the new-fangled but much repeated catch-cry of "comprehensiveness."

We covet new readers and subscribers in both these groups. The number of subscribers to "The Record" has, in the last year or two, risen in a way which has greatly encouraged the promoters of the paper. The Circulation Manager, Mr. Keith Young, has written to all our present subscribers suggesting how they may help us to increase the usefulness of the paper by interesting others. We commend his appeal. We want more subscribers in all dioceses. We are looking for men and women, young and old, who will commend "The Record" and its message to fellow members of their own congregation. We should be glad if any who are prepared to do this will write to us. No one makes anything out of "The Record." It exists solely as an agency of the Gospel. All editorial and managerial work is done honorarily by already busy men, clergy and laity, who believe that a paper of this kind is vital to the well-being of the Church of England in Australia.

This is a day of great opportunity, and we confidently look to loyal churchmen throughout Australia to help us circulate "The Record" far and wide.

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Off the Record

OLD PRIEST WRIT LARGE.

I discovered this fact the other day about the Japan Holy Catholic Church, which is part of the Anglican Communion.

In 1952 it had a baptised membership of less than 40,000. Yet it had 10 diocesan bishops, 2 coadjutors, and 7 bishops without jurisdiction. Thus, with a total membership not greater than that of a rural deanery in an Australian city, there is a diocesan bishop to every 4000 members or less, with 9 bishops to spare! In Australia we do well if we have a parish priest to every 4000 Anglicans. But perhaps the Anglicans go to church in Japan!

ON CHOOSING A CURACY.

An English vicar, addressing ordination candidates in England recently, gave them advice on how to choose their first curacy. Amongst other things he said: "Go to a parish where the Vicar is a reader, and who will expect you to read also, and will see to it that you do read. Be perfectly sure that you have given you at least four hours a day in which to do your reading. . . How can there be a teaching ministry if, when once we have ordained, we close our books, and leave them idle on the shelf?"

We are going to pay a big price in this country some day for the virtual disappearance of personal selection between Rectors and Curates, and even more for the disappearance of reading and study from the early years of ordained ministry.

A TURN OF THE WHEEL.

Mr. Ray Wheeler, of St. John's, Willoughby, last week received a letter posted to him more than nine years ago. He was then 435320 F/Sgt. R. Wheeler, with the R.A.A.F. in England. By mistake the letter was delivered to 432320 F/Lt. D. Wheeler, also in England (but no acquaintance), who reported to R.A.A.F. Headquarters in London that the letter was not for him. H.Q., however, returned the letter to D. Wheeler, who idly tossed it into a trunk.

Mr. D. Wheeler now works in Parliament House, Sydney, and so, by chance, does Mr. R. Wheeler. The former rediscovered the 9-year-old letter the other day and it suddenly occurred to him to ask the latter what his number had been in the R.A.A.F. Thus he restored the letter to its rightful addressee. To add to the coincidence, the letter had been written by the person who then held the position in Parliament House which Mr. Ray Wheeler holds now!

Q.

TO AUSTRALIAN CHURCHMEN

MISSIONS

Recent news from England tells of the remarkable mission led by Billy Graham which has reached all strata of society in England. Attendances at the Harringay Arena and at Wembley numbered two million. Almost thirty thousand persons, the majority of them having no church connection, have professed conversion to faith in our Lord Jesus Christ.

What was the reason for the great effect of Graham's mission?

It was not emotionalism, for all reports stress that Graham avoided playing on the emotions as he presented the simple and age-old gospel of God's provision of salvation from sin through the death of His Son and of the free offer of forgiveness in Christ. The truth of the message, and the months of prayer that went before the holding of the mission, were the twin foundations of the blessing. Thousands in England and elsewhere had been praying specifically for the mission for two years before it began. Nor did Graham neglect lesser points in preparation; he spent six weeks training so that his voice and manner might be acceptable to English audiences.

But, in addition, the imponderable factor of the ripeness of the times may be seen as contributing to the success of the Graham mission. Whether the cause be fear engendered by the H-bomb, or disillusionment of the hope of human utopias, there is little doubt that the people of England are ready to listen to the Word of God with a response which would not have been forthcoming in the inter-war period. "The fields are ripe ready to harvest."

What is true in England might also be found true in Australia were it to be put to the test. We believe that now is the time to redouble efforts in promoting parochial and national missions. Parochial missions have been greatly blessed in England recently. No great gifts are required in the missionary. What is required is sincere and plain preaching, against the background of the certainty of God's judgment on sin, of His salvation through faith in Christ's death and resurrection. Further, an effective mission requires thorough preparation in the parish: on the one hand the faithful and sustained prayers of the parishioners, and on the other hand the fullest publicity.

In England, many clergy leave their parishes for a week or a fortnight to lead missions elsewhere. Some also do this in Australia, but there are many more clergy in parochial work who would be excellent missionaries or members of a mission team. Several simultaneous missions should be a regular feature in every large diocese in Australia. Would a central organisation facilitate the arrangement of such missions? Now is the accepted time!

MAR THOMA CHURCH SEEKS UNION

The Mar Thoma Church (the reformed section of the ancient Syrian Church of South India), writes a correspondent, appointed a committee to examine the doctrine and practice of the Church of South India. This committee has now issued its report. It finds that there is no reason why there should not be immediate intercommunion between the two Churches on precise terms which it formulates. It further suggests that the Metropolitan of the Church should appoint a committee of theologians to meet the Theological Committee of the C.S.I. to discuss corporate union.

AN ANCIENT CHURCH.

The Mar Thoma Church has about a quarter of a million members. It is entirely indigenous and self-supporting. It contains a very much higher proportion of educated people than the Church in any other part of India, and it is fully awake to the duty of evangelism. It has recently sent two missionaries into Nepal which is still closed to missionaries from the West. The Mar Thoma Church is unique in being the only Eastern Church which is at once Catholic and Reformed, having retained the historical succession of the episcopate and at the same time has translated its ancient liturgy into the vernacular and has an ardour for evangelism. In addition it has recently decided to observe Christmas on December 25 in place of observing it at Epiphany as hitherto.—E.P.S.

MISSIONARIES PENETRATE N.G. VALLEY.

Christian missionaries have finally penetrated and set up a station in what geographers have termed one of the world's last unexplored regions—New Guinea's Baliem Valley. The valley contains about 400 villages inhabited by an estimated 200,000 aboriginal natives with a virtually "stone age" culture, only a few of whom have ever seen a white man. No trails leading into it are known, and passage to it by water is made impossible because of dangerous rapids. It was named after a Dutch airman who once landed a plane on a lake near its edge.

Establishment of the new mission was announced in New York on April 28. Two clergymen, who were military pilots during the war, flew the mission personnel and supplies into the valley. They and the missionaries are members of the Christian and Missionary Alliance which has headquarters in New York.

A man and his wife, members of a partially Christianised tribe of this area, were taken along, because it was known that the entrance of an all-male party into the valley would be regarded by its inhabitants as a warlike gesture. The presence of one woman made it a "peace" group. For several days, however, the valley people avoided any contact with the mission party. But later on agreement has been obtained from the tribal leaders for the building of a station and the conduct of missionary activities.—E.P.S.

CLERGY TAX DEDUCTIONS.

A case of some interest to benefited clergy was heard by Mr. Justice Harman in the High Court, London, on 21st May last. The case was one in which the Rev. Peter Mayhew, formerly Vicar of St. Aidan's, Leeds, and now headmaster of the Slade School, Warwick, Queensland, had claimed a deduction of £8 as a year's expenses in entertaining visiting clergy including a bishop.

Mr. Justice Harman said that he had never heard a more miserable plea than the Crown's that a vicar was not entitled to claim tax deductions for entertaining visiting clergy. He remitted the case to the Income Tax Commissioners for further consideration.

Local comments on the case included one by Mr. C. A. Sindel, President of the N.S.W. Taxpayers' Association who said that our Taxation Dept. would regard it as a legitimate deduction. President of the N.S.W. Council of Churches, the Rev. Dr. Cumming Thom, said that in his long experience in the ministry he had never heard of anyone asking for rebates for such hospitality.

