

Proper Psalms and Lessons

May 3. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa lxi; Luke vii 1-35 or Revel. ii, 18-iii 6. Psalms 145, 146.

May 10. 5th Sunday after Easter. (Rogation Sunday.)

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi, 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa lxiii 7; John vi 47-69 or Revel. iii 7. Psalm 107.

May 14. Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16. Psalms 8, 21.

E.: Dan. vii 9-10, 13-14; Heb. i. Psalms 24, 47, 110.

May 17. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14, or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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Christianity Within the Iron Curtain

(From A Correspondent.)

That Stalin's empire would break up now that he was dead, was the opinion expressed by Mr. B. Hallstrom, a former leading European communist, when addressing a meeting of Oxford Clergy recently.

No empire had ever survived the transference from one autocrat to another. "Do not over-simplify Communism," he urged his audience. To raise the standard of living is not in itself a defence against communism as is sometimes suggested. "The greatest poverty in Northern Europe is to be found in Dublin. But there are not many communists in Dublin. The highest standard of living in Northern Europe is to be found in Kirunda in North Sweden where the average wage of a skilled miner is 50/- per day. Yet Kirunda is full of communists, almost a majority."

Communist Methods.

Communism, Mr. Hallstrom went on to say, has never spread in times of peace. War breeds communism. The Communist knows this. The "peace campaigns" are, of course, phoney. The campaign within Russia itself is designed to persuade the Russian people that their government is peace loving, so that if war comes, it will not be unpopular within Russia itself, as there were signs that the last one was at first. The peace campaigns in other countries are designed to recruit members for the Party. They are what are called by the communists "side organisations."

"I once escorted an instructor from the old Comintern all over North Sweden, where he told the party branches how to build up the "side organisations." I quote his words:

"You must infiltrate into the Union of Christian Socialists and try to capture their Executive Committee. You must also form a Militant Atheist Society under your leadership, and you must control both these parties so that they both advertise in the press on

Election Day — on the one page an appeal to all true Christians to vote communist, and on another page an appeal to all true Atheists to vote communist!"

Religion is, according to Marxism, only a "superstructure" of society, intended to protect private property. The Communists' only code of behaviour is the class norm—what is bad for the working class is wrong and vice versa. When a communist says the working class, he means the Communist Party.

The Spirit of Communism.

A Communist has only one loyalty—to the Party. If he sees anything wrong in Russia, he regards it as "growing pains." It will be perfect one day. A Communist devotes to the cause an energy and self sacrifice everyone must admire and wish it were better spent. He gives his last penny to party collections. "I have myself, at several occasions, presided at meetings where collections were taken for financial support for party campaigns. And I have seen unopened pay packages and wedding rings being sent up to the platform."

"You use in English," Mr. Hallstrom went on, "the expression 'the supreme sacrifice,' meaning to give your life for your cause. But the true communist is willing to give more, his honour as well as his life. He is willing to die, branded as a traitor and a warning example, if the Party so demands. We must remember this when we read about 'confessions' at trials in communist countries. The following will illustrate this—

"During one of the big Moscow trials, I was working at a Communist news agency in Copenhagen. One of

my own personal friends was among the accused. The prosecutor was Vishinsky who is now foreign minister.

"It was reported in the case that one of the accused confessed that he had plotted with Trotsky at a certain hotel in Copenhagen, and gave the address. I knew that part of Copenhagen well, and that there was no hotel there. I drew my chief's attention to the fact, saying that there must be something wrong with the "confession." But he was an old member of the Party and told me this story—

"During the Civil War after the Russian Revolution a party veteran was shot by order of one of his best friends, who was local political commissar of the district where his friend was military leader. It came about from the fact that on one occasion it appeared that the military officer and his platoon had deserted, though in fact they were absent on duty.

"The local commissar felt he had to make an example. He branded the escaped platoon to be traitors and deserters, to be shot if caught. Shortly after the missing officer reappeared and was apprehended. He explained in private to his old friend that he was not a deserter, but the Commissar replied: "You are a Communist and it is your duty to be an example to the others. I have to set an example to prevent desertions. I have already branded you as a deserter, and sentenced you to death in the name of the Party. It would be dangerous for discipline and Party honour if I let you live."

"The officer replied he was prepared to die at the barricades for the party, but not to be remembered as a traitor and deserter. But the Commissar convinced him that an individual member may be wrong, but never the Party. It was his duty to confess his alleged guilt in front of all and be shot. His greatest service to the party would be to die without honour. So the officer confessed and was shot.

"My chief at Copenhagen commented, 'Remember, Comrade, that you

Off the Record

A FORGOTTEN LANGUAGE.

From the Archbishop of Canterbury:

"I learned French when I was at school and I have not learned any since. I feel out of it when I am in the presence of people speaking French, when I can only catch a word here and there. It is the same with the now-and-againers when they go to church, when some great emotion like the Coronation takes them there. They say, 'I have heard that language before but I have forgotten what it means'."

