

Proper Psalms and Lessons

May 31. Trinity Sunday.

M.: Isaiah vi 1-8;
Pet. i 1-12. Psalm 145 (Coronation).

E.: Isaiah xl 12-17 and 25-end, or
I Kings iii 5-10; Matt. xxviii 16-end,
or Eph. iii 14-21. Psalm 148 (Corona-
tion).

June 7. 1st Sunday after Trinity.

M.: Joshua i or Job i; St. Mark ii
1-22; or Romans i.

E.: Joshua v 13-6.20; or Joshua
24; or Job 2; St. Matthew i 18-end;
or Acts viii 26 to end.

SPECIAL OFFER

Books by Dr. A. U. Michelson,
well-known Converted Jew

Life Story ... 6/8
Jews and Palestine ... 4/6
The Jewish Passover and the Lord's
Supper ... 4/6
Jesus Before the Bar ... 4/6
Russia and Palestine ... 4/6
Monthly Magazine, "Jewish Hope"
(for one year) ... 8/10

Total ... £1/13/6
SPECIAL PRICE ... £1/10/-

Order from the
**HEBREW EVANGELISATION
SOCIETY,**
Box 4612, G.P.O., Sydney

GENEVA HOUSE, Y.W.C.A. HOSTEL, 27
Myers Street, Geelong. Business girls or
transient guests. Phone: 5656.

YOUNG COUPLE, hope to marry, have no-
where to live. CAN YOU HELP? please.
FW 2480.

ADVERTISEMENTS

YOUNG COUPLE, to be married September,
URGENTLY require furnished or unfurnished
house, flat, or rooms between Campsie and
Bankstown or vicinity. Both Sunday School
teachers. CAN YOU HELP? Write R. D.
Cooke, P.O., Box 21, Belmore, N.S.W.

WANTED BY CHRISTIAN LADY.—Fur. or
unfur. Flatette or room. Urgent. Ring
WL 3944, or write, "Urgent," C.R. Office.

ASSISTANT wanted for Small C. of E. Girls
Home. Cooking, live in. UJ 4228.

A.C.R. DONATIONS.

The Members of the Board of Management
are most grateful to the following for their
donations:—The Rev. E. J. Deatree 2/4; the
Rev. D. A. Langford 2/7; Protestant Action
£10; Mrs. Carr Hordern £5; Mrs. F. J. W.
Gray £1; Anon. £5; Mr. R. E. Lamb, 10/-;
Miss Reid 7/6; The Rev. S. Howard 7/6;
Mr. R. Brain £1/10/-; Mrs. D. T. F. Nichol-
son £50; The Rev. S. Howard 7/6; Mr. R.
Brain £1/10/-.

FURNISHED ROOM vacant, suit middle
aged Christian woman, single or widow—
companionable, share home duties, meals,
expenses. For interview, ring UL 1120 at
7.30 p.m., or write 74 Dennis St., Lakemba.

THE AUSTRALIAN BOARD OF MISSIONS

serves the Church
Abroad
in

MELANESIA, NEW GUINEA, POLYNESIA, JAPAN,
SINGAPORE, BORNEO, THE MIDDLE EAST

serves the Church
at home
by

Its Publications — — — The A.B.M. Review and the Herald
Its Youth Work — — — The Comrades of St. George,
The Heralds of the King.
Its Educational Programme — Books, Leaflets, Film Strips, Freely Lent

For all Interstate and Overseas travel:—

MITCHELL'S INTERNATIONAL TOURS

Booking Agents for A.N.A., T.A.A., QANTAS, T.E.A.L., B.C.P.A., B.O.A.C., and all Overseas Airlines.

General Agents in Australia for Frames' Tours Limited, of London (British and European Travel).

CULWILLA CHAMBERS, 67 CASTLEREAGH ST., SYDNEY

PHONE: MA 5404

BEAUTIFY YOUR HOME WITH

PAIN'S Mello-Lite VENETIANS

Write for Colour Brochure to PAIN MFG. PTY. LTD., WAITARA, N.S.W. Phones: JW 1085—4 lines

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

THE AUSTRALIAN CHURCH RECORD

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

Vol. 18. No. 11

JUNE 11, 1953

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

From Communism To Christianity

THE EXPERIENCES OF AN AUSTRALIAN AGITATOR.

Mr. B. Hallstrom, who in the interwar years spent two years
in Australia as a communist agitator and then returned to Sweden
where he became principal leader of the Communist Party in
Northern Europe, told the story of his remarkable conversion to
Evangelical Christianity at a meeting of Oxford Evangelicals held
recently at Reading, in England. This was his story as he told it.

"It began during the Spanish Civil War. I was travelling Northern Sweden, organising peace demonstrations against war and fascism, and was able to recruit many young men, not only young Communists, but also young Christians, to fight in the International Brigade in Spain. I had as my companion a Methodist Minister who was a pacifist. We Communists used to consider him an inconsistent fellow. But we were glad to make use of him. But he was in fact much cleverer than I was. He knew perfectly well that my indignation against fascism was hypocritical, and that I was only using it to serve my own party ends. He knew that he would fall a victim of the terror if our party came to power; he even told me so himself. But he co-operated with his would-be enemies, because of his Christian idealism which knew no compromises or tactical expediency. He said the things he believed in. I had to admit to myself that I was dishonest. But I consoled myself with the thought that at any rate I was honest towards the Party, which was the main thing.

But I had to ask myself: Could I really consider my Methodist friend on the platform my enemy? Was I going to liquidate him if the Communists came to power? I had learned to respect him as an honest fellow and an associate in the struggle of humanity.

He knew, of course, what was in the back of our minds. But he knew that the future belonged to him.

Envied Prayer.

I learned soon what it was that made him sure and confident. It was prayer. I envied him when I found that out. I did not care to admit it to him or to anyone else. I was not able to pray, as I did not believe in God. And suddenly I felt myself so frightfully poor—spiritually poor. I hoped, during our campaign, that he would start a religious conversation with me, and explain some things which I did not understand. I was willing to listen to the gospel of Christ. But he was too polite! He respected my communist views to such an extent that he never tried.

I had at that time been a Communist for fifteen years. I was a member of the Central Committee and leader of the largest party district organisation in Northern Europe. I was a National representative of the Proletarian Atheist International, and I had studied Marxism more than most—I had plenty of opportunities for this in prison cells in several countries! But now I was faced with a spiritual vacuum. I faced problems to which the Marxist materialism gave no answer.

A Smuggled Tract.

More things came which increased my doubts. I used to receive atheistic pamphlets for distribution in Sweden. One day when looking through a packet of such literature, I found a little religious pamphlet which had been smuggled in. Apparently, there was some secret Christian on the staff of the head office of the Proletarian Atheist International!

I read the pamphlet with great interest. It was all about the social work of the Christian Churches. I knew nothing whatever about this. I had already visited some churches in secret, but what I heard from the pulpits was only "sermons for the converted." They spoke of the salvation of the soul, not the implication of Christianity in our daily lives here on earth. Now I saw from the little pamphlet that there was much more to Christianity than I heard from the pulpit.

I learned at this time of the work of the deaconesses in Lapland, and saw that they were doing much more for the relief of poverty than all our noisy demonstrations, and I wrote a leading article in the Party organ, calling upon the communist councillors to vote municipal grants for the deaconesses. Most party members followed my lead in this. But I would not understand why the churches did not make greater publicity for their social work. Why did they have to leave it to a communist editor to publicise the deaconesses? I now began as an interested observer to look at one religious denomination after another. But I found everywhere only "sermons to the converted" and nothing of real interest to a politically minded person.

I saw little of the local clergy in the city of Lulea. But a Salvation Army officer made regular calls at the Party Offices to discuss things with us. At first we tried to score off him; but at the time of the Popular Front, I wished to recruit his aid and told my staff to stop all jokes about him. But he never told me the things I really wanted to hear. I had to read them for myself. I read a biography of Wil-

Off the Record

A THEOLOGICAL ERROR.

One night during the Moore College Convention in May the car of the speaker, the Rev. A. H. Funnell, was stolen. Next night a student kept watch, having arranged that the rest of the students should come to his aid if he gave the alarm. Just as Dean Pitt was commencing his address there was a general exodus of students from the 'tent of meeting', who pounced on a man clearly trying to drive away one of the cars parked in front of the College.

They frightened six months out of him, and then discovered that he was the father of one of the students and was there on a lawful occasion!

I was very pleased to see that Jack Hobbs has become Sir John. He came more than once to our home when I was a boy, and I have chatted with him over the counter of his shop in London. I have also seen his photo in the vestry of St. Matthew's Church in Cambridge where he sang as a boy in the choir and first went to school.

When Sir John used to come first to Sydney with the English cricketers he used regularly to go to Holy Communion in St. Philip's, Church Hill, and I know of at least three other Anglican churches in Sydney where he has worshipped. Through the late Mr. W. ("Cairo") Bradley he was introduced to a number of Christian homes in Sydney, including rectories, where he liked to spend Sundays on his tours. Jack Hobbs never played cricket on Sundays, and during a tour in India attracted world-wide attention by his refusal to do so.

LIE DETECTOR.

An Egyptian woman recently came to a mission dispensary in Egypt for medicine. But she entirely refused to allow the doctor to use her stethoscope, saying, "No, I'm not going to let you hear what I'm thinking!"

The interior of St. Andrew's Cathedral, Sydney, is looking better than I have seen it for many years. Now that both organ lofts have been reduced in size the central part of the cathedral has a new air of loftiness and spaciousness and there seem to be many more places from which high or distant windows can be seen. The new woodwork and door in the north transept is an improvement both in appearance and usefulness, shutting out a lot of noise.

But I've often sat and wondered what might be done about the rather unsightly yard or so of dull stone between the reredos of the Holy Table and the window above it, which was one of the less happy results of reorienting the cathedral.

William Booth and was impressed with the work of the Salvation Army. William Booth and Karl Marx—two great Jews—had been living in London at the same time. Both saw the social evils. One analysed society and wrote books about how its structure ought to be changed. The other tackled the evil and did more to relieve suffering than Marx ever did.

Reads the Bible for Himself.

But I had to find this out for myself. The Salvation Army visitor never told me. But I knew that he prayed for my conversion. I have subsequently written to thank him for this.

Engels had described Lord Shaftesbury's factory bills as the greatest gain of the working class before the death of Marx. I read Shaftesbury's life and discovered that he was not only a social reformer but also a President of the British and Foreign Bible Society, and that he obtained all his inspiration from the Sermon on the Mount—a fact which Engels had not mentioned! I therefore read the Sermon on the Mount for myself. I found it contained political dynamite!

From that moment I had to confess to myself that I was no longer a communist. But I remained a member of the Party and an Editor of its newspaper. I had some hopes that I might change the Party line. After all, I was a member of the Central Committee which drew it up. Moreover, I was afraid of the spiritual vacuum that would be my experience once I left the Party with its firmly drawn theories. The spirit of enquiry is not encouraged among communists. It is

this fear of the spiritual vacuum which prompts former Communists, when they leave the Party, to join the Church of Rome.

After two years matters came to a head. I was asked directly in my capacity as district leader for my views on dictatorship. I gave them in a leading article which sealed my fate. I was removed from all posts within twenty-four hours and expelled from the Party as well.