"The Church Record" in broaching the subject with a number of parochial clergy found that three had successfully claimed such deductions for same, one successfully claiming £41 for hospitality to members of the church staff and church officers.



The Rev. Billy Graham (right) talking with the Bishop of Barking (the Right Rev. Hugh Gough), Chairman of the Evangelical Alliance, which arranged the Greater London Crusade, and Mr. John Foster Dulles, United States Secretary of State.

ANGLICAN PROVINCES IN AFRICA.

New Province Next Year

The new Province of Central Africa will be inaugurated at the Cathedral of St. Mary and All Saints in Salisbury, Southern Rhodesia, on Sunday, May 8, 1955.

The service of inauguration will take place in the morning, when the Archbishop of Canterbury will conduct the service and the Archbishop of Cape Town will preach. During the service the Archbishop of Canterbury will relinquish all metropolitan jurisdiction over the dioceses of Nyasaland and Northern Rhodesia and the Archbishop of Cape Town will relinquish his jurisdiction over the dioceses of Matabeleland and Mashonaland.

A NOTED IRON CURTAIN CHRISTIAN TO VISIT AUSTRALIA

Professor Joseph Hromadka, Professor of the Theological Faculty of the University of Prague, Czechoslovakia, is visiting Australia in July. He arrives in Sydney on the 2nd. It is expected that he will preach from leading Australian pulpits.

AUSTRALIAN C.I.M. LEADER CHOSEN FOR WORLD POST.

Mr. J. Oswald Sanders, Home Director of the China Inland Mission for Australia and New Zealand, has been appointed General Director of the Mission. Mr. Sanders is a New Zealander, but has been living in Australia for some time. Trained and called to the Bar, he left the legal profession to join the staff of the Bible Training Institute, Auckland, being its principal. Since coming to Australia, Mr. Sanders has become chairman of the Upway Convention and manager of the Keswick Book Depot, Melbourne.

First Archbishop.

Later in the day the Bishops of the four Central African dioceses will meet to elect the first Archbishop of the new Province from their own number. At the evening service the Archbishop will be presented to the congregation. At this service the preacher will be the Archbishop of Canterbury.

A Province of Uganda?

When 500 delegates, clerical and lay, from every district and tribe within the Diocese of Uganda, assembled in Kampala recently for meetings of the Uganda Diocesan Synod, endorsement was given to a suggestion by the Bishop of Uganda, the Right Rev. L. W. Brown, in his Charge to Synod, that consideration should be given to the idea of establishing a separate Province of Uganda, with its own Archbishop.

If a province were formed, the present diocese of Uganda would be divided into three or four dioceses, each with its own bishop, and the Upper Nile Diocese would also divide.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The N.S.W. Chief Secretary has recommended to the State Cabinet that Sunday Trading should be regulated by local councils.

Passing the Buck. This is a suggestion that we hope will not be adopted. State parliaments are elected to govern; their debating chambers should be the crucible of government policy; the triennial elections are the corrective for their mistakes. Councils are elected to administer local affairs. Generally speaking, they have neither the talents or the experience to shape national policies. A government that abdicates in favour of the local aldermen when faced with an unpleasant decision which may have repercussions in the electorate, stands self-condemned.

The heritage of Sunday is a precious possession. How best to preserve it calls for the wisest counsels.

It is well known that the Roman Catholic view of how Sunday should be observed, differs from our English tradition. The "Continental Sunday" which characterises Roman Catholic countries, is notorious. Australia is a Protestant country, yet when its electors return Roman Catholic politicians, these naturally legislate according to their own outlook. We have, in the blight of Government lotteries, introduced by such politicians, a distressing example of this already. The Roman Church approves of gambling and raises money by it, yet we affirm that gambling is a national curse and calls for government restraint, rather than encouragement. Sunday desecration is another curse, undermining Australia's morality.

Under a four column heading there appeared a three column front page news article in the "Sydney Morning Herald" for Empire Day on road accidents in New South Wales and Victoria. Fourteen deaths for the week-end and some sixty-five or more injured are reported. Under the heading "Drink A Cause," the N.S.W. Police are quoted as saying, "We just cannot understand it. The roads were dry and visibility good. We are certain drink was a contributing factor in some of the accidents."

We ourselves were thankful for the nail that Dr. Evatt drove into the coffin of the Maxwell Liquor Report some weeks ago—a good strong steel nail that will take some drawing out. This is now another nail in the same coffin.

The all important factor of drink in road accidents was underlined by the events of the next week-end, when on account of polling day the hotels were closed. No road fatalities at all occurred that week end. "The Herald" again reported the N.S.W. Police as saying that the cause of this happy result was the absence of drink.

The Liquor fight is still on. Liquor has money and knows where to spend it. The Press gets a share and it is alleged some finds its way into Party Funds. "Money and Money" are a very influential firm of Solicitors where politics are concerned and indeed in every walk of life. We hope in this case however a referendum of the people will be allowed to put them

into liquidation. Surely an appropriate ending in such a cause.

A great religious mission—probably the greatest of modern times—has recently concluded. What is News? in England. It had no aim except the preaching of the gospel to the people. But the Good News of God is not news to the Press! If the Archbishop of Canterbury had not happened to be present at the last meeting of the campaign, it is pretty safe to say that the Australian daily press would have ignored the whole of this amazing demonstration of God's power. Any piece of superstition in Italy or debauchery in America is sure of a better press than the conversion of thirty thousand Englishmen to a living faith in Jesus Christ our Lord.

One of the few things that the Australian Associated Press report found to say about the Graham Mission was that Billy Graham had been earlier criticised for his "ballyhoo" Hollywood methods, but that the presence of the Archbishop of Canterbury at the final meeting showed the changed attitude of the church. If anyone changed their attitude it was the press, not the church, and how ridiculous the charge of "ballyhoo" methods against Graham is, will be realised by anyone who has read anything at all about his methods.

In three months two million people attended the crusade meetings. At a meeting in Cambridge some 3400 students—more than half the university—attended, and well over 200 went into the inquiry rooms. Almost the same thing happened at Oxford. Is this not news?

Poor blind leaders of public opinion! They discern that the crusade cost a lot of money, that the evangelist was an American, and that the Archbishop of Canterbury, mirabile dictu, gave the final benediction. But they do not sully their pages with the distasteful news that men and women in their thousands are turning from their sins and finding forgiveness and new life in the Saviour of the World.

THE HOME MISSION SOCIETY

(Diocese of Sydney)

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

M. C. ALDER, Esq., Hon. Treas.

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Christian Witness in the Mau Mau

(By the Rev. E. K. Cole.)

It was in 1844 that Johann Ludwig Krapf, a Church Missionary Society Missionary, landed at Mombasa, the coastal port of Kenya. He was the first Christian missionary to land there, although even to this day the remains of Fort Jesus, built by the Portuguese in 16th century are to be seen. Within a few months of landing, he buried his wife and little child.

With true heroic spirit that can only come from one whose life is "hid with Christ in God," he wrote home these memorable words:

"Tell our friends at home there is now on the East African Coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore."

In May, 1851, after much hardship he wrote: "The first resident of the new mission ground is a dead person of the missionary circle: Our God bids us first build a cemetery before we build a church, showing us by this lesson that the resurrection of East Africa must be effected by our own destruction."

Kikuyu Church.

These words have particular significance for the Kikuyu church at the present time. When missionary work first started in Kikuyu country in 1900, the message was readily accepted. As the years passed a church strong in numbers emerged. Kikuyu pastors were ordained. The church with its schools became an integral factor of prime importance in the social structure of the tribe. But as the years wore on, many became cold, many had a "name to live but were dead." In many cases church services developed into a formal rite without any spirit. The promises made at Confirmation were made frequently with the mouth and not in the heart. As a result, when the Mau Mau came it is estimated that from 80% to 90% of the church people took the oath—an oath which is anti-Government, anti-European, and moreover anti-Christian. And yet in the hour of her great trial the Kikuyu church has witnessed to the

world the power of the Risen Christ, through the lives of those who "overcame by the blood of the Lamb, and by the word of their testimony, and who loved not their lives unto death." The resurrection of the Kikuyu Church has been effected by its destruction.