* * * *

Ponder this shrewd remark of the Primate of All England, and then be less surprised at the following notice from a N.S.W. Parish Paper:

Confirmation.—A vitally important step to be taken by young people (and older ones, too, if not already taken); in fact, too important to be taken casually by people who have no active interest in the Church before and after the event. Therefore, in future, only those who attend Sunday School or Bible Class, or are regular worshippers in the Church, will be prepared and presented for Confirmation.

* * * *

CHANGE OF CALLING.

Last time I was speaking of a doctor who became a clergyman. Another well-known person who followed this course is the present minister of the Westminster Chapel in London, the Rev. Martyn Lloyd Jones, M.D., M.R.C.P. Dr. Lloyd Jones was a heart specialist in Harley Street in partnership with Lord Horder, physician to the King. The call to preach the gospel in Wales made him leave Harley Street, and shortly after he became associate minister at the Westminster Chapel with Dr. Campbell Morgan, whom he succeeded on the latter's death. Dr. Lloyd Jones is actually a Welsh Presbyterian; and one of England's most powerful preachers.

* * * *

The sad and sudden death in the crash of the Comet air liner of Mr. Fred Mitchell, Home Director of the China Inland Mission in England, is a reminder that laymen, too, are often called of God from one occupation to another. Mr. Mitchell was a businessman in the North of England for many years, and had never been to China; but God called him to fill one of the most important positions in relation to missionary work in our day.

—Q

can give more than your life for the party." I understood and refrained from trying to correct the mistake in the confession at the Moscow trial."

Communist and Christianity.

The problem of communism is a spiritual one. Avoid oversimplifications. The Communists have found Christianity a greater obstacle to their victory than they imagined at first. Lenin had to modify Marx's dictum that "religion is the dope of the people" by saying, "religion is a private affair." (The only private thing in a country where everything else is nationalised!)

"On my first visit to Russia I was surprised at the hold religion still had. I had been told that only the old people were religious nowadays in Russia, but on my first day in Leningrad I noticed a funeral procession entering an Orthodox Church. In the procession there were a lot of young men and each one crossed himself before he entered. This seemed the contrary to what I'd been told! I had seen young men, grown up after the Revolution, still publicly demonstrating their Christian faith. Young people still attend church in Russia; only last year the newspaper of the young Communists of Russia criticised young Communists who attended church there. When I was in Moscow I contacted the publishing house of the "Godless Society" to get their literature and magazines. I was at that time representative in Sweden of the "Proletarian Atheists' International" and I thought they might have some literature that I could use. But I found that apart from some primitive caricatures and anecdotes,

their magazines were taken up with pages of readers' letters, complaining of people going to church and visiting the priests!

"It is the same in Eastern Europe to-day. The churches are crowded. When I visited Czechoslovakia at the beginning of the Communist regime, I had to queue to get to a service in the big Lutheran Church in Bratislava. I managed to get into the second service and people were already queueing for the third. It was the same in the Roman Catholic Church there.

"We witness the same thing in Franco Spain to-day. I recently visited Spain. Franco has succeeded in crushing the powerful Front Populaire, but the small Protestant Church remains as the spiritual conscience of the people and is the greatest headache of that dictator.

"We must remember these Christians in dictator countries in our prayers."

(We hope to publish an account of Mr. Hallstrom's conversion from Communism to faith in Christ in the "Record" shortly. —Ed.)

THE PRIMATE AND THE CORONATION.

The Primate and Mrs. Mowll will leave for the Coronation on Wednesday, May 20th, by air. They expect to return on July 4th.

We wish for them a safe journey and we are sure that all our church people will be remembering them in prayer during their absence from Australia. We feel honoured that our Primate is to represent our Church with a special place in the Abbey.

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The Crowned Saviour

(By the Rev. R. C. M. Long, B.A., Rector of Gladesville, N.S.W.)

On the Transfiguration Mount the heavenly visitors, Elijah and Moses, had conversed with our Lord about the "exodus" (Luke 9.31), which He was about to accomplish at Jerusalem.

That "going out" involved not merely His death, but in successive stages Calvary, the Sepulchre, Olivet, and Pentecost; names that bring to mind the stupendous and historic facts of the sacrificial death, His rising again, the Ascension, and its seal, the coming of the Holy Spirit.

Inseparably linked, each succeeding event is found to be the natural corollary of the preceding one. Without the Ascension our Lord's life would appear fragmentary, and the end of His earthly ministry an enigma.

The Narrative.

Simply and briefly but in all its grandeur Christ's Ascension is recorded thrice in the New Testament; but, as in the case of the Incarnation, the historic fact is assumed by the various writers throughout, and it holds an important place in the verities of our Faith.

Expedient for You.