I was now free to go to church without looking to see if anybody observed me! I claimed to be an interested observer, a benevolent observer of the work of the churches—but still only an observer. Possibly a seeker. I came to believe in the Christian message in the same way as many people in this country do—that Christianity is a code of living and behaviour which makes men better. I even experienced that God's providence led my steps and could use me as his instrument, and I learned to pray. But there was still something missing before I could call myself a Christian. I had to find salvation and be cleansed from my burden of sin, which was greater than that of most people.

(To be continued.)

Our Gospel Came From Aliens

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland; and an Irishman in turn made the Missionary Conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.

—High Commissioner.



FOR PAINTING ALL { INTERIOR } SURFACES

AVAILABLE IN DECORATOR'S RANGE & HOUSE PAINT RANGE

Write for time and money saving free literature on painting.

Special Discount Rate for Churches and Schools. Enquire.

Sterling PAINT & VARNISH CO. PTY. LTD.

P.O. BOX 29, ALEXANDRIA, N.S.W. MX 3356. FACTORIES IN ALL STATES.

The Church, The Ministry and Christian Unity

I. THE CHURCH.

(By the Rev. C. Sydney Carter, M.A., D.D., F.R.Hist.S.)

There is little doubt that in the intention of its Founder the Christian Society or Church was designed to be a **World-wide Fellowship**. It is also true to say that to-day, if this Divine Catholic Society is to be properly effective in the World, it must be a **vitally united Fellowship**.

"To get a world-wide voice, to exercise a worldly influence, the Christian forces must share a world fellowship." (Basil Matthews, "Roads to the City of God," p. 100.) This is practically translating into modern language our Lord's Prayer, "That they may be one that the world may believe that Thou didst send Me." (John xviii; 21). I think we may therefore shortly define this World-wide Fellowship—the Catholic Church—as "all those who believe in Jesus Christ as Lord and Saviour." But how are we to distinguish these as a Visible Society of "believers"? We must say that such a Visible Fellowship must have some outward signs or conditions of membership, just as every secular society has. In the New Testament these are seen under three heads—

- (1) Baptism into the name of the Trinity, according to Christ's command.
- (2) The Breaking of bread and the Prayers.
- (3) Profession of Apostolic doctrine.

Essential Conditions.

Expressed more concisely, the only essential conditions of membership in the early Christian Society were repentance and faith in the Risen Christ, of which the outward rite of Baptism was the witness, while the Breaking of Bread in remembrance of His death and Passion was the special ritual and the common symbolical bond of union. Wherever these conditions obtained in New Testament times, there was a true branch of the Christian Fellowship, which was destined to be world-wide. This means that Baptism is practically essential for membership in the Visible Church and that those Christians who neglect it can only be regarded as belonging to that indeterminate, and therefore to that extent, "invisible" society of believers, which our post-Communion Prayer describes as the "blessed company of all faithful people"—"the mystical body of Christ." The one Catholic Church

rebellion against the gospel of Christ." ("Catholic Doct. of C. of E." pp. 164-5). But in considering the Universal Christian Fellowship to-day, we can only deal with its **visible** aspect; and the chief thing to notice is that the Visible Church now differs from that in the New Testament not even mainly in the fact that "it is made up of many communions, and organised in various modes," but especially because these different societies have often **no fellowship with each other**, and alas, in fact, sometimes excommunicate each other.

Little Outward Unity.

In Apostolic times the unity of the Visible Christian Society was apparent and real since a corporate life was maintained by the fullest fellowship between all societies of believers who acknowledged the "One Lord, the one Faith and the one Baptism." (Ephes. iv; 3-7). All the Christians claimed fellowship with all "who in every place called upon the name of Jesus Christ." (1 Cor. 1:2.) The whole Society was in fact a brotherhood based on the one hope of salvation through the one Lord. But we should remember that these uniting ties were **spiritual**, and there was very little **outward unity of organisation** between the different local churches. Like that uniting the British Commonwealth

WHEN YOU NEED

- ★ BIBLES
- ★ THEOLOGICAL AND MISSIONARY BOOKS
- ★ GENERAL LITERATURE
- ★ CHILDREN'S BOOKS
- ★ FLANNEL GRAPHS
- ★ SUNDAY SCHOOL SUPPLIES
- ★ CALENDARS
- ★ AWARDS

THE C.M.S. BOOK ROOM IS READY TO SERVE YOU

CALL

PHONE

WRITE

MA 2741

CHURCH MISSIONARY SOCIETY OF AUSTRALIA AND TASMANIA
93 Bathurst Street, Sydney

to-day, it was a spiritual bond, arising from a common allegiance to one supreme Head. It was the "One Lord, the one Faith and the one Baptism" which bound them together. "Even during the second century," Professor Gwatkin says, "every church was independent of the rest and free to serve Christ in its own way, if only it did serve Christ." (Eng. Ch. Hist. 1. 301.) The Universal Church was not formed out of churches but out of individual Christians, even as to-day it is formed from all baptised Christians. But where we differ from Apostolic times is that this sign of membership does not now, as it did then, constitute a common right to union and brotherhood, exemplified by the common participation in the one distinctive sacred feast. It is this **marred** and broken Fellowship which is the scandal and shame of Christianity to-day, and which we are bound, as disciples of the one Lord, to do all we can to restore.

Our Church describes all "who profess and call themselves Christians" as belonging to "the good estate of the Catholic Church," and therefore members of orthodox Free Churches are equally members with us of the "Catholic Church." It is not therefore so much the fact of two or more differently organised churches in one district country or city, which contradicts Apostolic standards, since there may well have been two distinct "churches" of believers meeting in different "houses" in one city in early days. Organisation also in those times was apparently not identical everywhere. One Society was governed by a Council of elders, another Church by an Apostolic delegate like Timothy or Titus, while yet another had a sort of president or bishop like St. James at Jerusalem. But the crucial point was that there was the fullest fellowship between these various societies. Because they all professed the "Apostolic doctrine," their members or itinerant preachers, when visiting another

Society, would naturally join in "the Breaking of Bread and the Prayers"—the common bond of unity and fellowship. The Church then, though scattered in different countries and amongst different races, was one, and this unity was outward and visible and the marks of the Fellowship depended not on uniformity of worship, government or order, but on Faith. (Next issue: 2. The Ministry)

THEATRE ADVERTISING CAMPAIGN.

Since Monday, May 18, the Australian Council for the World Council of Churches, in co-operation with Mr. Archer Whitford, has been displaying slides in sixty metropolitan theatres. The slides follow up a Poster Campaign inaugurated by the Council last year. They call upon parents to take their children to Sunday School and to read the Bible.

It is proposed to vary the type of slide displayed and to make slides available to country ministers for submission to their local picture theatres.

Support has also been promised by the Commonwealth Secretary of the British and Foreign Bible Society, the Rev. H. M. Arrow-smith. The Bible Society this year celebrates its 150th anniversary and plans to co-operate extensively with the Australian Council for the World Council of Churches in encouraging people to read the Bible.

SERVICE OF LOYALTY.

The Commonwealth Public Service Anglican Fellowship in Sydney arranged a Short Lunch Hour Service of Loyalty and Dedication on the eve of the Coronation, Monday, 1st June, at St. James' Church of England King Street, Sydney. It was conducted by The Rector, the Rev. Canon E. J. Davidson, B.A.

THANKSGIVING FOR THE UNITED EVANGELICAL CONVENTION.

Scenes of remarkable enthusiasm marked the holding of the United Protestant Evangelical Convention in the Pitt Street Congregational Church. The Convention was held under the auspices of the United Council of Protestant Action.

Rarely, if ever, has the largest Protestant Church in Sydney been "crowded out" on four consecutive evenings by throngs of Church people many of whom had gathered outside two hours before the meetings were due to begin.

Six months of planning, teaching and organisation culminated in a demonstration of positive Protestant witness which will have far-reaching effects in the future.

Undoubtedly God's blessing was upon this Convention. Many have testified to the spiritual benefit they received at the meetings. Others have written to say that, though previously indifferent, they have been aroused to the need for positive, energetic witness. Special meeting for Thanksgiving was held in St. Philip's Hall, York and Clarence Streets, Sydney, on Tuesday, 9th June.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA. Established 1910 and Officially Registered.

Chairman:
REV. W. T. C. STORRS, M.A., Warrigal Road, Surrey Hills, Melbourne.

Members:
REV. K. HAMILTON, St. Clement's Church, Elsternwick.
REV. C. W. T. ROGERS, 11 New Street, Surrey Hills.
MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.
MR. F. L. D. HOMAN, Victoria Road, Camberwell.
MR. A. G. HOOKE, F.C.A., (Honorary Treasurer), 400 Collins Street, Melbourne.
MR. R. J. MASON, A.C.I.S., (Honorary Secretary), 18 Wellesley St., Mont Albert, Victoria.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

HOME OF PEACE HOSPITAL

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. LM 4805

The only Protestant Home of its kind in the State. It is a Hospital for the Dying, irrespective of age, nationality or creed, with provision for 100 patients. Patients only admitted on a Doctor's certificate, that they are dying (no T.B. or mental cases admitted).

YOUR HELP IS STILL URGENTLY NEEDED.

and all donations of £1 or over are Income Tax Concessional allowances.

REMEMBER THE HOSPITAL IN YOUR WILL.

Sydney Church of England Grammar School for Girls

FORBES STREET, DARLINGHURST

Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst. Religious Instruction throughout the School. Chaplain: The Rev. C. A. Lucas.

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss B. M. Chisholm, B.A.



NOTES AND COMMENTS

The plans of the Bishop of Canberra and Goulburn for a residential library to be built in Canberra (on the lovely site originally dedicated for a cathedral) as a memorial to the Chaplains, Doctors, Nurses and Missionaries who died in two World Wars, deserve wide interest and support on the part of Australian churchmen.

Bishop Burgmann writes:—

"The Church in England has commitments all over the world. First-rate leadership is always very limited in quantity. The Church in Australia should now be making provision for its own. In all departments of life and work Australians go abroad and rise to the highest posts of responsibility. For a long time we have been exporting our most valuable human stock. The Australian National University, the University of Technology, the C.S.I.R.O. are trying to turn the tide and recall Australian scholars to fields of work and opportunity in their own land. The Church of England in Australia is a long way behind the times in this kind of work. We must make provision with all possible speed for the highest possible training of our men in all things relating to the life, work and thought of the Church. In this way alone can we provide Australian leaders for our Australian Church.

It is a melancholy fact that we have almost no provision for serious theological study to be done by students or clergy in the Church of England in Australia. Our theological colleges do no more, on the academic side than provide an elementary introduction to a few essential subjects. If we manage to get a few university graduates in our colleges they are never graduates in divinity.

Not only are our theological courses elementary, but the difficulties in the way of cultivating a proper atmosphere and technique for serious study are enormous. At one of our largest theological colleges for example, there are at present only four teaching mornings in the week (as against five in the universities) and six in most English universities), and there is no college life to speak of for three days at the week-end, and no provision for individual tuition. No doubt the root of this problem is financial—not enough money for adequate staff or to free students from the necessity of taking part-time positions as catechists. But the net result is that the only scholars we are likely to produce at present are those who can rake up enough money by private enterprise and have the personal initiative to betake themselves overseas and be trained there.