Here is the experience of a Kikuyu living in the Embu District and I give it to you in his own words which have been translated from the Kikuyu:

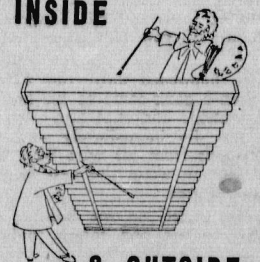
"I am a witness of Jesus the only Son of God who is my Saviour. Jesus found and saved me on the 10th July, 1945. During the time of trouble with the Mau Mau, I had been much troubled by the oath Administrator to take their oath. It now happened in the beginning of the 10th month, 1953, that I was cooking my tea in the morning after I had returned to my house from the place where I was sleeping. A gang found me and began to trouble all in the house. We were all told that we must go to the oath-taking and I refused. Then I went and shut the house door. I laid my heart before the Lord Jesus and prayed Him to save me if He wanted me to witness for Him, or to forgive that gang if they killed me. The gang had gone to get an axe on the other side of the valley and when they returned with it they burst open the door and took me out and beat me until they were tired of it. Then they tied my hands and my neck—I had already given my body to be plagued as they wished because of Jesus. They dragged me along and through a stream like a dead man, because I had fainted, and tied me to a tree. Then they took turns to carry me to the oath-taking. When we got there they told me that I had no faults to cause my death except the following:

1. That I refused to let my girls be circumcised.
2. That I troubled their hearts when I preached in the market.
3. That I informed on them when they had oathtakings.

A Sword to My Throat.

So I was told that I should be done in after the oathtaking, so I was taken along with my family and friends, but I said that I would rather die than take that oath, and on the way, I kept praying in my heart. On the way one of them fetched a hoe to dig my grave. One saw some soldiers on the other side of the valley, so we were told to hide. Then I was asked if I was now ready to take the oath and I said, "No," because the oath I had already drunk was enough for me (meaning his salvation in Christ). I was told to lie down, and when lying down, they put a sword to my throat to cut it. But one said, "Now let's see how your Lamb of God you say saves you. Whether He can save you now." They pulled me up and then saw the soldiers again and were afraid and said, "Lie down again the second time." As for me I slipped along to find a path to get away, and I was helped to go 2½ miles to report to the District Officer, and some of the gang were caught, but they had already

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& OUTSIDE
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made my wife and some others take the oath. I want to say that the journey to heaven is not easy (Acts 14. 22). Even if I am given protection by the Government, those gang men or another death may overtake me, but it will prove to be a great festival for me on my wedding day when I go to meet Jesus who bought me out of Satan's bondage with His own blood. But I will never pray to those vain gods—Our home is in heaven where there is no fear in the heart. (Rev. 3.12; I Cor. 10. 21, 22.)"

These are indeed brave words and are a challenge to us all.

"Faithful unto Death."

Many have given their lives for Christ. The actual method of death of some of these we don't know—all we know is that, under great torture, they witnessed to their Risen Saviour steadfastly. We know of the end of a few, however. I give you the story of one of these. Edmund Gikonyo lived at a place called Mihuti in the Fort Hall District. He was a teacher in one of our C.M.S. Schools. In July, 1952, a gang came to his village and made his wife, son, neighbours and friends and fellow teachers to take the Mau Mau oath. He refused. The Mau Mau adherents said, "If you don't take the oath we will kill you." He replied, "Every man has to choose which world he wants; you have chosen this world, but I have chosen the world of Jesus and His Kingdom. Come and kill me if you like and I will go to Him . . ."

Nothing happened until the 22nd April, 1953, when a gang came to his house, dragged him outside and shot him with a pistol. He did not die immediately and we have his last words from his wife who became a changed woman when she saw how faithful her husband was.

First, he called on his brother to come and help, but he had taken the oath and refused.

Then he said, "Lord forgive them, for they don't know what they are doing."

Then again, "Lord Jesus, receive my spirit."

Finally, "It is finished." And he died.

It is this spirit, the Holy Ghost of God, manifesting itself in the lives and deaths of some of the Kikuyu, that is reviving the Church and making the dry bones to live. May it be a challenge to us all to see whether we would be prepared to suffer and die for the sake of Christ, whether we have a testimony, whether we cannot learn something from our African brethren.

[This is the second article by Mr. Cole on Mau Mau, and the Church in Kenya. Mr. Cole is Principal-designate of St. Paul's Divinity School at Limuru, Uganda. He is at present on furlough in Australia.]

Mr. Oliver Lyttleton, U.K. Secretary of State for the Colonies, has decided that European-owned land in Nyasaland occupied by African tenants shall be acquired by Nyasaland Government. The tenant system which has been a source of friction between Europeans and Africans in Nyasaland for many years, will be abolished as soon as the land involved can be taken over.

Also undeveloped and unoccupied lands are either to be put to use within a reasonable period or acquired by Government.

OUR TRIUNE GOD—Contd. from p. 8

shippers of the one God. Paul, after his conversation, joined himself to the attenders at the synagogues. Moreover, he could write to former Gentile and, therefore, heathen converts: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him" (I Cor. viii 6). There is neither hesitancy nor qualification in his declaration. It gains all the more force because it was directed against the abuse of eating things offered to idols and a counter to the argument that such conduct was irreproachable because the Corinthians knew "that an idol is nothing in the world, and that there is none other God but one."

The very fact that in such a short time an erstwhile heathen people could take this strong stand offers abundant evidence as to the character of early Christians teaching.

A Daring Association.

Yet, even here, in this explicit repudiation of any form of polytheism there is a distinction introduced which is quite foreign to normal Jewish modes of thought at the time. Paul couples the name of Jesus Christ with that of God the Father and adds the significant words "by whom are all things."

The very daring of the association not only of the name of our Lord Jesus Christ, but of the function assigned to him, forces on our attention the new element introduced into the Christian message. A similar arresting feature is discoverable in relation to the Holy Spirit by our Lord's explicit declaration that the Divine Spirit is a Person, and shall glorify Him. There is a departure from ordinary grammar in our Lord's ad-

resses that adds a very special emphasis to His message concerning the Comforter.

Many other Biblical references could be given such as the Pauline blessing and the baptismal formula.

What can be done with these passages?

To destroy the unity of the Godhead and declare that there are three Gods of equal power and deity would be to do violence to the consistent testimony of Scripture that God is One.

To refuse divine honour to the Son of God and the Spirit of God would be to run counter to the most explicit assertions of the writers of the New Testament.

Natural, Not Mathematical, Unity.

There is only one possible method of reconciling the parallel statements to which we have directed the very briefest attention. It is to declare that the Unity of God is no mere identical oneness like the unity that is imposed by the simplest mathematical formula—one equals one—we know from our own experience that, valuable as this elementary principle of mathematics proves itself in such mundane matters as adding together pounds, shillings and pence, it is by no means adequate to the interpretation of nature. In fact, one equals one gets us nowhere. We have to posit that one, one, equals another one before we begin to count and immediately we strike difficulties that establish the fact that our mathematical formula is an abstraction.

If differences are preserved and yet transcended in our lesser unities, it ought to occasion no surprise that in the developed revelation of the Godhead we discover Three in One and One in Three.

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CORRESPONDENCE

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

"THE SAID BOOK AND NONE OTHER."

Dear Sir,

The leading article in your last issue touches on a real, common, and cruel injustice and wrong, constantly inflicted by the bishops and clergy of the Church of England, which surely is hindering the divine benediction on our church.

I came on a very painful experience recently. I was attending the consistory court of an English diocese and a case came before the court, brought by the parishioners of a country parish, petitioning against the introduction of an aumbry for the reservation of the sacrament. Evidence was given by the parishioners how that the new rector had introduced adoration of the consecrated bread and wine with all the other paraphernalia and elaborate ritual which goes with this form of worship. The parishioners disliked the innovations intensely, and wanted the restoration of the plain Prayer Book service. One woman in middle life gave evidence how that ever since her marriage she had resisted pressure from her husband's family, who were Roman Catholics, to join that church. But she and her children had remained true to the faith in which she had been brought up, and she wished to continue so. But now her parish church, the only church in her village, had become indistinguishable from a Roman Catholic church. She asked for the restoration of her birth-right.