The Master had well prepared His followers for His departure by His intimate upper-room discourse on the night of His betrayal (John 13-16), in which He declared its expediency for them; and it is not hard to see why it should be so. Apart from the great promise that our Lord made to send another Comforter (another Helper of the same kind) to them, the time had come when His followers must learn to take their stand unshielded by His presence; as one had well said, He took away the smaller blessing that He might bestow a greater, viz., His spiritual presence no longer limited to time and space.

Had He stayed, the gross materialistic outlook of His disciples even to the last—"Wilt Thou at this time restore the Kingdom to Israel" (Acts 1.6) might have remained and spread to check the growth of the spiritual Israel (Gal. 6.16), for the Kingdom of God is within, and the tenor of New Testament teaching is, as the Collect for Ascension Day puts it, "that we may in heart and mind thither ascend and with Him continually dwell."

What is He now doing?

Very instructive to the reflective mind are the key-words spoken by our Lord on the day of His Resurrection.

our Lord"? (Rom. 8. 35-39). So He is assuredly building His Church, seeking and calling first one and then another by the power of love divine, cleansing them by the merits of His cross and passion, and empowering them for His service.

(2) INTERCESSOR. Not as suppliant, but in the Majesty of the glorified Son, once slain for sinful man and bearing still the scars of the conflict. (Rom. 8.34.) It is important to note that His sacrifice and offering were made once for ever, and the Epistle to the Hebrews which deals with this aspect of our Lord's work in heaven is most emphatic about it. (Heb. 1.3, 9.25-26, 10 12-14.)

Dr. Handley Moule's words are well worth quoting—"From Heb. 5.3 it has been argued that our Lord must be now 'offering somewhat,' or He would not now be a priest. But a Priest is a Priest (as to the altar-part of his function) not as always offering but as always being an officer. Our Lord is for ever characterised as an offerer by His unique and ever-efficacious sacrifice once offered. He is a Priest "for ever" not as offering for ever but as ever carrying out, on the ground of His finished offering, His regal, sacerdotal, intercession and benediction." (Outlines p. 104.)

Christ's intercession means the securing through His merits the outflow of divine blessings. "He died that He might have somewhat to offer, He of God . . . which is in Christ Jesus lives that He might be Advocate as

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The Rev. E. G. Mortley, Th.L.

Afternoon Tea.

4 p.m. to 5.15 p.m.

The Rev. I. S. Stebbins.
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For those who can come to the Morning Service there will be a Basket Lunch between 12.30 p.m. and 2 p.m.—with tea provided.

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well as Propitiation with the Father." What an illustration is afforded us by the function of the High-Priest on the Day of Atonement under the Mosaic Dispensation. Within the Holy of Holies in the Temple he bore the blood of sacrifice to sprinkle on the mercy-seat upon the ark of the Covenant in the symbolised presence of the Almighty, after which He came forth to bless. "Seeing then that we have a great High-Priest that is passed through the heavens, let us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need." (Heb. 4.16.)

"He gave Gifts unto Men."

A significant remark is made by St. John in referring to Christ's words regarding the witness and work of future believers. (John 7.39.) He states that the Holy Spirit was not then given because Jesus was not yet glorified. It is evident that there had first to be made a full atonement for sin, after which, through the flood-gates then opened, there might be poured the mighty power of the Holy Ghost commending the Saviour to men and by His seven-fold gifts leading them onwards in the paths of holiness.

And Coming Again.

We are not left in doubt as to the future. Olivet, dear to the heart of the Master and His disciples, not only provided the setting for the Ascension, but stands in mute eloquence a witness for the great hope of the Church spoken by the heavenly messengers. "This same Jesus shall so come in like manner as ye have seen Him go into heaven." (Acts 1.8.)

For the Christian, the Cross with all its sweet sorrow and blessed assurance fills the past. For him, Christ enthroned, the Divine Head of His Body, the Church, militant as well as triumphant, holds central place in heart and life for the present. And the vision of Christ one day regnant and returning strengthens his faith, buoys up his hope, and nerves his every endeavour.

"Wherefore, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

BEHIND THE IRON CURTAIN.

The Bishop of Fulham, whose jurisdiction extends among our own people in Soviet Russia, reports on his visit to the Chaplaincy of Moscow. Amongst other impressions of his visit he mentions:—

During my stay I was entertained by a number of people, and visited many homes. I went to see one or two churches, the monastery at Zagorsk, the exhibition of Stalin's birthday presents (which came from all quarters of the globe), a big departmental store, and, last but not least, part of the Kremlin. We saw the treasures in two churches, with their wonderful ikons, many of which are being carefully restored; the Palace, in which were the private and public rooms of the Czars, and the Hall of the Supreme Council of Soviets. This is a long, well-proportioned room capable of seating two thousand; each desk is fitted with a microphone. In the grounds of the Kremlin there is the biggest cannon in the world, which has never been fired, and the biggest bell in the world, which has never been rung. The bell was damaged in a fall before it was hung, and a large piece, weighing over a ton, broken off.