Another difficulty in the way of theological study in Australia is the lack of positions available to a clergyman in which he can give an appreciable amount of his time to scholarship. In England there are still a certain number of parochial charges where this is not impossible, and, what is more important, there are a considerable number of academic positions filled by men in holy orders. The number of clergymen in England in academic positions must run into hundreds—professors, deans and chaplains of colleges, etc. These men are busy enough, and most have administrative responsibilities, but it is all in an atmosphere of scholarship and most of them are **expected** to read and write books.

Here, on the other hand, the few clergy we have on the staffs of our theological colleges nearly all find

themselves deeply involved in interests and occupations, official and unofficial, outside their college duties.

Very few Australian clergy, we make bold to guess, spend even the minimum amount of time in study of the Sacred Scriptures necessary for an effective preaching and teaching ministry. The giving of religious instruction in schools is probably the biggest corrosive influence here on the clergyman's morning programme of work. How long will we shrug our shoulders and accept this condition of things? There was a time when it would have been regarded as immeasurably more important for a minister of the Gospel to spend four hours a week in concentrated Bible study than to spend four hours a week taking school classes. We talk hopefully about "great opportunities" in spite of the highly unfavourable conditions in which scripture lessons have to be given by most parsons. But no amount of hopeful talk can alter the fact that it is part of a priest's ordination vow, as a matter of first priority, to be "diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same"

Mrs. E. A. Pitt, wife of the Dean of Sydney, opened the Annual Sale of Gifts at C.E.N.E.F. Centre, organised by the Sydney Diocesan Churchwomen's Association, for the funds of the Centre. The Dean was present and offered up prayers.

An Editor's Advice to His Contributors

If you've got a thought that's happy—Boil it down.
Make it short and crisp and snappy—Boil it down.
When your brain its coin has minted, Down the page your pen has sprinted—Boil it down.
If you want your effort printed—Boil it down.
Take out every surplus letter—Boil it down.
Fewer syllables the better—Boil it down.
Make your meaning plain. Express it So we'll know—not merely guess it. Then, my friend, ere you address it—Boil it down.
Cut out all the extra trimmings—Boil it down.
Skim it well—then skim the skimmings—Boil it down.
When you're sure 'twould be a sin to Cut another sentence into, Send it on, and we'll begin to—BOIL IT DOWN!
—"Canadian Churchman."

We reprint this with editorial sympathy. "A.C.R."

Nothing can take the place of a course of
**PRACTICAL, SYSTEMATIC,
COMPREHENSIVE
BIBLE STUDY**

that you may really know God and find in Christ the secrets of personal victory and power to lead lost souls to the Saviour. Join the

Sydney Bible Night School

in May, September, or February. It meets near Central Railway Station from 6.30 to 8.30 p.m. twice a week (plus occasional Wednesdays). Fee, 30/- per term. Or do the same course in your own time, starting at any time, through the

**Australian Bible
Correspondence School**

Fee, £2 per term. Junior Course sent for 2/6. Board of Reference: E. J. Daley ("New Life"), Rev. A. I. Davidson (Asian Sec. of W.E.C.), R. Edgar (Aust. Sec. of Missions to Lepers), R. H. Gordon (Sydney Evangelistic Crusade), Rev. J. Hendry (Nth. Perth Baptist Church, W.A.), Rev. R. N. Langshaw (St. Michael's C. of E., Flinders St., Sydney), Rev. R. M. Leghorn (Bowral Baptist Church).

Write for details to Principal T. R. FORD,
19 Balmoral St., Hornsby, N.S.W. (JW 3532)

**The Management of
SERVICE CABINET WORKS PTY.
LTD.**

is prepared to sell
FURNITURE or FURNISHINGS
direct from its factories to all readers of this paper.

In addition, we invite inspection of our factories to view the Furniture being manufactured from 1st Grade Timbers. Goods can be made to individual orders and all our work is **GUARANTEED.**

**89a Parramatta Rd., Annandale.
LA 3511**

Service in the truest sense of the word at a time when it is most needed.

**WOOD COFFILL LTD.
FUNERAL DIRECTORS**

Head Office: 810 George Street,
Sydney

'Phone: M 4611 (5 lines)
Branches in all Suburbs. Agencies in Every State

**SYDNEY'S PREMIER CATERER,
MISS BISHOP**

Specialising in Weddings, Luncheons,
Tea Meetings.

Reception and Ball Rooms—
221 ELIZABETH STREET, CITY.
Extensive Catering plant for Hire. Tel.: M 6381

**THINK ON THESE THINGS
A WOMEN'S COLUMN**

(Conducted by June Dugan)

Conducted by June Dugan

One of the members of our household has been promoted amid the usual and fitting celebration—no, we have not been mentioned in Coronation Honours, but nearly as exciting. Our baby has taken to his feet and now staggers around after us with an expression of great concentration. For about three months folk have been telling us that "he will walk any time now" and it is amazing how long he has taken to really make the effort. Sometimes I am sure that he has been lazy and has decided that with two older children to fetch and carry he need not bother, but at other times I am equally certain that he was not sure enough of himself and only needed confidence.

But whatever the reason that he has not walked he is walking now and our hearts are very proud and thrilled as we see him making his way around. It is one of the strange things about parents that they love to see their babies forging ahead and learning to grown up and then when the process is finished they bemoan the fact that all their babies have grown!

As I have watched our little one, so determined to walk and yet so hesitant, and at last succeeding I have been reminded very much of our Christian life and growth. It seems to me as I observe the lives about me that many people have not grown and indeed do not know there is any need to grow spiritually. The likening of the beginning of our Christian life to a re-birth or a new birth is so true a picture because it means there must be growth or the life will cease and while we all understand that from a physical point of view it seems that many have not really thought about it from a spiritual angle. As we look back over our childhood and school days we can see, if we are honest, the various stages which somehow seem to accompany the erratic process of growing up—some of these memories may cause us blushes now, or even amazement that we saw life as we did but they are all part of the pattern and are milestones in our progress and growth.

So, then, we should all be able to look back over our lives and see a marked growth in spiritual things, and while this is not even an excuse for us to pat ourselves on the back for the progress we have made, it can be a very useful guide to us as to how far we have progressed in our growth.

If one of our children was in any way impeded in his physical growth we would be quick to take him to a specialist in this sort of thing and find the reason for it and apply ourselves diligently to the cure. On the other hand, however, if our children are impeded or even have never begun life spiritually it is so often ignored and more often still unnoticed. The attention to spiritual growth and health is very easily and comfortably passed off to the local Minister or Sunday School Teacher, and is conveniently forgotten. Then parents wonder why they have all sorts of problems later on!

The Scriptures teach us that we need feeding and guiding spiritually all our lives as we do physically and it has challenged me many times that so often we mothers spend hours and hours in preparation to feed our family's bodies and are consequently too busy or tired to attend to the needs of their souls. This comes under the "leaving undone the things we ought to have done" which we confess in our service.

So much for our children, but we must also see to our own spiritual growth. I remember reading once that we cannot lift anyone higher than we have gone ourselves and this is very true of our Christian experience. Our Baby walks very well while someone is holding his hand and is near to guide him but if we leave him he falls down. So many of us are like this aren't we? When we have to dare to stand alone we find we cannot do it. But just as our Baby will soon be able to stand and walk quite well unaided, so we can grow stronger and stronger spiritually till we are able to lead another along. The difference between our Baby's growth and our spiritual growth is that he cannot help growing provided he is nourished, whereas our spiritual life will not grow unless we desire it. So then let us realise that in Him, Jesus Christ, is all the power and strength we will ever need to make us grow into spiritual giants, and the only thing we must do is to ask for the portion of this power and be prepared to use it and acknowledge it. Let us dare to aim at strong growth that will be able to stand unaided and be the means of helping others to stand.

Our Prayer

As helpless as a child who clings
Fast to his father's arm
And casts his weakness on the strength
That keeps him safe from harm:
So I, my Father cling to Thee,
And thus I every hour
Would link my earthly feebleness
To Thine almighty power.

CORRESPONDENCE

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

APPRECIATION.

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

Please grant me space to express my thanks to so many friends who sent flowers and kind messages, during Mrs. Ford's recent illness, and whose addresses I do not know. I have been overwhelmed with kindness. Truly I can echo Sir William Slim's words: "I did not know, until my wife's illness, how kind Australians are."

She has gone to her Great Reward as she often said she would like; painlessly and without delay. I feel no grief; spiritually she is still with me. She was, indeed, one of the polished corner-stones of the Temple.

H. J. Ford,
St. Andrew's Cathedral,
Sydney.
28/5/53

TO AUSTRALIAN CHURCHMEN

NATIONAL JUDGMENT

THE LESSONS OF TWO WARS.

Man is very slow to learn that God reigns, that He is Sovereign Lord, King, and Judge. It is a common view that God has temporarily abdicated, and is not now directly concerned with the affairs of this world, but is engaged in building up and completing a spiritual body, the Church.

He is surely doing this but to infer that He has withdrawn from active interest in the world of men is not justifiable. It is still true that "He changeth the times and the seasons: He removeth kings, and setteth up kings." "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men."

The prophets and historians of the Old Testament make it quite plain that God's judgments on His people Israel were in direct proportion to their sin. Instances of this occur in nearly every book of the O.T. In the New Testament we find the same thing. St. Paul, in Romans 13, tells us that the powers that be are ordained of God. Bishop Handley Moule has a very pertinent word on this passage: "(the) Supreme Ruler **actually** has constituted subordinate authorities on earth, and (that) these authorities are to be known in each case by their **de facto** existence, and to be obeyed by Christians as God's present order. It is instructive to remember that Roman imperialism, under Nero, was God's present order for St. Paul and his first readers."

Judgment by Destruction.

The world has not escaped God's judgments in the past. The Flood was sent because of man's wickedness and sin, "The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the ground."

The complete destruction of the Canaanites commanded by God when the Israelites entered the Promised Land has been criticised by some and misunderstood by others. How could a God of Love have ordered such a

cruel thing? Therefore, they say, Jehovah is a mere tribal god, and Moses is not worthy of credence. But when Bible accounts are put together and compared it is plain that the inhabitants of Canaan were punished and destroyed for horrifying and appalling wickedness. The eighteenth chapter of Leviticus calls on the people of God not to do "after the doings of the land of Canaan," and then follows a terrible catalogue of most horrible and unnatural sexual vices, characterised as "confusion" and "abomination." The land is said to be defiled, and the nations defiled, till the land "vomited out her inhabitants." Deuteronomy, chapter 18, deals with the evils of spiritualism and the verdict is given "because of these abominations the Lord thy God doth drive them out before thee." God's wrath is also revealed against those who offered sacrifices to Molech in making son or daughter to pass through the fire.

A Reprobate Mind.

To-day we see these things flourishing in a godless society. The world seems sex-crazed. Scarcely a magazine but has an article on what "Punch" years ago in an article of protest called "messy obstetrics". Many of these articles may serve a useful purpose at times, but the incessant printing of them in popular magazines and digests intended for indiscriminate reading can only tend to ruin the minds of the immature. Many other symptoms of sex obsession might be given but space forbids. Spiritualism is indulged in by many people, but God forbids it and calls it an abomination. This carries no weight at all with its devotees. The ancient peoples sacrificed their sons to Molech. We hate war, and yet are so far from God that we can find no way out of sacrificing our sons to it. We hate road slaughter, but no body in authority can find an effective

way to stop it. For all these things we may expect the judgment of God. Drink and gambling and lust—what a horrid trinity of evil, but "My people love to have it so."