But although it was freely admitted in the court and unquestioned that the reservation of the sacrament was against the law of the Church of England, the judge of this church court of this English diocese (he was a layman appointed by the bishop) refused to consider the legality of reservation, but, saying that the bishop had licensed reservation in this particular church (whether legally or illegally he would not consider), he gave permission for the installation of the aumbry and dismissed the petition of the parishioners.

Every deviation from the Prayer Book service, undertaken on the private motion of the minister, deprives other members of the congregation of their right to common worship. This consideration should make us anxious and careful to fulfil the plain promise made by all the clergy of the Church of England to use the Prayer Book service, without interpolation, till it has been altered by lawful authority.

Yours, etc.,

D. B. KNOX.

Sydney.

INTELLECTUAL BY-PATHS.

Dear Sir,

Those at the northern side of the city, who care for a stroll after 1 o'clock lunch, and a short browse on the really deep, yet

withal, very interesting by-paths of our faith and anglican tenets, can do no better than to step into St. Philip's about 1.30 on a Tuesday; earlier if one would join in a hymn.

In his inimitable dry humourous style the rector expounds gems of wisdom and erudition which, one feels, would be much appreciated by a great many more of our people were they to but "taste and see" what delight and benefit they are missing.

Where else, for instance, will one hear so intriguing an exposition of our precious thirty-nine articles?

Yours, etc.,

"EXPLORER."

Willoughby,
1/6/54.

THE POPE AND THE CHURCH OF ENGLAND.

Dear Sir,

Would you kindly tell me through your paper, the "Church Record," if there is anything that could be done about disloyal members of the Church who meet new-comers in the Church porch and inform them that the Church of England cannot be autonomous—and that it has no authority or jurisdiction apart from the Pope of Rome.

I myself understand that the highest authority of the Church of England—namely, Convocation—has declared that "the Pope of Rome has no authority in this Church of England."

Yours, etc.,

L. F. MAUNDER,
Senior Sidesman, Christ Church,
St. Laurence, Sydney.

Roslyn Ave., King's Cross.

[We are grateful to our correspondent for directing attention to a very serious matter. The law of the Church of England is very clear, that the Pope of Rome has no jurisdiction whatever over the Church of England. During the Middle Ages the Pope usurped authority, but at the Reformation the Church of England expelled his authority, and made it clear that it should be confined to his own diocese. In this matter, Canon one, drawn up by the Convocations of the Church of England, commands all the clergy that they "shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, without any colour or dissimulation, teach, manifest, open and declare, four times every year at the least, in their sermons and other collations and lectures, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for the most just causes taken away and abolished."

Canons two and three enact that any person who maintains the contrary, or who affirms that as a result of the abolition of the pope's supremacy, "the Church of England is not a true and apostolic church . . . let him be excommunicated ipso facto, and not restored, but only by the Archbishop, after his repentance, and public revocation of this his wicked error."

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These words are plain. Those who teach that the pope has authority in the Church of England, by that act cease to be members of the Church of England and cannot be restored to membership without reference to the Archbishop. If they continue to vex with their false teaching members of the Church of England on Church of England property, the Church authorities should be asked to restrain them, that is to say, the church wardens in the first instance, and in the event of their failure to effect the desired result, the archdeacon in whose jurisdiction the parish is.—Ed.]

FINDING THE PLACE.

Dear Sir,

I sometimes see people, beyond my hand's reach, in church, searching for the place in the prayer book, and then give up and just listen, and some go to other churches because they cannot find place in C. of E. Prayer Book.

Therefore I would suggest the clergyman (as is done in one church I have attended) at the close of the first hymn, should announce whether he is commencing with the M. or E. Prayer or Communion Service and what pages it is on in the various books supplied by the church; also when the service has been commenced with M. or E. Prayer to announce when turning to Com. Serv.

We cannot expect people to come again if they are unable to follow service and find canticles and lesson to sing them.

Yours, etc.,

(MISS) E. JONES.

Wilson St., Lawson.

THE IDENTITY OF THE GREAT HARLOT.

Dear Sir,

In the last issue of "The Record" it was suggested in the editorial that the "Scarlet woman" of Rev. 17 who rides upon the "scarlet beast" is Rome, that is Papal Rome, and that the wild beast is Communism. While there may be some doubt about the last identification it seems clear from Scripture that the "woman" is the Papacy. This view was of course widely held at the time of the Reformation, but it is not so popular to-day when many hitherto Protestant bodies are making overtures to the Church of Rome.

Let us read again with care what St. John says about the "woman." Quoting from the R.V. we are told:—

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication." And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth. And I saw the woman drunken with the blood of the saints, and

(Continued on page 12)

OUR TRIUNE GOD

WHAT IS MEANT BY TRINITY?

(By the Ven. T. C. Hammond)

"We worship," affirms the Athanasian Creed, "one God in Trinity, and Trinity in Unity." It is of the greatest importance that we should, to use our Lord's words, "know what we worship." What do we mean by the doctrine of Three Persons and One God?

A great deal is said about the doctrine of the Trinity that is not strictly supportable. We are frequently told that the doctrine of the Trinity is a mystery. The word "mystery" has many meanings. Amongst the Greeks in New Testament times it meant a secret which was revealed and explained only to the initiated. Building on this application of the word, the New Testament writers employ it to signify something that is made known by God and which is otherwise hidden from the understanding of men. Those who are interested enough to inquire into the full value of the various uses can consult Bishop Lightfoot's admirable commentary on Colossians.

When we say the Trinity is a mystery we mean, if we speak correctly, that it is a doctrine which depends finally on the revelation of God, apart from which we could have no definite knowledge of it. It does not mean that which is wholly unintelligible. If the latter were the case the doctrine could not be formulated.

People get into the habit of saying "I believe but I do not understand." Up to a point the statement is quite true, so long as we realise that "understand," in this connection, means "comprehend fully." Beyond that point the statement is not only inaccurate but absurd. We cannot believe what is quite outside the range of our knowledge. Otherwise any incongruity might be accepted by faith at the very time it was discarded by reason.

Not Contrary to Reason.

We need to emphasise that there is nothing contrary to reason in the Christian doctrine of the Trinity. The popular sneer that no one can believe that three is one and one is three ought to be worn thread-bare by this. Of course numerically there cannot be three in one or one in three. But the distinction in the Trinity is not a mere numerical distinction. It is a difference of function and relation.

Illustrations have often been given of similar threefoldness in nature.

Every single thought involves three elements: cognition, feeling and will. These are separately identifiable yet they must combine to make a concept. The Athanasian Creed is often exposed to ridicule. Yet it would be possible to say, Cognition is a concept, feeling is a concept, will is a concept, yet, in the instance under review, there are not three concepts but one concept. It is most superficial to argue that such forms of expression are mere verbal quibbling.

Deduced from Scripture.

The doctrine of the Trinity is a deduction from several passages of Scripture. The word itself is fairly old. It can be traced definitely to the end of the second century. The facts of scripture on which the doctrine is based are readily perceived. The first great truth enforced throughout the Old Testament is summarised in the Jewish confession of faith, "Hear O Israel, the Lord our God, the Lord is one." We often fail to realise as we should that this message was unique at the time when it was uttered. Conservative scholars trace the idea back to the time of Abraham. Babylon had its multiplicity of gods. Each great town had its own divine Patron. Abraham

cut free from all that. He worshipped one God—the God of the whole earth. Even those who have been influenced, perhaps unduly, by the later conceptions of history introduced to English readers pre-eminently by Wellhausen, nevertheless pay homage to the tremendous stride forward made by the Israelites in giving voice to this basic conception. What they are disposed to call "the ethical monotheism" of the prophets, marked in their judgment a marvellous advance on the earlier ideas which were still operative in the minds of the peoples surrounding Israel.

The truest moral concepts became effective only when the people worshipped one God. It is advisable at times to note points of agreement in systems very remote from one another in many particulars.

Certainly the history of Israel demonstrates that there was a long and hard struggle with prevalent ideas before the great truth of One God, the Father of all mankind, the Author of all creation, found a lodgement as a commonplace in the hearts and lives of the ordinary people. Indeed Professor Gwatkin astutely points out that, in the Christian world, while Arianism was defeated, saint-worship reintroduced and made popular the notion of tutelary deities.