I am, of course, constantly asked what are my impressions of Moscow. It must be remembered that the purpose of my visit, as with all my visits to the Continent, is to see and minister to our own people. I can record impressions, but how accurate they are I do not know.

I missed the orthodox Christmas, which is on January 7, but everyone was buying New Year trees, as they are called. I gather that "Father Christmas" is "King Frost." The people appeared to be warmly clad. The shops were packed, though prices were high. The streets are well kept and swept clear of snow by women. There is a great volume of well-regulated traffic. There were worshippers in all the churches I entered, although this was always a week day. In one church, where a funeral service was in progress, there seemed to be people of all ages, and perhaps a majority of men. At Zagorsk, we found a priest singing the office at the Tomb of St. Sergius, surrounded by about thirty people, who all joined in the responses. The singing was beautiful. I shall not easily forget the face of one woman transfigured with joy. If ever I saw a person caught up to heaven it was then. I was never tired of looking out of my bedroom window on to the Kremlin, especially at night when it was lit up. Red stars, about ten feet in diameter, shone out from five pinnacles. One diplomat found a small crowd gathered round his child's pram, protesting that he was not warmly enough clad. These are perhaps trifles, but they are all I have to offer.—"Gippsland Church News."

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NOTES AND COMMENTS

An old Christian poet sings—

"Let songs of praises fill the sky;
Christ our ascended Lord,
Whit-Sunday. Sends down His Spirit from
on high,

According to His Word.

The things of Christ the Spirit takes,
And shews them unto men;
The fallen soul His temple makes,
God's image stamps again,
Be this our Day of Pentecost,
The Coming of the Holy Ghost!"

This great holy day emphasises the pouring out of that Gift of Power, in the Person of the Holy Spirit, which enabled those first Christians boldly to bear their witness to "Jesus and the Resurrection." Fearful men and women were strengthened to hold up the standard of Christ, Crucified and Risen, to such great purpose that thousands were at once brought into the Christian Fellowship. The power, which Christ promised, was manifested in the testimony and signs that followed, as, according to His Promise, we read: The Lord went with them and confirmed the word with signs following."

Christians of to-day need to remember that it is the same Lord who gives and the same Spirit of power and love who is given, in answer to the prayer of faith. There is no straitening in God—His desire, power and love remain unchanged. The Christian Church is straitened in itself wherever lack of faith, love and consecration renders those who ought to be instruments of His will, ineffective for a clear and compelling witness.

We were interested in the theme of the Bishop of Gippsland's Synod address, as printed in our last issue. After giving the

A Personal Witness.

New Testament meaning of "Liturgy" as "Service" duly performed, not only to God in worship, but to the community all around us: An offering of life and possessions," Dr. Blackwood said, "Our Liturgy does not end at the church door, but extends from the Parish Church to the Parish Hall and from the Parish Hall to the homes and shops and factories and farms in our neighbourhood. We must be winning new members for God's Church. And

it is best done by **personal lay work**, by men and women who really know Christ as Lord and want to share the joy of a living, waking faith."

We have been reading a pamphlet issued by the Church Pastoral Aid Society in London. It refers to their auxiliary, the Ladies' Home Mission Union. The aims of the L.H.M.U. are thus stated:—It is the aim of the L.H.M.U. that each branch shall be a source of support for the Evangelistic work in the parish, and a backing for the vicar in the pastoral work of the Church; that it shall be the centre for a deepening interest in the need of the country as a whole and a source of Christian fellowship for the members of the congregation."

What a fine witness for Christ would be thus provided and what a strong Christian life could be built up in each parish, and wider still, if that ideal could be made a more definite aim in every one of our parishes.

And yet Whit Sunday reminds us that that was the Saviour's ideal for His disciples when He promised them the power of the indwelling Spirit. Ye shall be "witnesses of Me," in the home town, in the home country and to the ends of the earth.

That was His great commission.

Is anything less His due?

It has been announced in the press that Cardinal Gilroy, the Roman Catholic Archbishop of Sydney, will take precedence over the Primate of Australia, Archbishop Mowll, at Federal functions during Her Majesty the Queen's visit to Australia next year.

We have no doubt that this announcement will bring a storm of protest from all parts of Australia. And so it should.

We wholeheartedly agree with Bishop Hilliard in his criticism in the "Sydney Morning Herald" that the government has adopted an unfortunate principle in deciding precedence. The Bishop goes on:

"I suppose the Government felt that as there is no established Church here, as there is in England and Scotland, it would have to find some other

principle, so it has decided precedence by seniority of appointment."

"This has led to the position where the head of a minority group takes precedence over the head of a church which represents by far the largest proportion of population, and which has been established in Australia longer.

"It doesn't seem to be a very happy situation. I feel that it should not be the person who takes precedence, but the institution he represents."