It may readily be admitted that the doctrine of God's judgments is not easy and raises problems and questions difficult to answer. It may help those who find these questions hard, to consider well some other questions. "Shall not the Judge of all the earth do right?" (Gen. 18: 25.) "Is there unrighteousness with God?" (Rom. 9:14.) "Shall mortal man be more just than God?" (Job 4:17.) A further consideration is this. God inhabiteth eternity. We are such poor creatures of time and space that we are apt to forget that God is working for Eternity. It may well be that things which appear wrong to finite minds that inhabit time will seem right, good and inevitable in eternity. We simply have not knowledge to condemn God. Further knowledge would give us more humility and more trust. These problems must be considered against the background provided by what is revealed of God. "God is Love." "The Lord, the Lord God merciful and gracious, longsuffering, and abundant in goodness and truth."

The Voice of God.

God has spoken to us loudly in two world wars. Have we listened to Him, and turned to Him? The answer is a sorrowful "No." And so we live in a world of our own choosing and making, a world ruled by fear, hate, suspicion and prejudice, a world that dreads the outbreak of a third global war (it has already started to smoulder) that will mean the annihilation of all we hold beautiful and desirable. Is there no way out? Is it too late? It cannot be too late while it is called To-day. The way out is plain. In

COLOUR SLIDES

Can be made of your

- * CHURCH
- * CHURCH WINDOWS
- * FURNISHINGS

And most other subjects and occasions
For details — MA 9641

**YOUTH PHOTOGRAPHIC
LABORATORY**

C.E.N.E.F. CENTRE
201 CASTLEREAGH STREET, SYDNEY

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to

Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to
W. S. LESLIE, M.A., Headmaster.

BEAUTIFY YOUR HOME WITH

PAIN'S Mello-Lite VENETIANS

Write for Colour Brochure to PAIN MFG. PTY. LTD., WAITARA, N.S.W.

'Phones: JW 1085—4 lines

Jeremiah's famous chapter which deals with the potter and the clay God says to His servant, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent the evil I thought to do unto them."

The Coronation of Her Majesty, Queen Elizabeth II, affords all Ministers of God's Word a wonderful opportunity of stressing the urgent need of return to God. We have been truly blessed in having over us godly rulers but the people have been slow to follow the lead given. Ministers must remember that they are appointed watchmen and if they see the sword come it is their duty to warn the people. St. Paul could declare that he shrank not from declaring the whole counsel of God. May all God's servants be equally faithful in proclaiming that while God is love He is also a consuming fire.

A Call to the Laity

Why, when laypeople are asked about their convictions, are they so often confused and incoherent? Within their grasp they have all the answers.

Nothing could be more definite than the Church's teaching, the scriptures, the creeds, the Prayer Book, the ordinal. These are a common heritage to all churchpeople, Catholic and Evangelical. All are committed to the Church's teaching who enjoy the Church's gifts and privileges.

Laymen, no less than bishops and priests, should be proud of their heritage as members of the Church in England. They should know why they are Churchmen—not Roman Catholics nor Nonconformists. They should be ashamed only of a weak and hazy outlook, which would ignore the treasures of that inheritance in the interests of any vague, undogmatic comprehensiveness.

For laypeople need not be frightened away from a strong and proper dogmatism. Churchmen are surrounded by triumphant assertions. They have what the world wants. Let there be an end, then, of negatives and denials. It is time for a return to unity and confidence.

—The "Church Times"

"METROPOLE"

KATOOMBA

TEMPERANCE HOTEL

Full Board or Bed and Breakfast

F. M. GODSELL

Phone 20

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A

WHAT OUR CHURCH STANDS FOR.

(The late beloved Bishop S. J. Kirkby, when Coadjutor Bishop of Sydney and Rector of St. Philip's, Church Hill, wrote a series of articles on the above subject in his parish magazine "The Philippiian." We here reprint one of these articles.—Ed.)

It is our intention in each issue to make clear the position and practice of the Church of England in regard to certain points that come before us for attention. Ponderous articles will not be written; plain statements will be made. Here are a few—

I. The Church of England is a Protestant Church. Don't be afraid of so designating it. "Protestant" is not in meaning opposed to "Catholic," but rather to "Papist." Our Church is Protestant, Catholic, Apostolic and Reformed.

II. The Church of England regards the Bible as the final and supreme authority in the things of the Faith. Moreover in matters of practice nothing may be done that is contrary to God's Holy Word. See the XXXIX Articles at end of your Prayer Book.

III. The Communion Table is never called an "Altar" in our Prayer Book, and for soundest reasons. Don't employ a term deliberately and purposely discarded by the Church of England. Stick to Prayer Book terms!

IV. The Church of England teaches that the "Minister" or "Priest" is not a sacrificing priest. "Priest" in our Prayer Book, is "Presbyter" writ short.

V. Adoration of the Elements (the Bread and Wine) in Holy Communion is manifestly wrong. Our Church teaches that no change takes place in the nature of the bread and wine at any time during the service. There is a change in the use of the bread and wine. The presence of Christ is in the heart of the faithful recipient. Remember that Holy Communion is not a means of special grace, but a special means of grace. It is difficult, or rather impossible, to advance a valid reason for the practice of bowing towards the Holy Table. Our Church simply does not teach it or enjoin it.

VI. The best guide to sound churchmanship is the Bible. It needs to be read.

QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Q. Is the Greek word "stauros" correctly translated "cross" in our English Bible? From what I can make out from dictionaries the crosses on which the ancients executed their felons were more like gallows or gibbets than what is known as a Roman Cross.

The crosses on which Roman criminals were executed consisted of an upright, which was frequently left standing at the site of executions, and a cross-piece, which was carried by the criminal on the way to execution; it is the latter which our Lord carried, not the whole cross. The actual shape of the cross when erected was no doubt quite irregular, often approaching a T-shape. The exact form used in Christian art is largely a matter of convention and differs from one part of Christendom to another.

The Greek word "stauros" strictly means "a stake" and is thus used in the first place of the upright mentioned above. But it is used also in Matt. 10: 38, 27: 32 and John 19: 17 etc. of the cross piece. Finally it comes to refer generally to the whole apparatus. Our English word "cross" should obviously only be used in the latter sense and therefore it would be correct to say that Jesus carried His "cross-beam" (not His "cross") and that His disciples are bidden to take up their "cross-beams" and follow Him.

Q. Why does the Prayer Book in a number of places change or shorten the name "Jesus" to "Jesu"?

It does so under the influence of Latin, in which language the word "Jesus" assumes the form "Jesu" after many prepositions (including "of," "by," "to" and "with") and in the vocative case or nominative of address. The typographical similarity between the two possessive forms "Jesus" and "Jesu's" no doubt added to the confusion.

Q.—Is it the custom of the Church to fast before Holy Communion?

The Holy Communion was instituted "after supper" and there seems little doubt that the earliest Eucharists were held after a meal usually in the evening. The practice of fasting before Communion developed only after it had become common to hold the service in the early morning. Fasting is, of course, enjoined in the Roman and Eastern Churches, but even there it is recognised that there is no Divine command in the matter; in fact, the Roman Church is to-day reviving the custom of evening Masses. In the Anglican Church, the practice was rare from the Reformation to the mid 19th century when it was revived under Tractarian influence. However, it is clear from official statements of the convocations of Canterbury and York that the Church of England in no way requires its members to fast before communion; and indeed the Prayer Book says nothing on the matter.

Modern Yet Very Ancient

(By J. B. Henderson, B.Sc., Roseville, N.S.W.)

What is this subject which is both modern and ancient? Yes, it is "Writing"!

Many a school-boy in his time, has denounced the three "R's"—Reading, Writing, Arithmetic, and wished he'd lived in an age when writing had not been invented—say in Abraham's day. However, if his wish were granted, he would receive a rather unpleasant shock for we know now that Ur, Abraham's home, possessed libraries and also dictionaries.

When and how did writing originate? There is no general agreement about the precise date but we do know quite a deal about the various stages in its development.

The first stage was the cutting or carving of pictures on cave walls, or on wood or stone. The word "picture" does not, of course, imply that the carvings were "works of art"—they weren't—they were fairly crude at first and usually represented beasts, birds, and other objects with which early man was acquainted. For example, the Stone Age men of France and Spain carved pictures of mammoths and bison.

From this stage which could hardly be called writing, there developed gradually the idea of conveying a message by means of symbols. To denote a man or dog or a tree, the outline of the man or other object was drawn. Then the action of the man would be shown by a sign which was directly associated with that action. That is to say, a foot gave the idea of walking, and a mouth with a loaf of bread eating.

This conveying of concepts by symbols was very useful if very cumbersome, for by combining various symbols it was possible to give expression

to ideas which could be easily understood. One example will suffice—a man, a mouth and a loaf stood for a man's eating a meal.

The next step—and an important one—was the formation of the word from its symbols, i.e., syllable writing. In Sumerian writing the word for mountain was "kur." The word for water was "a," and that for mouth, "ka." If we wished to represent a man named "Kuraka" we should write these three symbols side by side.

The last or fourth stage was to make one symbol stand for each primary sound. In most languages there are only twenty to thirty such sounds—English has twenty-six and Latin twenty-three. The alphabet is formed by choosing one symbol for each primary sound.

While the alphabet is the last of these stages, it is interesting to note that F. F. Bruce writes in "The Books and the Parchments":

"Now, there is no ground for thinking that the Bible was not written from the very beginning in an alphabetic script."

Clay Tablets.

The earliest writing materials may have been bark, skins of beasts, wood and bone, all of which have perished. The Mesopotamians, however, discovered quite early how to write on moist clay, dry it and bake it. This treatment produced a hard long-lasting tablet. It is this form of record, the tablet, which is referred to in Exodus 4 v 28 "Moses wrote upon the tables."

We now possess hundreds of thousands of these clay tablets, some of

them 5000 years old, and very many indeed a mere 3500 years old. They have been found in many places, e.g., Mesopotamia, Assyria, Palestine, Syria, Crete and Cyprus.

It is a far cry from the time, some fifty years ago, when certain writers (authorities in their day) could state that writing was not known in Moses' day, and consequently, Biblical stories such as those of Abraham were unreliable.

In the rooms of the Australian Institute of Archaeology, in Melbourne, there are several clay tablets, which are dated by the British Museum authorities at 2600 B.C., that is, at least 600 years before Abraham, and 1100 years before Moses. These particular tablets are ordinary commercial documents and temple receipts.

In particular, the Nuzu tablets (15th Cent. B.C. — discovered 1925) and the Ras Shamra tablets (15th and 14th Cent. B.C. — discovered 1929) have very greatly increased our understanding of Patriarchal times and have demonstrated the extraordinary accuracy of the Bible narratives.

Papyrus.

Another writing material of the ancient world was papyrus, which was formed from the reed of the papyrus plant—it is from "papyrus" that we derive our word "paper." Papyrus dates back to very early times in Egypt—from about 2500 B.C. It may have been left in other places but the moist climate has caused its decay, while the dry climate of Egypt has tended to preserve it.