The Christian View.

Christianity inherited and enforced the conception of the absolute uniqueness of the nature and being of God. The early Jewish believers were conscious of no incongruity in entering the Temple and joining the flocks of wor-

(Continued on page 6)

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CANON LAW.

ROYAL LICENCE ISSUED

The Archbishop of Canterbury said in his address to the full synod of the Convocation of Canterbury in May that the Queen had issued her Royal Licence to Convocation to confer together upon such new or altered and amended canons as should be thought necessary.

In actual fact both Convocations S.P.C.K. under the title "The Revised Canons of the Church of England Further Considered," which shows each canon in the form it had reached by March, 1954, and which provides a text convenient for the continuation of the revision.

The proposals for a Revised Body of Canons were first published in 1947 with the Report of the Archbishop's Commission on Canon Law. A new edition has now been put out by the

Unfair Interpretation.

In the May sessions of both Convocations a new draft Canon on the Hearing of Confessions was debated. In the Lower House of the Convocation of Canterbury, the Rev. D. F. Horsfield (Oxford) pointed out that the first part of the draft (as revised by the Upper House) was taken from the Exhortation to Holy Communion in the Book of Common Prayer, and that if the words were placed in a canon dealing with the hearing of confessions all interpretations of the words but one were ruled out, and this narrowing of interpretations was unfair to the evangelicals.

Mr. Horsfield said that the words ought to remain in force in the Exhortation to Holy Communion, but not embodied in a canon.

(If this revision of the canons is carried through, it will be the first effective revision of the rules which govern much of the life of the Church of England made since 1604. In certain respects the proposed canons are attempting to achieve what was excluded in the rejection of the 1928 Prayer Book. Australian churchmen should examine carefully the new proposed canons, for it is certain that what is done in England will influence church life in Australia, if only by way of example.—Ed.)

TWO UNIVERSITY MISSIONS.

Two missions in Australian universities are planned in 1954 by the Inter-Varsity Fellowship.

The first will be held in Brisbane from June 19 to July 4. Their chief missionary will be the Rev. Howard Guinness, and attention will be concentrated on the Medical School at Herston, although some meetings will be held in other University centres, notably St. Lucia.

The other mission will be held by the Adelaide Evangelical Union from July 4 to 11. The Dean of Melbourne will be the chief missionary. In both places there will be a team of experienced assistant missionaries to handle subsidiary meetings and deal with personal problems.

Question Box

Which is the more senior appointment, that of canon or archdeacon?

The two appointments have no connection with each other, so the question of relative seniority is not easily determined. A canon is a member of a cathedral chapter, whereas an archdeacon is a priest appointed by a diocesan bishop to assist him in the administration of his diocese, or a portion of it. An archdeacon's appointment is at the bishop's pleasure and of course ceases if the clergyman goes to another diocese, whereas a canonry, at least in England, may sometimes be held by a person not even resident in the diocese where the cathedral is. The relative importance of the offices depends on the particular cathedral and archdeaconry in question. A clergyman may, of course, be both a canon and an archdeacon, in which case he is usually addressed as "archdeacon" rather than as "canon."

How should an archdeacon be addressed?

In writing, The Ven(erable) B. I. Bloggs (not The Ven. Archdeacon B. I. Bloggs). In speech, Mr. Archdeacon, or simply, Archdeacon.

The Ven. Archdeacon Bloggs can be used in lieu of using initials, just as The Rev. Mr. Smith can be used instead of The Rev. A. B. Smith.

What is meant by the Synoptic Gospels?

The gospels of St. Matthew, St. Mark and St. Luke. "Synoptic" means "seen together," and the first three gospels have been called synoptic by scholars because the large amount of common material which they share enables them easily to be studied together and compared. St. John's gospel on the other hand, is markedly different from the other three in its general scheme and arrangement of material.

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THINK ON THESE THINGS

(By June Dugan)

For so long this has been a woman's column, but a wee whisper came to me that a mere man enjoys a little bit of a woman's mind in print, so for his benefit and any other of his kind as well as others who may scan these words here is something that may be particularly interesting and (dare I say it?) applicable to him.

A clergyman was asked recently to baptise the son and daughter of some friends whom he had known for many years. As a matter of fact the cleric and the layman had been born in the same street within a year of each other. As boys they conducted the usual brick fights, billy cart races and many of the games peculiar to boys during the process of growing up. After some years, however, there became a difference between the boys which grew as the boys grew until one became a sophisticated man of the world, and the other a cleric, both clever interesting men and still very interested in each other, and so because of this interest the layman asked his minister friend to baptise his child.

The baptism made a lasting impression on many of the people there and it was a time when many people were brought face to face, with the real facts of spiritual things and the demands they make upon us. As I looked on the people in the Church I decided that really they did not know much about anything beyond the everyday world of £ s. d. and the things it buys. Probably they had during their lives been faced with a decision about the Christian way of life but it seemed to me that they were turning their back on such ideas. However, during this service the officiating clergyman, who knew many of the members of his congregation, began by telling them what baptism means and how it becomes farcical if the godparents, by dint of their own lack of spiritual life, incompetent to handle the job they were about to take on. He told them that they must renounce the world, the devil and all his works, and I could see that this was new to some of them.

When the service was over and we were having afternoon tea the friend whose baby was baptised, said, "I felt I could hardly walk out of the church with my head up after the burden that our friend the parson put upon us as

godparents. But I am also relieved too that he himself is under the same burden because he has about eight god children. We smiled but knew that underneath the message had hit home. Later as we stood talking the same man said, "You know it is very hard to do what we know to be right, it seems much easier to please oneself." Then somehow someone spoke about the Lord saying how amazingly winsome and attractive He must have been for even though the things He taught the people were very often hard, people still followed Him. Then to my amazement the man of the world said, "Yes, the Lord is winsome and wonderful, but the devil is so attractive and so clever he catches us before we know."

I learned from this that even the people who are seemingly careless have an awareness of the power of the Lord and the devil, too. They know that they, like Paul, do that which they would not, and yet they seem to find no way out. They dabble in the outward things of the Church which give them a certain amount of decency before the eyes of the world, but only they know of the disturbances of mind and conscience which these outward things cannot calm.

If perchance, anyone who reads this may be like those above who are respectable and decent, but have no peace of mind and conscience, let me advise that reader to go to Jesus Christ Himself and ask Him to take away all the subterfuge and give you complete fellowship with Him. Ask

Him to take over any part of your life without reservation, then when you ask Him to show you your sins, if you trust Him He will give you power over them. He is the only One who can give peace and power where once sin brought trouble and thralldom.

Maybe there are some who will read this who have made sure that their sin is forgiven and they have fellowship with God through Jesus Christ, but they are content to keep it to themselves, they have not realised that many of the people they meet every day are having a constant fight with sin. If you have been regardless of your neighbour's spiritual need it may be a good idea to take a review of the people you meet who maybe are waiting for someone to speak to them about the things which they find so obscure and far away. Many people are hankering to hear something of Jesus Christ which will give them a helpful lead towards knowing Him better. Opportunities like these come quite frequently when we are prepared to accept them, but they are very easily glossed over and lost.

When you have finished reading this article will you take a few quiet moments to consider whether you have really understood the full meaning of the Gospel of Jesus Christ and what it will mean in your life. If you have done this ask yourself whether you have been alert and quick to seize every opportunity to introduce those about us to our Saviour Jesus Christ.

Our Prayer:

When Thou didst on earth appear,
Servant to Thy servants here,
Mindful of Thy place above,
All Thy life was prayer and love.
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Works of love on man bestowed,
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THE WORLD OF BOOKS

The Old Testament in the New Testament. By R. V. G. Tasker. London, S.C.M. Press. Second (fully revised) edition, 1954. pp. 160.

This new edition of a book first published in 1946 by the Professor of New Testament Exegesis in the University of London is of very great value and we heartily recommend it. It brings the study of the Bible back to earth. It is thoroughly conservative and is a work of real scholarship. No student of the Scriptures can fail to benefit immeasurably from a close perusal of it. Professor Tasker treats, in turn, Our Lord's use of the O.T., the use made by the Evangelists, the O.T. in Acts 1-15, and the use made of the O.T. in Paul's Epistles, Hebrews the Petrine Epistles, James and the Revelation. Certain facets of modern criticism of the Bible come in for some hard and well-deserved blows from a professional New Testament scholar.