The principle of precedence by date of personal appointment to office is a ridiculous and unjust principle. It not only makes precedence depend on the person and not the office, but means that the heads of the Methodist and Presbyterian churches are never likely to have precedence, not because they are smaller groups, but simply because they happen to have a different system of church administration from the Church of England and the Roman Church.

But the whole situation is ridiculous and indefensible on any view. The Primate of Australia will have a place of peculiar honour at the Coronation of the Queen, standing with the participating English bishops and the Abbey clergy. But yet when the Queen comes to Australia, where the Primate is head of by far the largest and oldest church in the Commonwealth, the same Primate is required by the Queen's Government to yield precedence to a Roman Cardinal. That this should happen in a Protestant country is the height of absurdity, and a reproach which we hope our people will not tolerate.

Look at the figures:

In the 1947 census — the latest figures available to us—when 88 % of the people claimed allegiance to Christian bodies, 39 % are listed as Church of England, 20.7 % are listed as "Catholic" or Roman Catholic, 11.5 % as Methodist, 9.8 % as Presbyterian. Not all the "Catholic" adherents are for certain Roman Catholic, but assuming that they are, the Church of England has almost twice the number of adherents as the Roman Church. If we add the figures of all the main Protestant denominations together, we find that 66 % of the population, almost exactly two-thirds, are Protestants. Since only 88 % of the population claim to be Christian in any sense, this means that **three-quarters of the Christian population of Australia are Protestant.**

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COME AND INSPECT

THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

Living on a 'bus route is really not so good, but there is nothing so bad that something good cannot spring from it and the good thing about our 'bus service is the contact it gives you with other people. (I must insert here that very often we meet folk at a very bad time when they have either sat or know they must yet sit for half an hour or more!)

One day I was sitting with two others waiting for a bus to town and we, inevitably, began to talk about the awful job that we women have, humping home distended bags of provender only to be followed by the arduous job of preparing what we have humped. "One may as well live in the days of our early uncivilised ancestors when they used to hunt the food, for indeed what we have to do is little better." One of my companions remarked. Then we seemed to wander from one thing to another and we asked ourselves whether we would not be much better off as career women with no such menial chores as ours; the awful routine of three (or four, or five), meals every day, washing, ironing, scrubbing, polishing, dusting and so on till each week seems to be divided into ruts from which we can never climb, at last seems to become part of us. What an awful thought and yet we have all entertained it whether we are secretaries, dentists, teachers or merely H.D. or D.D. as we are described in our electoral roll. Routine, routine, routine and how tiresome it becomes.

I remember meeting a very wise woman once who advised me not to become a slave to my house work. "You see, dearie," she said, "If you polish and clean and dust today you will doubtless only have to do it again to-morrow and so it goes on. So I do enough to be respectable and spend the rest of my time on something more lasting and more profitable." The amazing thing was that she got away with it! And in spite of our little smile in her direction we do admire and even maybe envy her, don't we?

My particular household "bogey" is dusting and the other day as I was rebelliously flicking the dust from ornaments in the sitting-room I had an inspiration and since it

helped me I pass it on to you. I wondered as I flicked how often I could come back to the once cleaned object and find, soon after, that it had dust on it again, and once more needed to be cleaned before it could be passed by a particular eye. Then I thought how like these dusty objects we are. How often have we, on our knees before God, asked for cleansing from all the acts and thoughts that would defile us. And then scarcely have we risen from our knees than we have said or done something that would soil us again. The routine of cleaning which is the part of the housewife only typifies the routine of soul cleansing which is the part of our Saviour Jesus Christ. The chief difference, of course, lies in the objects which are to be cleaned. The things which we queens of broom and brush have to clean have no thought and no desire to be either clean or unclean and they are at our mercy—a very fickle mercy at that; but we who can only be cleansed by the Lord Jesus must ask Him to make us clean, and wonder of wonders He never tires and He never flags. Could it make our routine jobs of cleaning less irksome if we pray, as we clean, for cleansing from the grime of sin which is constantly on our soul? I think so and trust it may.

Then just one word about routine. As we put aside our grudge for this thing and think carefully about it we will realise that it is part of God Himself and His plan of things. Our very calendar is formed of a routine of minutes, hours, days, weeks, months, which in turn form seasons each of which again calls forth another routine pattern. Think how awful it would be if our wonderful Creator tired of the order of things and with no warning switched from night to day or spring to winter. Why we would indeed have a real complaint against our circumstances.

So readers, as we think on these things, let us see the good in order and pray that our lives may be so cleansed and ordered that we are a fit dwelling for the Holy Spirit.

Our Prayer:

Cleanse me from my sin, Lord,
 Put Thy Power within, Lord,
 Take me as I am, Lord,
 And make me all Thine Own.
 Keep me day by day, Lord,
 Underneath Thy sway, Lord,
 Make my heart Thy palace
 And Thy royal Throne.