Modern discovery has shown that many references in the early books of the Bible are not as some once thought, anachronisms. We should be thankful that, as D. J. Wiseman of the British Museum puts it, "No fact found has contradicted the Word of God." Rather there is now a tremendous amount of material which supports the accuracy of the Bible records.

Confirmation Service

As Approved by the Archbishop of Sydney.

Price 1/6 per dozen (Postage extra).

See us when requiring - - -

Induction Services, Parish Papers, and all classes of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited

433 KENT STREET, SYDNEY.

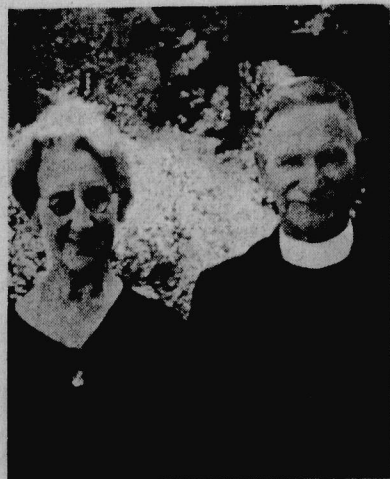
'Phone BX6959

THE REV. STEPHEN TAYLOR.

(An Appreciation)

Through the death of the Rev. Stephen Taylor the Church in Sydney has lost one of its oldest Clergy. He was in the 60th year of his ordination. Ordained in England which he visited twice, he served later in the Diocese of Newcastle, N.S.W., and afterwards spent forty-three years in Sydney as Rector of a number of parishes and then in retirement.

The early influence of his home at St. Stephen's Rectory Newtown and his training at Cambridge prepared him for a ministry of spiritual power and usefulness. He was a theologian of no mean order and his lectures at Moore College forty years ago on doctrine and the Old Testament were of great help to his students. He used his pen extensively and his contributions to this paper which date from the beginning of the century were constant and of very great value. Mrs. Taylor shared this ministry with him.



During his many years as Editor of the "Record," he kept a watchful eye on the interests of the paper on both the editorial and management sides. For a long period the financial strain was heavy and it was reported by the one who gave the address at the funeral service that when it was proposed on one occasion by some members of the Board of Management that the publication of the paper cease, Mr. Taylor challenged the Board and said if the resolution was carried he would take the paper to his local printer and carry on from there. The paper, through the hard work of those responsible for its production,

was freed from debt, which is its position to-day.

Perhaps it could be suggested here that we owe it to the memory of men like Stephen Taylor that we put our shoulders to the wheel, and see to it that not only the paper is published, but more subscribers obtained, thereby increasing the influence and strength of our evangelical witness. This would be a good monument to the men and women who laid the foundations of this paper and have carried on over the years.

The Rev. Stephen Taylor was always watchful for men for the ministry and there are those who have gone on to ordination through the encouragement and coaching received by him. His diligent and careful training of his curates is exemplified in the fact that he used to take them regularly for readings in the Greek Testament.

One of the strongest parts of Mr. Taylor's ministry was that of a pastor. In the pulpit, among the sick, and in the homes of the people, he sought to fulfil the vows made at his ordination to "feed and to provide for the Lord's family and to seek for Christ's sheep that are dispersed abroad."

His interest in Missions is well known and four of his children served in the Mission Field, and one of them, Dr. Joan Taylor, gave her life in India. He had in his heart particularly the aborigines of Australia, and two of them who had become his friends since living in Sydney from the North, were present at his funeral, to pay tribute to his friendship and mourn his passing.

Mr. Taylor was a real friend to many and the writer enjoyed that friendship for over forty years. A good friend and a faithful servant of the Lord now serves Him face to face, and those who remember thank God for him.

Roman Catholics form 43% of population in Canada according to 1951 Census figures that have just been collated.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, "A.C. Record," Diocesan Church House, George Street, Sydney, N.S.W.

Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.

South Australia.—Adelaide: The Rev. G. Delbridge, Holy Trinity Rectory.

Issued Fortnightly.

Subscriptions: 12/6 per year, post free; 6d. per copy.

Telephone: MA 2975

MRS. FORD.

(Contributed.)

The death occurred of Mrs. Ford, wife of Mr. H. J. Ford, verger of St. Andrew's Cathedral, Sydney, on May 28th. Much sympathy is being felt for Mr. Ford in his bereavement after more than forty-seven years of married life. Mr. and Mrs. Ford had been together at the Cathedral since 1940. Mrs. Ford was well-known at Church House for many kindly acts. Before coming to the Cathedral she had been a member of several church choirs, had acted as organist at Emmanuel Church, Lawson, and in Melbourne had been a member of the Philharmonic Society. At St. Andrew's Cathedral she was associated with various groups and during her later years had arranged the flowers for the Holy Table. Mrs. Ford took an interest in many causes on behalf of the needy, and her active interest in Prince Alfred Hospital, Sydney, for over 35 years, was recognised by the doctors and she was elected an honorary life Governor. She was born in England on St. George's Day, April 23rd, 74 years ago, and on the occasion of her last birthday she was cheered by receiving a beautiful basket of fruit from the Archbishop and Mrs. Mowll.

A funeral service was held at the Cathedral. Those present included a number of clerical friends. Bishop Hilliard, in his address, paid tribute to her work in the Church and referred to her as "a kind and gracious Christian lady" whose friendliness had been a help to many. She was witty and chatty, and a good Christian.

We express our prayerful sympathy with Mr. Ford.

Canterbury Arms

It has been discovered that the Canterbury coat of arms appear as part of the scheme of decoration on the charter granted to the city by Richard II in 1380. Hitherto the earliest known example of the coat of arms was the specimen carved on the vaulting in the west walk of the cathedral cloister, dating from the early fifteenth century; but now the origin of the arms can be taken well into the fourteenth century, assuming that the illuminated border is contemporaneous with the charter.

—C.E.N.

"Western man has turned against the religion that found him barbarian and that has promoted him to the Lordship of the world."

—A. Toynbee.

THE BOTANY OF THE BIBLE

(By H. R. Minn, Esq., M.A., B.D.)

III. NOTES ON INDIVIDUAL PLANTS, Etc.

(a) The Almond

The almond tree is the *Amygdalus communis* of botanists. It belongs to the natural order Rosaceae, or the Rose-family. It is included under the section Amygdaleae of that family, distinguished by the nature of the fruit, which has a kernel, enclosed in a shell or stone and surrounded by a more or less succulent covering. In this section are included also the peach, the nectarine, the apricot, the plum and the cherry. The almond is supposed to be a native of western temperate India and Persia. Apparently it spread westward in very early times. From the fact that Jacob told his sons to take almonds as a present to Joseph (Gen. 43:11), it has been inferred that the plant did not grow naturally in Egypt, and moreover that, notwithstanding the famine in Canaan, it continued to flourish and bear fruit.

The almond tree blossoms very early in the season. Almond branches are famous for the speed and ease with which they can be forced into premature bloom when placed in a glass of water in warm surroundings. Kitto mentions it among trees of Palestine that flower in January. The flowers are of a pinkish tint, and are produced before the leaves so as to be highly conspicuous. This hastening of the period of efflorescence is alluded to in Jeremiah 1:11-12. The message of the vision is conveyed through a rather beautiful play on words—the resemblance of the Hebrew for almond tree ('shaked') and that for 'wakeful' or 'watchful' viz. 'shoked'.

An endeavour is made to bring out the point at issue by Moffatt who translates: 'Jeremiah, what do you see? I said, 'The shoot of a wake tree.' 'You have seen right' (or, looked to some purpose); for I am wakeful over my word, to carry it out.'

Pickering writes: 'In Palestine the almond-tree is the harbinger of spring, awaking first from winter sleep. Amid all the spiritual and moral deadness

around, God is awake; indications may seem scarce and the time long, yet God's word and judgment will certainly be fulfilled; the winter of moral desolation cannot last forever.' In other words, God is not 'off-duty,' however much the aspect of affairs may belie it. After the prolonged silence of the Manasseh period he would show Himself to be alive.

In Ecclesiastes 12:5, it is said, 'The almond tree shall flourish.' ('blossoms,' R.S.V.). This has often been supposed to refer to the resemblance between the flowers of the almond and the hoary locks of old age. In view of the fact that the blossom of the almond is pinkish and not pure white, some have referred the words rather to the advance of old age. As the almond-tree ushers in the spring, so do the signs referred to in the context indicate the onset of old age and death. But it may be said in reply that although the flowers of the almond are actually light-pink when seen at a distance, almond trees in full blossom have a distinctively snowy-white aspect.

This 'best known picture of the infirmities of age in literature' merits slight amplification. It has been suggested that in the two initial verses we are to think of the winter storm in Palestine and the summer sirocco.

In vs. 3-7 a harmonious transition is made to the gradual break-up of the physical frame. The 'keepers of the house' are then the hands and arms; the 'strong men' are the legs; the 'grinders' are the teeth; 'those that look out of the windows' are the eyes; the 'doors' are the ears; 'the sound of grinding is low' corresponds to deafness. The next allusion may be to insomnia or to the 'falsetto' voice of age. The 'daughters of music' are presumably the separate notes. In the opinion of the undersigned, the gist of verse 5 is properly caught by Moffatt, who renders: 'When old age fears a height, and even a walk has its terrors, when his hair is almost white, and he drags his limbs along, and the spirit flags and fades.' By the 'golden bowl' and the 'silver cord' the lamp of life and the chain suspending it are most likely meant. Possibly the pitcher symbolises the 'fountain of life' and the 'wheel' the apparatus by which the water was drawn.

The fruit of the almond was used to furnish a model for certain kinds of ornamental carved work. Thus, in speaking of the lampstand in the tabernacle, Moses says, that its bowls were made like almonds (Exod. 25:33, 34; 37:19, 20). The kernel or seed of the almond supplies oil.

The almond has always been regarded with reverence by the Jews. Modern English Jews still carry branches of flowering almonds on the spring fast days, much as their ancestors ages ago carried palm branches to the temple.

"Dead Churches are those which have stopped sending the Gospel to lost people; useless Christians are those who have ceased to witness for Jesus at home and abroad."

—Open Windows.

FOR WOMEN ONLY!

WHY NOT NURSE IN THE OUTBACK?

TRAINED CHRISTIAN NURSES

ARE URGENTLY NEEDED IN MISSION HOSPITALS.

NOW!

Enquire of—

THE SECRETARY,

THE BUSH CHURCH AID SOCIETY,

Church House, St. Andrew's Cathedral,
Sydney, N.S.W.

For all Interstate and Overseas travel:—

MITCHELL'S INTERNATIONAL TOURS

Booking Agents for A.N.A., T.A.A., QANTAS, T.E.A.L., B.C.P.A., B.O.A.C., and all Overseas Airlines.

General Agents in Australia for Frames' Tours Limited, of London (British and European Travel).

CULWULLA CHAMBERS, 67 CASTLEREAGH ST., SYDNEY

PHONE: MA 5404

MA 5404

THE WORLD OF BOOKS

DR. PAUL H. WHITE.

C.E.N.E.F. BOOK DEPOT

201 Castlereagh Street,
Sydney

* JUVENILE

* THEOLOGY

* CHRISTIAN

LITERATURE AVAILABLE

For general reading,

Sunday School Prizes

COME AND INSPECT

BOOKS OF INTEREST

A Faith to Proclaim ... Price 14/6

Dr. J. S. Stewart

(Lyman Beecher lectures on preaching
at Yale University.)