Professor Tasker again shows himself an exegete of the first rank, and a Biblical theologian in the best conservative, orthodox tradition. (He is, we may add, a clergyman of the Church of England). In his introduction he writes: "If the Old Testament is to remain a vital factor in Christian thought and worship, if indeed Christianity is to continue to be in any real sense the religion of the Bible, we must, while keeping all that is really proven in the previous literary and historical criticism, rediscover the unity of the Bible and grasp again what the great Christian theologians of the past understood quite clearly. . . I have tried to contribute something to the renewed emphasis on the unity of the Bible to which I have referred by showing as objectively as possible the manner in which and the extent to which the Old Testament is used in the New."

—D.R.

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Arthur Rendle Short, Surgeon and Christian, by W. M. Capper and D. Johnson. (Inter-Varsity Fellowship. pp. 208.)

Arthur Rendle Short, Professor of Surgery in the University of Bristol from 1933, died in September, 1953. He lived a crowded 73 years and left his mark deeply imprinted. Distinguished surgeon and teacher, devout and effective Christian, he is skilfully and sympathetically portrayed in this biography by two Christian doctors who knew him well. The writing is particularly admirable in that, although it must have been done almost hurriedly (the book was published just six months after Rendle Short's death and book publishing is mostly a slow business), it avoids superficiality. No doubt this is largely due to the author's close personal knowledge of their subject and to their being able to draw heavily on autobiographical material found among his papers.

Most doctors will know Rendle Short's name as joint editor of "The Medical Annual" for 34 years and as author of a number of medical books and papers. To many university students, graduates and others he is known for a group of books, mainly of an apologetic character, which are as notable for their sanity and reasonableness as for the wide knowledge and devout Christian faith displayed. These will all be interested to know the manner of man who was behind the writings. But when they meet him in this book, they will be challenged.

Among his professional colleagues and students he was known as a first class surgeon and teacher. To a wider group that ranged from Bristol working men to university students all over Britain, he was a Christian leader and interpreter of Christian truth of high calibre. Loyal though he was to his Brethren upbringing and convictions, he recognised a wider duty to the whole Christian church and served his Master wherever the opportunity arose. In it all he gave of himself and of his possessions without stint. Rendle Short redeemed the time in his life, and others, learning how and why he did it, will surely want to do likewise.

This book can be heartily recommended. Every Christian doctor should read it, and most thoughtful people will find in it interest and profit. Its foundation and printing are excellent, apart from a defect on page 198, where line 15 is the same as line 17, and is obviously wrong. It is a pity that there is no index, as this is a book to come back to.

The Christian and His Bible. By Douglas Johnson, London, Inter-Varsity Fellowship, 1953. pp. 144. Our copy from publisher.

This book, by the General Secretary of the Inter-Varsity Fellowship of Great Britain, will be of great value to Christian students and indeed any thoughtful folk who do not know quite what to make of modern criticism of the Bible. How far does, or can, modern criticism modify the believer's attitude to the Scriptures? What claims does the Bible make for itself, and what is "of faith" for a Christian in regard to it? Dr. Johnson deals with the origin of the documents, with the canon and its development, with our Lord's Bible, with difficulties from scholarship and science. He deals briefly but surely with the documentary hypothesis of the Pentateuch, with the Synoptic Problem and with the authorship of the Fourth Gospel.

Students will want to read and re-read this book. It is full of wisdom born of experience, and gives a sound foundation for a right understanding of the Word of God in the midst of many conflicting voices.

—D.R.

My God My Glory. Eric Milner-White. London, 1954. S.P.C.K. Pp. 166. Aust. Price, 17/6.

The Dean of York has given us here a collection of prayers for use in private devotions, described as "Aspirations, acts and prayers on the desire for God." And such they are indeed. They are arranged in eight sections: Prayers before prayer; Time, morning and evening; Penitence and deprecation; Creed; Eucharistic devotions; On the glory and goodness of God; the dedication of life; the gifts of grace. The emphasis throughout is upon the holiness and majesty of God; this cannot but be a useful corrective in an age when popular religion has largely neglected this aspect of God's being. Although some of the language of the section of Eucharistic devotions is very extravagant, it is hard to imagine that anyone could use this book as the author suggests, "as a mere starting point for the individual's own devotions," without finding those devotions immensely enriched.—J.A.F.

Pilgrim's Progress. Retold for children in 24 adventures by Canon C. M. Kennedy. Melbourne, 1954. G.B.R.E. Price 2/9.

Any book which will make young people anxious to read Bunyan's great classic is to be welcomed. Canon Kennedy's summary may be useful in this connection (the reviewer especially appreciated the comic-strip version!), but it is to be hoped that those using it will be selective in their adherence to his interpretations of the allegory. Certainly John Bunyan would be horrified at some of them!—F.

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(Continued from page 7)

with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder." (Rev. 17:1-6.)

Now note these parallel passages:—

"And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spoke with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God" (Rev. 21:9, 10).

"And it was given unto her [the "wife" of the Lamb, ver. 7] that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints" (Rev. 19:8).

It is surely obvious that we have in these scriptures a designed contrast, drawn by the Spirit of God, between two women — one a "harlot," the other "the bride, the wife of the Lamb." All will admit that the latter is the Church, the mystical Bride of Christ. By contrast then the "harlot" must be a spurious church, a church unfaithful to Christ, guilty of spiritual fornication. As already noted, the Reformers took this "harlot," "Babylon the Great," to be the Church of Rome, who verily had been "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

But how did the Church of Rome at the time of the Reformation meet this serious charge? The Church of Rome admitted that the "Babylon" spoken of was Rome, for in another sense this "woman" was sitting on "seven mountains" (Rev. 17:9) and she was "the great city which reigneth over the kings of the earth" (Rev. 17:18) and Rome was well known as "the city of seven hills." But, as voiced by Cardinals Bellarmine and Baronius, and by her French Bishop Bossnet, she replied that the "Babylon" spoken of was Pagan Rome, not Papal Rome; for pagan Rome had been "drunken with the blood of the saints, and with the martyrs of Jesus." This view of course agreed with her Praetorian interpretation of Revelation.

But this reply must be rejected for two reasons: (1) That pagan Rome should persecute, and be "drunken with the blood of the saints," was the most natural thing possible. St. John would never "wonder with a great wonder" at that, but that a religious Rome, calling herself Christian, should so act would indeed be the cause of great amazement, and (2) unquestionably the Spirit of God has clearly drawn a contrast between this "harlot" and the "bride" of Christ, the Church; but there could be no such contrast between pagan Rome and the Church.

Furthermore, this "woman" is "arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations . . . and upon her forehead a name written, Mystery . . ." Now, according to the "Ceremonial Romanism," the Pope "when elected to office is first conducted to the sacristy where he is divested of his ordinary attire; he is then clad in the special papal robes. The colour of these is minutely described, five articles thereof are scarlet in colour, but a vest is specified which is covered with pearls. His mitre is adorned with gold and precious stones. Purple and scarlet are also the official colour of that Church's cardinals and bishops." And what is the foregoing "cup full of abominations"? In 1650 A.D. Pope Innocent XI had a medal struck in which the Church of Rome is represented as a woman standing on Rome with its seven hills, and extending in her right hand a cup to the world containing her Host. And in 1825 A.D. Pope Lee XII had a similar medal struck representing the same thing. In each medal rays radiate from the cup to symbolise the "real presence" of Christ being offered to the world. It is noteworthy that up to the time of the Reformation the Papal mitre had on it the word "mystery," but this was then removed because of the use the Reformers made of it in their attack on the Church of Rome. Are these correspondences accidental?

It would seem then that the "harlot" represents the Papacy of the end times probably heading up apostate Christendom just before our Lord returns to take up His reign over the earth. (Rev. 1:7, 19:11-16.)

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CHILDREN AND SUNDAYS.

(By June Bosanquet.)