A Whitsuntide Message

(By Archdeacon Stephen H. Denman, Rector of Marrickville, N.S.W.)

"I believe in the Holy Ghost, the Lord and Giver of life," states the Nicene Creed, thereby declaring the Holy Ghost to be a true Person. It is no wonder, therefore, that Whit Sunday is essentially the Festival of Life and Divine Creative Power.

His coming in mighty fullness and endowment upon the waiting disciples in Jerusalem that Pentecost Day 1900 years ago, was to them an experience of new life. It sealed their fellowship in Christ and with each other. It was an experience that they could not doubt, neither could their enemies, for it transformed them, filled them with gladness and sent them out to proclaim with courage and confidence the good news of Christ's Kingdom. It also certified to them the reality of their Lord's true promise, ere He ascended up on high. "Tarry ye in Jerusalem till ye be endued with power from on high," was His solemn behest to them. Its fulfilment showed that their ascended Lord was not inactive though He had left the earth. He was not idly enthroned in glory in some distant heaven, but was in their midst giving gifts, chief of which was this gift of new life. The immediate apostolic Church quivers and thrills with the energising power of new life ever active in its members. Wherever the apostle St. Paul went he let it be known what the Spirit can do with average human nature. It can be regenerated and made anew in Christ, it can be enriched for service, it can be made bold and courageous in the face of the most deadly opposition. The secret is when human personality has become open to the tides of the Spirit. And when such regenerated and enlarged personalities are joined and compacted together in one body, the apostle sees a Christian commonwealth, drawing its life from Christ, its Living Head, a commonwealth in which each member recognises and gladly fulfils his responsibility to the society as a whole.

For those who profess and call themselves Christians, there is no spiritual life unless the Holy Spirit is the author, nor can there be any increase in spiritual life without His aid. If on the part of any professing Christian there is any doubt about his standing before God, it is because he had not consciously been born of the Spirit. If faith is weak and ineffective, love cold, joy and peace fitful, it is because men's hearts are withdrawn from the Spirit's blessed influence and possession. If, on the other hand,

men and women are all aglow with love for God the Father, for Christ the Redeemer, and for mankind whom He has redeemed; if daily trust in God and men's knowledge of Him are deepening, it is because the Holy Spirit is working His will in such human personalities. All that is on the individual side.

However, surveying the whole world of mankind, and history at work today, was there ever a time when we needed more to realise the meaning of the Whitsuntide message? We see a world torn and rendered impotent by divisions, internationally divided into two mighty camps, dominated largely by the spirit of exclusive nationalisms and terribly injured by the economic class struggle. All of which seem to make the situation hopeless. The world seems infected by a kind of spiritual paralysis—turning anywhere and everywhere for help, except to the supernatural sources of strength. It is just here the Christian Church must come in. She must keep sounding and sounding in the ears of all who are concerned with the true welfare of mankind, the message of Whit Sunday with its assurance of the infinite spiritual resources waiting to be effectively creative in human life. The truth of the Holy Spirit's operation is not some abstract doctrine of the Church, proclaimed just merely authoritatively, it is a living fact at work in human experience, as the record of the New Testament shows. The new life was there; men shared it. It was real and powerful. It spread from here to there as fresh souls came under its mighty influence. It embodied itself in a believing community of men and women who for one moment could not doubt that the Holy Spirit was operative in their hearts, making them a new creation.

No Christian for one moment can doubt that God is not deeply, vitally interested in this present world situation, that He is not seeking to bring out of our present world confusions that rich life of the Spirit, transforming and ennobling men and women.

Since He works through men, He needs man's co-operation for the car-

rying out of His purpose. Tragically however, men in the pride of their hearts resist the Divine purpose and shut their consciences to the promptings of the Eternal Spirit. The outlook and quality of mankind's life in general depends in the last resort on the quality of the lives of the individuals who compose it. Thus Whitsuntide sends us all back to examine our own hearts. What are the barriers in ourselves which hinder the flow of God's Spirit? This is a vital question, because an immense number of 'professedly Christian lives are being lived at a low spiritual level. Something hinders somewhere; and the first condition of becoming effective is the removal of barriers and hindrances, so that God's Spirit can flow through men's lives Godward. Repentance, faith, a regenerated life are needed. If transformation takes place in ourselves we shall be impelled to see that it spreads to others, for the Spirit will show us our responsibility to the whole of which we are parts. The ideal is there for us in the New Testament. In the Epistle to the Ephesians the Apostle shows how that it is God's purpose to make all mankind one in Christ to sum up all things in Him. That purpose will only be accomplished if men will open their lives to the Spirit's creative power. But how actually different it is to-day in church and state and international life. Yet the gulf between the ideal and reality can be overcome, not in a moment, but surely in God's own time and way. It is for us by His grace to live out the message of the Whitsuntide Festival. To doubt the Spirit's power to transform the world through transformed men and women would be to be untrue to our very Christian name and purpose.