The Living Church in the Parish . 10/6

A Symposium edited by Frank
Colquhoun.

A Man Called Peter ... 18/9

Catherine Marshall

Reformation Writings of Martin
Luther.For Bibles, Prayer Books, Hymn Books,
Catechisms, Sacred Recordings, Sunday
School Requirements, Scripture Union Cards
and Notes, Prize and Gift Books for Young
and Old.

C.S.S.M. BOOKSHOP

239 ELIZABETH ST., SYDNEY
(nr. Bathurst St.), M4161 (3 lines)

SPECIAL OFFER

Books by Dr. A. U. Michelson,
well-known Converted Jew

Life Story	6/8
Jews and Palestine	4/6
The Jewish Passover and the Lord's Supper	4/6
Jesus Before the Bar	4/6
Russia and Palestine	4/6
Monthly Magazine, "Jewish Hope" (for one year)	8/10

Total £1/13/6
SPECIAL PRICE ... £1/10/-Order from the
HEBREW EVANGELISATION
SOCIETY,

Box 4612, G.P.O., Sydney

PLAYS

for all occasions.
Send 3d. for list.CASTLEHOLD PLAYS,
Box 19, Earlwood, N.S.W.Doctor of Tanganyika and Jungle Doctor
and the Whirlwind, by Paul White. Pat-
ernoster Press, 8/6 and 4/6 English resp.

"Jungle Doctor and the Whirlwind" is No. 9 in the popular Missionary Series by Sydney's Paul White and still they are coming from the press! Each volume deals in an entertaining way with some important aspect of Missionary endeavour in African conditions. This volume shows how the problem of easy money becomes a foe to be dealt with in the work of the Jungle Hospital, and how some Africans resist and others succumb to its temptation.

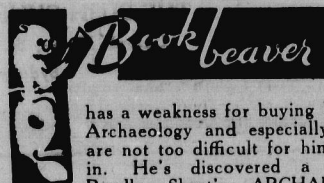
We are glad to see an attractive revised and enlarged edition of the first book which Paul White published on his return from Africa, "Doctor of Tanganyika." This, in our opinion, is the best book he has published. The first paper-covered edition was reprinted seven times in two years, and now this more intimate and detailed story of Dr. White's work in Tanganyika, with 34 of his own photographs as illustrations, is available again.

Every church member in Australia ought to read this book, and thank God for the C.M.S. and continue to support the work of the present doctors of Tanganyika.

Ezekiel and Alexander, by Laurence E. Browne, London S.P.C.K., 1952, pp. 34; 3/6 English.

Professor Browne, of Leeds, propounds in this monograph a new theory of the date of Ezekiel. Taking his cue from the 390 days which (in Ez. 4: 4-6), Ezekiel is commanded by God to spend lying on his left side to bear the iniquity of Israel, Prof. Browne detects a cryptic indication that the book is really talking about the time of Alexander, and in particular the building of the Samaritan Temple on Mount Gerizim in 332 B.C., just 390 years after the destruction of Samaria in 722 B.C.

With this lead he works out a series of correspondences to events in the decade 339-328 B.C., when the Macedonian armies were swarming over Western Asia and revolutionising the whole life of those countries. Prof. Browne suggests that the Book of Ezekiel is thus parallel in type to the Book of Daniel—a pseudopigraphical "tract for the times," using the stories from Nebuchadnezzar's days as cryptographic cover for describing contemporary history. Ezekiel thus ceases to be prophecy and becomes contemporary commentary with a dash of apocalypse. Those who hold this view of Daniel will no doubt be interested in Professor Browne's theory about Ezekiel.—D.R.



has a weakness for buying books on Archaeology and especially if they are not too difficult for him to take in. He's discovered a gem in Rendle Short's ARCHAEOLOGY GIVES EVIDENCE. So compact and copious in 60 odd pages and only 3/6 from either of Dalrymple's City Stores—5th Floor, State Shopping Block, Market Street and 20 Goulburn Street, Sydney.

Until malaria caught up with him, Paul White was a medical missionary for the Church Missionary Society in Tanganyika.

This work has now been continued by Jungle Doctors Nos. 2, 3, and 4, and Dr. White is now a medical specialist in Sydney, devoting every spare moment to Christian activities. He is the author of twelve "Jungle Doctor" books and of several thousand radio programmes. His talks go over 40 Australian broadcasting stations, 32 in New Zealand and one in South America. He usually preaches four times every Sunday.

At his rooms in Sydney's famed Macquarie Street, he specialises in rheumatism and arthritis, on which diseases he has done some original research, but regards medicine as merely a way of paying the bills, thus enabling him to get on with the real work of life. The proceeds of his books and talks go to his missionary campaign.

Dr. White left Sydney by B.C.P.A. airliner at 11 a.m. on Saturday, 30th May, for Honolulu and Los Angeles on the first stages of an extensive round-the-world air trip. He is to present a paper at the World Congress of Rheumatic Diseases at Geneva and in America will visit clinics at Los Angeles, Minneapolis, Toronto, Rochester, New York and Boston, where parallel research to his own is being carried out.

To the main radio networks in U.S.A. he is taking tapes on medical work in the jungles of Central Africa.

As General Secretary in Australia of Inter-Varsity Fellowship, he will give lectures at numerous student conferences, including the "Campus in the Woods" in Ontario.

During the English summer holidays he will address Youth Groups in Glasgow, Manchester, Liverpool and London, followed by a visit to the International Fellowship of Evangelical Students Conference at Locarno. Then he goes to Uganda and Kenya to survey rheumatic diseases, as seen in major hospitals.

In Tanganyika he will undertake a three-week safari from the East African Coast to the Great Lakes, collecting film and sound recordings for broadcasting and television, and the second "Jungle Doctor" film—a documentary of Central African life sponsored by a major British film company.

He is due back in Sydney on 7th October next. This sounds a lot of work in four months, but well within the powers of such a vital personality. Maybe it is as well that he was once a top-line athlete, being distance champion of Sydney University.

(Prepared by Mitchell's International Tours, travel consultants, who write:—"It has been our privilege to arrange Dr. White's round-the-world itinerary for him. Dr. White is very keen to interest American Christians in the work of the C.M.S. Jungle Doctor in Tanganyika, and before leaving Sydney, expressed to us the desire that your readers may pray for him daily, or in his own words, 'to pray each morning while cleaning their shoes.'")

PERSONAL

The death occurred suddenly of Mr. H. H. Thorne of Beecroft, on the 28th March. Mr. and Mrs. Thorne have for many years been workers for St. John's Beecroft, Mr. Thorne having been on the Parish Council for 17 years. Mr. Thorne has been a Senior Lecturer in Mathematics at the University of Sydney, and has lectured in that Faculty for thirty-two years. He was an M.A. of Cambridge University and a B.Sc. of Sydney.

The funeral was conducted by the Rector, the Rev. J. R. L. Johnstone, assisted by the Rev. G. C. Bingham, and left from St. John's Beecroft for the Northern Suburbs Crematorium.

Mr. Thorne has left a wife and four children, Stewart, Alan, Roger and Isobel, all who are keen youth workers. Roger is at present in Cambridge, reading for his Doctorate in Philosophy. Mr. Thorne's passing will be deeply regretted by the many who knew him as a person of mature Christian character and kindly nature.

Miss Elsa Bree, eldest daughter of Mr. and Mrs. Clive Bree, of Thornleigh, was married to the Rev. A. M. Kimmorley, also of Thornleigh, on Wednesday, 20th May.

The Wedding was conducted by the Rev. G. C. Bingham; the Rev. D. G. McCraw was the best man, and other Clergy were present. The newly married couple are at present in Brisbane; the bridegroom, having recently become a Chaplain to the Forces, is continuing his training in Queensland until his unit leaves for active service in Korea.

Sisters Durden and Henderson of Papua who were both in the evacuated area during the Mount Lamington disaster, said while they were in Sydney, that as a result of many of the natives having to live in emergency camps after the eruption the standard of living has been raised considerably especially in the matter of Inland Welfare and general Hygiene. Attendance in schools has also risen. The new villages built to replace the ones that were destroyed are better planned and the natives learnt much about Local Government during their stay in the camps. Sister Durden who was awarded the O.B.E. for her work during the disaster said that a number of the natives had never been previously reached by Health or Education Schemes.

The Rev. and Mrs. H. M. Arrowsmith are now living in the Parish of Greenwich and are welcomed as new parishioners.

The Bishop of St. Edmundsbury and Ipswich, the Rt. Rev. Richard Brook, has notified the Archbishop of Canterbury of his desire to resign his see on October 1 next. He has held his see since 1940 and is 72.

The Executive Committee of the World Council of Churches has appointed Charles C. Parlin as chairman of the Press and Radio Committee for the World Council's Second Assembly at Evanston, Illinois in 1954. Mr. Parlin, New York attorney and Methodist layman, was a representative of his Church at the Amsterdam Assembly of the World Council in 1948 and is a member of the World Council's finance committee, as well as of the National Council of Churches' General Board.

The Archbishop of Sydney led the intercessions at a Coronation-eve united service of prayer in the Albert Hall London. Five thousand people attended the gathering. The Queen in a message said she deeply appreciated the spirit of dedication in which they were meeting.

Rev. N. Backhouse formerly Chaplain at "Shore" Sydney, sailed for Tanganyika on 7th May to give a year's voluntary service as Chaplain to the Europeans at Tabora. This will enable Rev. E. H. Arblaster to take furlough. Dr. Juliet will meet her father at Mombassa.

Rev. Neville and Mrs. Langford Smith, accompanied by Miss May Dobson, of C.M.S. Tanganyika, are spending a short furlough in England. The situation in Kenya and the boys' schooling prevented their return to Australia.

Rev. Rod Bowie of C.M.S. Hong Kong will fly home in July for his marriage to Miss Joan Minnett, who is at present a student in Deaconess House, Sydney. They will return to St. Stephen's, Hong Kong, for the opening of the school term in September.

Rev. J. B. Montgomerie has just completed a tour of the Missions of Arnhem Land. He was accompanied by Bishop Hudson, who administered the Rite of Confirmation. Pray for those who were Baptised and Confirmed.

The Rev. F. Alderton has undergone an operation in hospital. Mr. Alderton is Rector of St. Bede's Drummoyne, Sydney. We trust he will soon be better.

The Rev. E. H. Lambert Rector of St. Mary's Western Line N.S.W. has accepted nomination to St. Mary's Balmain, Diocese of Sydney. He will be inducted on Thursday July 16th at 7.45 p.m.

The Rev. A. L. Pattison Rector of Mittagong N.S.W. has accepted nomination to St. Andrew's Longueville, Sydney.

The Rev. Colin Craven Sands, Rector of Castle Hill, N.S.W. and formerly a Naval Chaplain, is to become Chaplain at the Missions to Seamen in Sydney.

Mr. Francis I. Andersen M.Sc. who has been on the staff of the Chemistry Department in the University of Melbourne, has been appointed to lecture in Theology and English Bible in Ridley College, Melbourne. Mr. Andersen has for some years been associated with the Inter-Varsity Fellowship, and was one of the main speakers at Belgrave Heights Convention last Easter.