Having three children under seven of my own to train, and living in a beach suburb, I have found that the teaching of Sunday observance has required some common sense and patience in order to make Sunday a day that is different and yet pleasurable to these little folk.

The first question to be asked is, ourselves. We realise that this will mean to our children and how do we want them to spend it? There are so many things we can do that in themselves are harmless enough but bring all sorts of difficulties and complications with them. We must make a clear cut definition of what we believe is the right attitude toward Sunday and then go all out to see that we achieve our standard. Of course our definition must find a basis in the Word of God, where we can know what God says about Sunday. There we find that God is very definite that Sunday is His Day and must be kept holy, that is, set apart, for worship and the seeking of spiritual things.

Now this is all understandable and known to us in theory, but how can we teach little ones the value of Sunday and the need to spend it differently from the other days when so many grown up people totally disregard any claim by God on Sunday, and spend it for pleasure and self-seeking? Here, I think the most important thing in influencing the child's attitude toward Sunday is the example of the parents and their behaviour on that Day. There must be a rule that is equally binding for the parents as the children, for it will not do to have one law for Dad and another for the boys, as children are quick to sense our sincerity and would soon discern that although they were made to spend Sunday quietly and could not do many of the things they would like, Dad was entirely free to do as he pleased. The general outlook and behaviour of the parents regarding this matter would be something that children carry with them even into adult life and therefore we must be extremely careful to give the right and balanced idea of Sunday observance. This is the foundation upon which their own ideas of Sunday are built.

So, in the homes where first things are put first, Sunday is a day when the whole family goes to Church together dressed in their best clothes. In our family the best clothes hold as much attraction for the boys as the girls and while it can be overdone it can also be a help to making the day a pleasure. As I look back on the things our grandparents did with a special emphasis on Sunday I realise how to consider others before we please wise they were: There were the Sun-

day best clothes, the special china and silver on the table, a special dinner, and so on, each bringing a measure of "difference" to the Lord's Day. These things have become rather something of a joke to us of a younger generation, and to a degree, they may have been overdone, but when we take time to think about it we must see that our forebears erred in the right direction.

With Sunday School in the morning, Sunday afternoons present something of a problem because the children must be amused if they are to be good and spend the day as we would like them to. Here a box of Sunday toys would be a help, it could contain coloured pencils, colouring books, jigsaw puzzles, blocks, and in fact anything that would appeal to a child, depending on the age group. The important thing about this box is that it must be kept for Sundays and here Mother must be very firm because the particular charm of the toys will be that they appear only once a week.

When we were children, and Sunday School was in the afternoon, I can remember my sister and I hurrying home to see what awaited us at home for we knew that before Mother went to have a rest she left a little group of sweets, one each end of the table for us, and it was always something of a special nature that we did not have during the week. This is a very good idea and works in our house as a reward for good quiet behaviour.

A story treat before bed-time, and a Bible story is appropriate, makes a very happy ending to a day that has by thought and patience been made very happy and all too short.

It is sometimes only at great personal cost that a Sunday can be made pleasant to our children, after a busy week we would love to rest and relax. These things should be part of our day, but first let us see the children absorbed in their quiet Sunday games. We have them with us for such a short time and if we do not take the trouble to teach them how to use God's Day they may never learn and that will be a far greater loss than ever our loss of rest could be.

Let us be reminded again here, that example which is consistent and cheerful is always the best method of teaching Sunday observance. Let us also remember to be careful that we never introduce to our children any-

Continued on page 16)

Proper Psalms and Lessons

June 13th. Trinity Sunday.

M.: Isaiah 6:1-8; Mark 1:1-11 or 1 Peter 1:1-12. Psalms 29, 33.

E.: Exod. 34:1-10 or Num. 6:22 to end or Isaiah 40:12 to end; Matthew 28:16 or Ephesians 3. Psalms 93, 99, 115.

June 20th. Trinity I.

M.: Joshua 1 or Job 1; Mark 2:1-22 or Romans 1. Psalms 1, 3, 5.

E.: Joshua 5:13-6:20 or 24 or Job 2; Matthew 1:18 to end or Acts 8:26 to end. Psalms 4, 7, 8.

TRINITY SUNDAY.

It indicates our ancient independence that, whereas Rome has always used another Epistle and Gospel to-day, numbering the coming season "after Pentecost," the English Church has used our present Collect Epistle and Gospel, and counted from Trinity, from earliest Saxon times. German usage is similar, English missionaries like Willibrord and Winfrid (St. Boniface), founding that Church, having introduced it by the 8th century.

Since Trinity commemorates the consummation of God's saving work as exhibited to us from Advent to Whitsunday, and hence completely reveals to the Church the Three Persons in One God, it is essentially a festival of praise and adoration, a day on which we should not only express our belief, to use the Gospel's words, in the "heavenly things" related by "the Son of Man who came down from heaven," but also joyfully share in the heavenly worship of the Church Triumphant so majestically depicted in the Epistle.

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TRINITY I.

The Sundays and other Festivals from Advent to Trinity systematically illustrate doctrinal or dogmatic Christianity; the Collects and Scripture portions combining to present a memorial of primary truths before God in acts of worship, and before men in words of instruction. The Sundays after Trinity form a similar and complementary system; they illustrate practical Christian life, founded on the truths previously revealed, and guided by the example of our Blessed Lord. And since all practical Christianity springs from love of God and of man, such is the theme of Trinity I, shown in John's wonderful definition of love, and Christ's parable of the rich man and Lazarus. The Epistle reveals God's own love for mankind as the source and spring of man's love of God, the truth of man's love of God being proven by resultant human charity. Conversely, this Gospel sternly shows, lack of charity utterly debars from eternal happiness.

The Rev. Philip Hughes, M.A., B.D., has accepted the invitation of the Australian Church Record to be its representative in the United Kingdom. Mr. Hughes, who was born in Sydney, is the Secretary of the Church Society. He was formerly a lecturer on the staff of the Bible Churchmen's Theological College, Bristol.

Mr. W. J. Williams, Hon. Treasurer of the Commonwealth Council of the British and Foreign Bible Society in Australia, who has rendered long and devoted service to the Society, has been appointed a Vice-president of the parent body.

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The Rev. F. C. and Mrs. Bastian, of the diocese of Polynesia, who have been in Sydney on furlough, left by air on 27th May for Levuka, Fiji, where they will be stationed for their second term of service.

The Rev. Canon M. L. Loane, Principal of Moore College, conducted a campaign on behalf of the Ministers' Fraternal at Maclean from 26th to 30th May.

The Rev. J. W. Walton, Vicar of Cobden Runanga (dio. of Nelson, N.Z.), has accepted nomination as Rector of Nae Nae (dio. of Wellington).

The Rev. M. S. Betteridge, formerly of Motupiko (dio. of Nelson) has been inducted as Rector of Papanui (dio. of Christchurch, N.Z.).

Mr. W. L. Russell Clarke, a leading Melbourne churchman, passed away recently at the advanced age of 87. He was for many years a synodman, a member of Trinity College Council and for 27 years was a member of the Legislative Council. He and his family have long rendered conspicuous and generous service in many good causes.

The Rev. A. F. Falconer, Vicar of St. Paul's, Canterbury (dio. of Melbourne) since 1940, will retire from the active ministry on 30th June.

The Rev. T. A. Gair was inducted to the parish of Mt. Duneed and Torquay (Melbourne) on 4th June last.

The Right Rev. J. Hudson, Bishop of Carpentaria, is absent from the diocese on a visit to England.

The Rev. K. J. Perry, B.A., Vicar of Sunbury (Melbourne) will commence duties on 1st July, as Assistant Secretary of the Victorian branch of C.M.S.

The Rev. B. R. Horsley, Rector of St. Philip's, Eastwood, is expected in Sydney on 14th June. Mr. Horsley has been chaplain at the British Embassy Church, and Lecturer at the Theological College at Djakarta. His work has been greatly appreciated.

At the annual meeting of the Church Society in London on May 28, one of the speakers was Archdeacon R. B. Robinson, Rector of Willoughby, N.S.W. The other speakers were the Vicar of Islington, the Rev. Maurice Wood, and Mr. George Goyder, a prominent member of the Church Assembly. The subject of the meeting was "The Rights and Duties of the Laity in the Councils of the Church." The Anglican Church League is affiliated with the Church Society.