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THREE TRUMPET CALLS.

Three "trumpet-calls of warning and appeal" were sounded by the Most Rev. Dr. A. W. Barton, Archbishop of Dublin, in a pastoral read recently to all the congregations in the United Dioceses of Dublin and Glendalough and Kildare.

"The first call," stated the pastoral, "refers to the attendance at Divine Worship on Sunday of children with their parents, and parents with their children. In past days one was accustomed to see parents and their children, Sunday by Sunday, worshipping together in the family pew. To-day the sight is a much rarer one.

"Nothing can promote the habit of worship in children's lives more effectively than their sharing with their own parents, week by week, in the worship of God. It will probably affect their attitude to churchgoing all their lives and probably affect their practice when they are married and have children of their own. The consequences of its neglect may be disastrous. I sound this trumpet warning. You love your children. You pray for them. I appeal to you to pray with them.

"The second trumpet call which I sound to-day has reference to another change of habit connected with churchgoing. I refer to attendance at Evening Prayer on Sundays. My appeal has reference, of course, to those churches where there are two services held each Sunday. In the vast majority of such parishes the numbers attending Evening Prayer have sadly deteriorated. I ask each of you to put this question to yourself: 'Can I, by a slight rearrangement of my Sunday time-table, make it possible to recover the habit of church attendance on Sunday evenings?' It will need some self-discipline and self-denial, but I am convinced that you will find it worthwhile. The services are short, but I believe that they have a special function to perform in our spiritual lives. The fact that at the end of the day our minds are often more relaxed and peaceful, leaves them more open to the quiet influence of the Holy Spirit. I feel that the neglect of the opportunity for evening worship means danger and loss to the spiritual life of the Churches.

"The third trumpet call has reference to the reading of our Bible. I fear that the daily reading is neglected by the majority of Christians. Our Lord came to reveal to us men the mind and will of God. What folly to neglect the constant and repeated study of that revelation. This is a matter not merely of personal, but of national import-

ance. Character is built on faith, and faith on knowledge of the truth."—Irish Newsletter, Embassy of Ireland, Canberra.

JAPANESE DIARY.

(By David Hayman)

I was in one of the shops down the little main street of the village of Karuizawa, when I noticed people moving to the doors and standing on the gravel-surfaced roads, all looking in the one direction. I joined them. Coming up the street, in a drunken, crab-like walk, was a group of 16 men, carrying by four poles a portable shrine. Their hoarse voices were shouting in unison some word I could not understand. A man, who acted as a sort of guide, had to use all his strength to pull them back from crashing into a shop window. Look into the faces of these fine young men and see that devil-crazed look and sense, through the silence of the onlookers, the power of evil in that place. Following them were 16 boys, in early teens, carrying a smaller shrine, shouting the same word, trying to copy their elders.

Two or three times a week we cycle two miles to a butcher's to buy meat. If you glance through the open door into his straw-matted living room, you can't help noticing the two "Daruma-Samas" on his god-shelf. These are grotesque images, each about 18 inches high, of the egg-shaped head of the god of wealth. When bought, these images have no eyes painted in. Prayer is made to Daruma-Sama, the god, for money, and as this prayer is answered first one eye, then the other eye, is painted in. Of the butcher's gods, one has both eyes, the other only one.

To hear or read about these sort of things in a land like Australia may be of some passing interest, but to be on the spot and see and know them, to realise that men and women, boys and girls, of flesh and blood, with hearts and souls as we have, really believe and fear these things, makes you understand something of the power of the enemy who is opposed to our God and His Christ.

What can we do? We can do nothing, but God can. And God has granted us a part, and indeed in some way depends on us to take a part in this contest, this struggle, this wrestle. How? By prayer. I believe that if we do not do our bit of wrestling by prayer, God's purposes are not frustrated, but they are hindered and delayed. See how Paul, after describing the nature of our combat in Eph. 6: 10-12, definitely instructs the Ephesian Christians to accompany the "taking" of the sword of the Spirit, the word of God, with prayer, persevering prayer, general prayer for all the saints, specific prayer for himself.

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.—Why do we turn to the east when saying the Creed?

In ancient times, it was the custom for a convert, at his baptism very early in the morning, to turn to the west, and renounce the devil, and then face the east, and profess his belief in the triune God. This was done to symbolise his renunciation of the powers of darkness and his acceptance of the new light of the Gospel, like the sun rising in the east. But there is no liturgical authority for the custom followed in some Anglican churches of turning to the east to recite the creeds; it seems to be a habit, which, like others now current, "just grew," and has little to commend it. It appears to be confined to the Church of England, and even there is neither universal nor ancient. It is not older than the Caroline period, and does not appear to have any clear or consistent meaning for those who practise it.

Q.—Is it true that St. Thomas founded a Church in India?