We are glad to note the award of the M.B.E. to "Francis John Graham of Rockdale in recognition of his long medical and community service to the people of the St. George district of N.S.W."

The Rev. R. G. Arthur of Berridale has been appointed to St. John's Canberra. The Bishop intends to induct him on June 24 when he will also be collated as Archdeacon of Canberra. The Rev. D. B. Dobson has been appointed to Berridale. Mr. Dobson has been assisting at Cooma since his return from Malaya in 1952.

The death occurred in Toronto, Canada, in May of the Right Rev. A. L. Fleming, first Bishop of the Arctic. He was trained at Wycliffe Hall, Oxford, and was consecrated bishop in 1933. His diocese was the largest in the world, though his people numbered only about 10,000, including traders, Indians and Eskimos. He founded the "Fellowship of the Arctic" which numbered 3,000 outside friends. The Bishop was 69.

The Archbishop of Sydney visited Cambridge on Friday 29th May where he had been invited to preach at a service for the Cambridge Inter-Collegiate Christian Union in King's College Chapel. He had tea with the Rev. and Mrs. B. D. Reed, formerly of Sydney. Mr. Reed is Chaplain of Fitzwilliam House, Cambridge.

The Archbishop has written telling of his impressions in the Abbey of the Coronation service.

The death has occurred of Herbert Macquarie Ford, of Waitara, N.S.W., in his 90th year. Mr. Ford was grandson of Dean Cowper and great-grandson of Archdeacon William Cowper, first Rector of Sydney. Mr. Ford was a visiting teacher at Shore for many years. Mr. Thorndis Ford, of the Sydney Bible Night School, is one of his surviving sons.

The engagement is announced of Lesley, only daughter of Mrs. E. Spooner and the late Hon. E. S. Spooner, of Kirribilli, to Marsden, second son of the Rev. F. H. and Mrs. Hordern of Warrawee.

The Rev. Dr. Alan and Mrs. Cole, of the China Inland Mission, are now settled at Taichung, Taiwan (Formosa), having proceeded from Malaya via Hong Kong. Their address is P.O. Box 47, Taichung, Taiwan.

IN LIGHTER VEIN.

This Month's Howler.

A curacy is a complaint that vicars suffer from—(Church Times.)

A Notable Sermon.

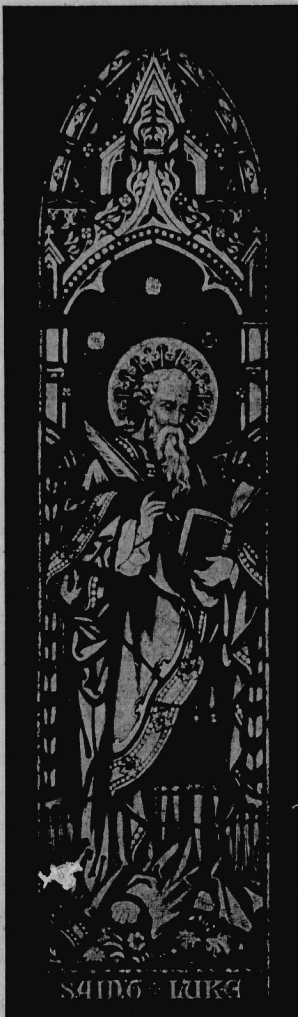
That howler reminds me of a nice little story in the Hove Parish Magazine. A certain vicar had a curate who was so appallingly dull and stupid that he never dared to let him preach. One day, however, he had to be away and leave him to it.

To make sure, he found a book of sermons, chose one and told his colleague to read it instead of preaching. On his return he saw by his wife's eye that something had gone wrong with the arrangement. "How did Smith get on?" he asked. "Oh, it was dreadful," replied his wife. "As soon as he got into the pulpit he began, 'When I was the Bishop of London...'—The Window.

"We can cap this with a 'Spooner' howler, from an Oxford friend, who vouched for its truth. The historic cleric, who was somewhat erratic, was called upon without much notice to supply the place of an university preacher. The Varsity Church was filled with only a male congregation consisting of University men, who were amazed to hear the preacher pause and say, as he read his sermon, 'And now I must say a few words to those among you who are mothers'!!!!

He had quite evidently seized upon an old sermon and forgotten to read it beforehand.

Stained . . . Glass



**John Ashwin
& Co.**

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass

31 DIXON ST., SYDNEY

PILOT BAILS OUT.

On the morning of Saturday, 23rd May, Pilot Officer Eric Stanley Barwick, 20, of the Citizens' Air Force, bailed out of a crashing Mustang fighter from about 500 feet, one mile west of Narrabeen.

The newspapers of Saturday afternoon and Sunday gave much publicity to this particular incident, and his safe landing was considered in some newspapers to have been "miraculous." The following is a statement made by Pilot Officer Barwick concerning the episode.

"Before we got airborne on the morning of the 23rd May, I prayed as I always pray before flying the prayer that Nelson used before the Battle of Trafalgar, 'Lord, if in the heat of the next few hours, I forget thee, we pray that you will not forget me.'

"As the daily Press has explained, we were on our way to carry out a period of air-to-air gunnery off the coast when my engine failed near Narrabeen. A successful bail-out and safe landing in very rough country was made from a low altitude. I was not even scratched in my landing, although the aircraft was written off.

"I attribute my safe delivery to the very wonderful working of the hand of God. It occurred to me that the act of leaping out of a stricken aircraft and putting one's complete faith in a parachute is very similar to that

step of faith, conversion. In this case, one is also headed for certain death and destruction unless one is prepared to abandon one's old life after all other remedies have proved to be of no avail. One must then make that tremendous step which is usually so hard to make but which, afterwards, is so abundantly worthwhile.

Thus the question in both cases ultimately becomes a choice between 'Life' and 'Death.' If 'Life' is chosen, in both cases again, a great display of faith and courage is demanded."

Pilot Officer Barwick, the son of Rev. and Mrs. A. N. S. Barwick of St. Andrew's Wahroonga, is in the church choir, is assistant leader of the Church Fellowship and has taught in Sunday Schools for six years. He is a Bachelor of Science and is at present in his first year Aeronautical Engineering at Sydney University, where he is Vice-President of the Evangelical Union.

Chapel of Unity

St. George's Church at Gravesend, near London, where the American Indian princess Pocahontas is buried, has been opened as a "chapel of unity" for all denominations represented in the World Council of Churches.

See and hear the

Compton Electrone Organ

the most advanced Electronic
Organ in the world! . . .

approximating to the nearest degree true pipe organ tonal qualities yet occupying a minimum of floor space and costing considerably less than a pipe organ. Two models available: No. 347 Console, with five octave manuals and 32-note pedal board (radiating and concave); or No. 348 — a simplified Electrone with an abnormally wide range of volume for smaller churches and schools.

Call in for a demonstration at the Sole N.S.W. Agents

Palings

338 George Street, Sydney. BL2331
Branches at: Bankstown, Newcastle,
Wollongong, Orange, Lismore

Just across from Wynyard

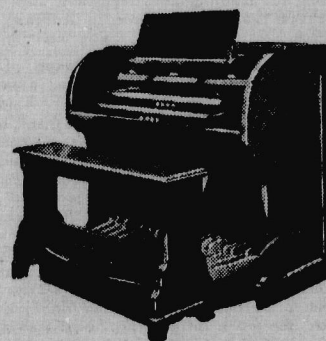
CHURCH FURNITURE

Designs and Estimates available on request.

Seasoned Timbers in stock.

ERNEST MILLS & SONS, PTY. LTD.,

108 HARRINGTON STREET, SYDNEY BU 1849



Diocesan News

SYDNEY

B.C.A. Gathering.

Just over 100 friends of the Women's Auxiliary of the Bush Church Aid Society attended the Annual Meeting in the Bible House on the afternoon of May 15th at the completion of a very happy and successful year. During the past year the Auxiliary raised funds for the purchase of rubber mattresses for Hostels and also gave financial help to the Flying Medical Service of the Society. At the meeting the Rev. J. Greenwood, who has recently returned from England told of the interest taken in the work of the Church outback by the people in Great Britain, and the Rev. H. Linton gave his impressions of the outback and its needs which he gained when serving for some months at Streaky Bay in South Australia. After the meeting those present enjoyed afternoon tea at the invitation of the members of the Auxiliary.

Memorial to Rector.

At the morning service at St. Thomas', Enfield, on Sunday 14th June, Bishop Hilliard, in the absence of the Archbishop, will dedicate a beautiful stained glass window in the Church and a marble monument in the Church yard — both erected by the parishioners, in memory of the late Rev. F. A. S. Boyden, Rector of St. Thomas' from 1939 to 1952.

Womens' Coronation Service

St. Andrew's Cathedral was packed to capacity on Friday, 5th June at 11 a.m. when over 1,000 women of all denominations and community interests gathered to pay homage to their Queen, and to pledge loyalty and allegiance to her. The service was organised by the Mothers' Union of the Diocese of Sydney, as a tribute during Coronation Week to the Queen, who is World Patron of the Mothers' Union.

The singing was led by the Mothers' Union Choir, wearing their blue and gold veils. The choice of well known hymns enabled the vast congregation to really participate in the Service. The Choir rendered the Anthem Consecration. The Service was taken by Major-Gen. the Rev. C. A. Osborne, and the Dean gave an inspiring address, based on the Presentation, during the Coronation Service, of the Armills, with their symbolic significance of being embraced with wisdom and strength, and of the ring, symbolising the union of the Queen with her people in the defence of the Christian faith.

City Council's Gift to Garrison Church

The parishioners of Holy Trinity, Millers Point were surprised and delighted recently

at the unsolicited gift of £200 by the City Council towards the maintenance of their 113 years old church. The Council will expend portion of this grant in re-surfacing the asphalt yard and courtyard.

Some hundreds have been spent in the past few months in restoration of the church, and decoration of a kindergarten hall. Two fine pillars and gates have been erected in memory of two faithful workers — W. H. Johnson Esq., and Lydia Smith. The service of Dedication was held on Sunday, May 31st, when a past Minister, the Rev. H. M. Arrow-smith, preached and dedicated the gates, and the Rev. Isaac Armitage, a past parishioner, read a Lesson.

The 113th Anniversary Service will be held at 11 a.m. on Sunday, 21st June, when His Excellency the Governor will be present, and will inspect the Guard of Honour of the 8th Infantry Brigade. Major Gen. the Rev. C. A. Osborne will be the preacher, and lessons will be read by Military and Civil representatives.

CANBERRA & GOULBURN

Residential Library.

There is a plan to build a library as a Memorial to the Chaplains, Doctors, Nurses and Missionaries who died in the two World Wars. It is to be on the Cathedral site at Canberra. Around the Library a College will grow in due time to make it convenient for students from a distance to live in when they wish to use the Library.

BATHURST

Coat of Arms.

Mr. P. W. Gledhill, of Sydney, recently visited Bathurst and spoke to the members of Synod about their Diocesan Arms.

He told them how the Arms came into being in Australia, and that out of 25 Dioceses only 5 had official arms granted by Letters Patent by the College of Arms, and that the remaining dioceses had what is known as unauthorised arms.

Mr. Gledhill explained the procedure to be adopted to obtain the Letters Patent. He answered numerous questions including one if they could adopt the present design as their official arms.