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Diocesan News

GRAFTON

● Youth and Synod Centre.—Providing beds for 100 people, this centre will be opened by the Governor-General on 5th November next at 11 a.m.

● Lismore District.—Sir Charles Rosenthal, a noted soldier, whose death occurred in Sydney recently, was the architect of St. Andrew's, Lismore, the largest and most beautiful parish church in the diocese.

SYDNEY

● New School Chapel.—Daily services at S.C.E.G.S., Moss Vale, have been a real joy to all since the new chapel was dedicated by the Most Rev. the Archbishop, in April last. A lovely cedar Communion Table has been given by St. Paul's, Cleveland St., which was in use in St. Paul's over 90 years ago.

● Missionary Giving.—St. Alban's, Belmore, whose own missionary, is Mr. Ralph Barton, of C.M.S., Roper River, raised £449 for C.M.S. in the past year. This is a most commendable and record effort for the parish.

● Broadcast Service.—Evening Prayer from St. Thomas', Rozelle, on Sunday, 16th May, last, was broadcast over Station 2CH. It was part of St. Thomas' 80th anniversary celebrations and the Right Rev. C. V. Pilcher, Bishop-Coadjutor, was the special preacher.

● New Kindergarten Hall.—St. Clements', Marrickville, is planning to erect a new kindergarten hall on the Marrickville Road frontage and adjoining the Church. Verger's residence is provided at the rear of the new hall.

BALLARAT

● Aged Churchwoman.—Mrs. Laura Hudson was a remarkable personality. Had she lived another few weeks she would have reached the age of 106 years. She lived in Clunes where the Vicar, the Rev. H. S. Bodley, was her friend and spiritual guide, as were the Rev. J. H. Duffy and the Rev. W. Richardson, when they were at Clunes. All her life she had been a loyal churchwoman and as such a regular communicant. She came from England at the age of four, and with her father and mother travelled by bullock wagon from Geelong to Clunes. When her parents were planning to come to Australia there was only one Bishop in Australia, Dr.

Broughton. It needs only a little reflection to realise what a remarkable growth there was in the life of the Church in Australia during her life time.

● S.E.A. Appeal.—From St. Paul's Church, Ballarat East, comes the news that £200 is being sent to the Primate's appeal for the extension of the Church's work in South-east Asia. Of this amount, £100 is for A.B.M. work and £100 for C.M.S. work in South-east Asia.

MELBOURNE

● Apprentices' Week commenced this year with a Service in the Cathedral at 11 a.m. on 9th May, the Rev. Canon M. W. Britten being the preacher. Amongst the many apprentices from technical colleges and schools who attended, were also 160 Army Cadets from Balcombe Camp, who marched across Princes Bridge to the Cathedral, led by the Army Apprentices' Band. Eighty R.A.A.F. Apprentices also attended from Frognall. His Excellency the Governor, at whose suggestion this Service was held, attended and read the Second Lesson, the First Lesson being read by the Hon. A. E. Sheppard, M.L.A., Minister for Education.

NEW ZEALAND

● Former Primate's Jubilee.—Archbishop Averill, formerly Primate of New Zealand and Bishop of Auckland, observed the jubilee of his arrival in New Zealand last month. He arrived at Lyttleton on March 1st, 1894, to become vicar of St. Michael and All Angels, the first church to be built in Christchurch.

After 16 years in Canterbury, where he also held the post of Archdeacon of Akaroa, Archbishop Averill was consecrated Bishop of Waiapu in 1910, and in 1913 was translated to Auckland. In 1925 he became Primate, and he retired in 1940.

Now living with his son, the Ven. W. W. Averill, vicar of Merivale and Archdeacon of Christchurch, the Archbishop, at the age of 88, enjoys excellent health. Reading and gardening are among his favourite recreations.

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ARCHDEACON E. A. NORTH ASH

We regret to report that the Venerable E. A. North Ash, Warden of the Church Army Training College, Stockton, N.S.W., died in Newcastle General Hospital at 12 noon on Tuesday, June 1st.

Archdeacon North Ash was well known throughout the Church of England in Australia. He followed in his father's footsteps being ordained in 1911. After serving curacies in various parishes in Sydney, he was appointed to the staff of Newcastle Cathedral, where he served for three years before returning to Sydney as Priest in charge of St. Mark's, Darling Point. Later he became Rector of St. Mary's, Waverley, and in 1920 accepted the living of St. John's Halifax St., Adelaide. Here he exercised a particularly fruitful ministry for eight years. This led to his appointment as Vicar and Archdeacon of Tamworth in the Diocese of Armidale and a very wide circle of radio listeners will remember his broadcast services and addresses. He was appointed Home Secretary of the Australian Board of Missions, and in this capacity he travelled widely throughout Australia. His effective contribution to the Missionary cause of the Church was brought to an end when in 1949 he suffered a stroke. For many months he was a complete invalid, but his indomitable spirit refused to be limited by physical incapacity.

For some years he had been a Vice-President of the Church Army Training College and when he learned of their urgent need of a Warden, he volunteered to do the task, believing God was calling him to a new ministry which was within the limits of his physical capacity. His appointment took place in January, 1954, and for five months he organised a completely new curriculum for the College and arranged for a full term of lecturers.

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Thus, although Moore College is the official theological college of the diocese of Sydney, and is supported almost entirely by Sydney Church people, only a little over half its graduates over a period of 22 years are now working in Sydney dioceses. Two students in every five have either been ordained in other dioceses or have ultimately responded to a call which has taken them into service in another part of Australia or overseas.

AUSTRALIAN BOARD OF MISSIONS.

THE ANNUAL MEETING of the SYDNEY DIOCESAN COMMITTEE of the WOMEN'S AUXILIARY will be held on

WEDNESDAY, 30th JUNE,

at 10.30 a.m., in the

Bible House, Bathurst Street, Sydney.

Mrs. H. W. K. Mowll will preside.

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The Members of the Board of Management are most grateful to the following for their donations: Mr. W. A. Dowe, £1/10/-; Mrs. O. A. Wragge, £1/15/-; Miss Brayne, 5/-; Women's Guild, Bondi, £1; Mrs. E. A. Sharpe, £5; Mr. F. Taylor, £2/2/-; Mr. G. S. Clarke, £1; Mrs. R. Michael, 5/-; The Rev. F. J. W. Rice, 4/6; Mr. E. H. Face, 12/6; Women's Guild, St. Paul's, Chatswood £2/2/-; Ladie's Guild, Mt. Colah, £2/2/-; Mr. A. E. Gordon, 15/-; The Rev. C. M. Gillespy, 6/-; Mrs. R. S. White, 5/-; Mr. H. A. Shaw, £1/1/-; Dr. P. White, £3/15/-.

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On Wednesday, June 2nd, the choristers of St. Andrew's Cathedral School were invited to the Sydney Town Hall by the conductor of the Vienna Boys' Choir, Herr Kubbacher, to hear the Vienna boys at their morning practice. By special request they sang in English, "Waltzing Matilda," much to the enjoyment of the Sydney boys, who, in reply, sang in German, "Standchen" (Schubert's Serenade). Mr. Kubbacher, who was sitting next to the Headmaster of St. Andrew's, the Rev. M. C. Newth, expressed surprise at the accuracy and fluency of their German pronunciation and commended Kenneth Long and the choristers on their proficient rendering not only of "Standchen" but of Purcell's "Elegy" and "Usamson Ulendabe," an African folk-song in Zulu, which brought tremendous applause from the Viennese boys. The two choirs were then entertained to a delightful lunch at St. Andrew's School, which concluded with exchanging of autographs and school magazines.

(Continued from page 13)

thing which may easily become a means of breaking Sunday. There is always that thin edge of the wedge.

It is important, too, to remember that Jesus Himself was most emphatic that Sunday was made for man to use for his spiritual benefit and for God's glory. If the keeping of Sunday becomes an intolerable burden it has lost its value. There is a happy medium about Sunday observance as there is about any other part of the Christian life and if we ask Him for wisdom and direction in training our children, God will bless us with happy days together now, and much fruit in the future.

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