It was decided unanimously that Mr. Gledhill be empowered to approach the Richmond Herald at the College of Arms for the granting of Letters Patent to the Diocese.

Mr. Gledhill has already obtained the grant of arms for the Dioceses of Armidale and Willochra, and has made application for the Dioceses of Brisbane and North Queensland.

Mau Mau.

We would remind all readers of the urgent need to maintain prayer for African Christians in Kenya who are suffering real and increasing persecution through the activities of Mau Mau terrorists. Reports come through continually from C.M.S. missionaries in the danger area asking for more and more prayer.

OBSERVATIONS.

"The word apostle is missionary spelt Greek-wise, and missionary is apostle spelt Latin-wise." — A. T. Pierson.

"The summer sunshine enjoyed at seaside missions may suggest that Christian service is an attractive life of pleasant duties and happy companionships. But this is not promised to the missionary."

— In Training (I.V.F.) p. 21.

But is not every Christian called to be a missionary, and that every day of his life? Witnessing is not always pleasant. Farming is not always pleasant. But if good seed is sown wisely and faithfully God will give the increase. Diligence in sowing is one of the greatest needs of to-day, and for clergy and laity alike. Seed that is not sown cannot bear fruit.

May God graciously inspire every reader of "The Record" to sow daily with diligence and with prayer.

"Blessed are ye that sow beside all waters." — Isaiah 32:20.

A great need of the present time in Australia is personal witness on the part of believers — the endeavour to win others one by one. The New Testament teaches the priesthood of all believers; but in practice the great majority of protestants refuse that deal — or at least refuse to act upon it. For instance the General Manager of a bank once said to the writer in plain words: "It is the duty of the Rector, (mentioning his name) to attract the people to Church."

Clergy I know have a great and grave responsibility which only daily prayer and watchfulness will enable them to fulfil. But a responsibility the same in kind, only less in degree, rests upon every believer. We all need daily prayer and watchfulness in the discharge of that responsibility.

It costs money to give away literature but the word spoken in season may lead to a soul being won for Christ. Sometimes a word spoken "out of season" may be "in season" to the one who hears.

Could not parochial forces or even diocesan forces be organised for a one by one campaign?

This would need to be carried on actively for a period of say two years before results could be assessed. But there should be no period to such an effort. Personal witness is vital. Organised personal witness if persisted in would lift a parish or a diocese.

— SUNERGOS.

Wanted — A Preacher

Wanted — A young preacher, With the experience of a parrot, The sagacity of an owl, The strength of an eagle, The grace of a swan, The gentleness of a dove, The friendliness of a sparrow: Up with the lark, At work with the hawk; And when they get him caged They expect him to live on The feed of a canary.

At Woomera Rocket Range plans are in hand to build a church there. It should be completed within the next few months. The Rev. H. Witt has this in hand.

Proper Psalms and Lessons

June 14. 2nd Sunday after Trinity.

M: Judges 4 or 5 or Job 3; Mark 2:23-3:19 or Romans 5. Psalms 10, 12, 13.

E: Judges 6: 33-7: 23 or Ruth 1 or Job 5: 6-end; Matt. 2 or Acts 19: 1-31. Psalms 15, 16, 17.

June 21. 3rd Sunday after Trinity.

M: 1 Sam 1 or Job 19; Mark 4:1-29 or Romans 6. Psalm 18.

E: 1 Sam. 2: 1-29 or 1 Sam. 3 or Job 28; Matt. 4:23-5:16 or Acts 10. Psalms 19, 20, 21.

ACCOMMODATION OFFERED, on reasonable terms, in comfortable home, to young Christian business woman. Harbour suburb. Apply "44" C.R. Office.

PHOTOGRAPHS

The Youth Photographic Laboratory offers a new service to Ministers and Church People. Our Photographer will attend

- Weddings.
- Parties.
- Anniversary Services.

of Special Functions where you need a good photographic record.

FOR THAT SPECIAL TASK AND DETAILS, CONTACT—

YOUTH PHOTOGRAPH LABORATORY,

C.E.N.E.F.,
201 Castlereagh Street,
Sydney

Tel.: MA 9641

J. CASTLE & SONS

Manufacturers of
Memorials in Bronze
and Brass

32 KING ST., NEWTOWN
SYDNEY

Phone: LA 1137

WANTED.—Encyclopaedia Biblica—Life of Mrs. E. G. White, and Seventh Day Adventism Renounced, by Canright.
TO SELL.—Private Communion Set.
Apply: Mr. "B." 50 Smith Rd., Artarmon.

TWO LADIES have DEVOTIONAL BOOKS For Sale, including also Greek New Test. (Interlinear), and Elements of N.T. Greek (Nunn). Also Two Sets of SMALL DRAWERS for bedside or office, practically new. Ring Miss O. Andrews, UW 3385.

A.C.R. DONATIONS.
The members of the Board of Management are most grateful to the following for their donations:—The Rev. C. K. Hammond, 7/6; Mr. H. Minton Taylor, £2/2/-; Dr. and Mrs. F. J. Graham, 7/6; Miss Goard, 7/6; the Rev. C. M. Gilhespy, 8/6; the Rev. H. Rawson, 7/6; Miss O. Swords, 7/6; St. Philip's, Auburn, £1/10/7; Mrs. Baillieu, 7/6; the Rev. K. Walker, 7/6.

WANTED. Daily Cleaner for Church of England Hostel. Apply The Matron, WA 2010.

ASSISTANT WANTED, for small C. of E. Home. Cooking, live in. UJ 4228.

EDUCATION IS INCOMPLETE WITHOUT CHRISTIAN EDUCATION.

CHRISTIAN EDUCATION IS INCOMPLETE WITHOUT MISSIONARY EDUCATION.

May we especially recommend for the study of the Church in New Guinea:—

"New Deal for Papua," by Right Rev. G. H. Cranswick and Rev. Ian Shevill.
"A notable contribution to Missionary Literature." — "Church Times," England, 2/6 per copy.

"Papuan Post," a charming series of letters from New Guinea by Dorothea Henslowe. Price 3/-.

FOR THE CHILDREN.

"Our Friends the Papuans," Parts 1, 2 and 3.
A splendid Sunday School Prize. Price 4/3.
Also available in three separate parts, 1/6 each.

All these books are available from the State Offices of

THE AUSTRALIAN BOARD OF MISSIONS

Sydney—375 George Street, Sydney
Melbourne—Flinders Lane, Melbourne
Brisbane—Ann Street, Brisbane

Adelaide—Leigh Street, Adelaide
Hobart—125 Macquarie Street, Hobart
Perth—Cathedral Avenue, Perth

MOTOR FUNERALS LIMITED

30 City Road, Sydney.

Tel.: M 6277

Branches:	Nth. Sydney	—	389 Pacific Highway	..	"	XB 4015
	Eastwood	—	8 East Pde.	..	"	WL 1955
	Rozelle	—	93 Victoria Rd.	..	"	WB 1141
	Auburn	—	97 Rawson St.	..	"	UX 7261

THE PUBLIC TRUSTEE

EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.

Free Booklet and advice may be obtained on application.

19 O'Connell Street,
Sydney

P. J. P. PULLEN,
Public Trustee

THE AUSTRALIAN

CHURCH RECORD

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

Vol. 18. No. 12

JUNE 25, 1953

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

From Communism To Christianity

MR. BJORN HALLSTROM CONTINUES HIS TESTIMONY.

I took a job as a foreign correspondent of a Swedish newspaper and tried to spend my holidays on one of the mission fields to write about the spreading of the gospel, which, in my view, makes some of the greatest stories that a journalist can find. God guided my steps on one of these journeys in a most wonderful way.

I went, three years ago, to South Africa, to write about Malan's racial laws. On my way home I visited the Congo. You may have heard about the great victories for the Gospel of Christ in the Congo. For the last twenty years it has experienced revival and people are flocking to the Church of Christ. The soil of Congo is truly blessed. I was to experience that myself.

I arrived one morning by plane at Ndola in N. Rhodesia. I had booked a passage two days later from Elizabethville in the Belgian Congo. They informed me at Ndola that there was no plane service to Elizabethville, but that I might get a lift to Elizabethville by car in the morning.

I heard an inner voice telling me: "You must go to Elizabethville tonight, it is urgent." So I went to a car hire firm in Ndola and asked what a taxi to Elizabethville would cost. "Twelve pounds by day; eighteen by night." Eighteen pounds was exactly what I had left in sterling currency. So although the owner urged me to wait till morning, I paid my eighteen pounds and off I went with a black driver on a six hours' journey through the bush.

You may say that I wasted my money. But I knew that something or someone was awaiting me at Elizabethville.

We crossed the border after midnight, and then we came upon a great meeting of natives. I'd have missed it if I had travelled by day, and it proved one of the greatest scoops that I have

ever had as a journalist. But still this was nothing compared to what was awaiting me in Elizabethville.

It was almost daybreak when we arrived. I had snatched a few hours' sleep, but was up early, for I felt that I had some important business, I didn't know where. I had only two addresses in Elizabethville. All were out at the first address and at the second, that of a Finnish missionary, I was met at the door by the lady of the house with a palette and brush in her hand. I introduced myself.

"My husband is out," she replied, "and I am painting the portrait of an English missionary who is leaving town this afternoon. But will you sit down and wait?"

She brought me into her studio, and I was introduced to the missionary whose portrait she was painting.

"So your name is Hallstrom, and you are a journalist; but are you more than that? Are you a Christian?"

I bowed politely and said "I am trying my best."

"Trying is not enough," he said. "Have you received salvation? Do you believe that Christ has died for your sins?"

"I would like to have that hope," I said. "But isn't it a bit presumptuous to think that Christ has devoted so great attention to my humble person?"

"Hope is not enough," he said, "Christ is the Son of God, and he came to the earth to save everybody."

"But how does it work?"

"I know that when I turn this switch," he replied, "the lamp will be lit. There are electric wires somewhere under the streets of Elizabethville. I haven't seen them, but I know that they are there, and that they transmit their power. Salvation is also a power which comes in ways we haven't seen but we know that they are there."

He took me by the shoulder and pressed me to kneel down with him in the studio. He prayed for me and I felt my whole body was shaking. I said to myself, again and again, "I haven't deserved this. I was carrying an extra large burden of sin." But I felt a new power coming through me. I felt happier than ever before. I knew now that it was possible to receive salvation!

I now knew why I had to hurry to Elizabethville through the night. I told him about the inner voice that I had heard and he replied that he had a similar experience that morning and that that was why he spoke so directly to me.

The soil of the Congo is richly blessed. I had experienced that blessing myself. I had visited most of the great Cathedrals of Europe but in vain. I had to go to the Congo to find the message I was waiting to hear.

I think one explanation is that missionaries preaching the gospel to pagan peoples, find the original and simple gospel. To many missionaries that I have met since I have said, "Don't think only of the black and primitive people. Think also of us, degenerate and cynical Europeans. We are also in need of salvation."

And this is my message to you. Never miss an opportunity of evangelisation! Never be afraid of proclaiming the gospel of Christ! There may always be someone, eager to listen, like I was myself when I was on the lecture tour with the Methodist, or when I received the smuggled religious pamphlet in the package of atheistic literature, or when I met the missionary in Elizabethville.