We do not know. The ancient Syrian Church of Travancore claims to have been founded by him, but it seems more likely that it is the result of missionary activity from Syria during the third or fourth centuries. There are to-day about 600,000 adherents of this Church, one section of which, the Mar Thoma Church, came much under the influence of C.M.S. missionaries during the 19th century.

Q.—The Prayer Book orders that the Athanasian Creed be said on a number of specific occasions. Is this ever done now?

We cannot of course generalise, but we have heard this creed said on Trinity Sunday in various churches. The Rubric is certainly very exacting, requiring that the Athanasian Creed be recited on Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew and upon Trinity Sunday at Morning Prayer. But it is a highly important doctrinal statement, and would be less misunderstood by people if its teachings were more clearly expounded from the pulpit.

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MR. FRED MITCHELL.

It was a great shock to learn of the death of Mr. Fred Mitchell, of London, who was a passenger on the Comet plane that crashed in India on Saturday, May 2nd. Mr. Mitchell had been attending a conference of leaders of the China Inland Mission at Singapore and was returning to England when the accident occurred.

Mr. Mitchell was well known in England as Director of the China Inland Mission, as the chairman of the Keswick Convention and in connection with other activities in evangelical circles. He was in much demand for Bible readings at conventions for the deepening of the spiritual life and his readings at the Keswick Convention last year on the Book of Revelation were considered of very great spiritual value.

Mr. Mitchell visited Australia in 1951 when he attended a conference of leaders of the China Inland Mission in Melbourne which had met to determine the future policy of the mission after the expulsion of missionaries from China. Many remember meeting him with pleasure on this occasion and of listening to the addresses he gave.

A memorial service was held at St. Andrew's on May 8th. The Archbishop of Sydney who gave the address referred to Mr. Mitchell's qualities of spiritual leadership

especially as a Bible teacher. He had been singled out by Bishop Houghton to be the Home Director of the C.I.M. in Great Britain. His chairmanship of, and his addresses at Keswick convention had been a marked feature of his ministry.

The Archbishop said that Mr. Mitchell's passing was a great blow to the work in which he had taken such an active part, and a challenge had come to us to carry on, and to be occupied in the Master's work in these places, where opportunities for witnessing might be limited, if not taken from us altogether. Archdeacon R. B. Robinson assisted the Archbishop in the service and Mr. E. W. Norgate, the N.S.W. Secretary of the China Inland Mission read the scripture portion.

A number of C.I.M. missionaries and friends were present in the Cathedral.

MRS. M. E. TAUBMAN.

The death has occurred of Mrs. M. E. Taubman, widow of the late Nathaniel Taubman and mother of Mr. C. P. Taubman, of Strathfield, and the late Mrs. E. McMartin. Mrs. Taubman was in her 90th year. She lived all her life in N.S.W., and was a sister of Mr. W. G. Higgs, one of the members of the first Federal Parliament of Australia, who died in 1951.

Mrs. Taubman was, in earlier years, an active member of St. David's, Surry Hills, and later, with her husband, was a foundation member of St. Matthew's Ashbury. After her husband's death she became a regular worshipper at St. James', Croydon.

A large, representative congregation was present in St. James, Croydon, for the funeral service on Monday, May 4. The Rector, the Rev. J. Le Huray, conducted the service, assisted by Archdeacon A. L. Wade, the Revs. F. H. B. Dillon and D. W. B. Robinson.

We offer our sincere sympathy to her son, Mr. C. P. Taubman, and to her grandchildren.

WINIFRED WALKER-TAYLOR.

News has been received of the death of Mrs. W. Walker-Taylor on 29th April at Folkestone, England, after a brief illness. The widow of Canon H. Walker-Taylor, she came some 25 years ago to reside in Cremorne. Of her life and work at Holy Trinity Rectory, Orange, others must speak, but we know she brought up a family and was a busy worker in the parish. She came to Cremorne during the incumbency of the late Rev. G. N. MacDonnell, and was soon assisting in the Sunday School and in other spheres of parochial activity. In 1937 she formed a Mothers' Union group and became the first enrolling member. For many years Mrs. Walker-Taylor was an active member of the Diocesan Council of M.U. in Sydney, and also served in several offices on the Commonwealth Council. The Mothers' Union was one of the chief objects of her service and interest. As a speaker, writer and organiser for M.U. she became well known in almost every parish in the Diocese of Sydney and beyond it.

Six years ago Mrs. Walker Taylor went to England to be near her daughter Marjorie (Mrs. Russell Hawken) and since then has lived with or near her, first at Oxford and more recently at St. John's Vicarage, Folkestone. In England she soon was linked with M.U. Headquarters and in her son-in-laws' parishes, and in other places has frequently spoken at Mothers' Union meetings. Mrs. Walker-Taylor was a mixture of Mary and Martha—busy about many things for M.U., and yet knowing well the value of quiet times, of meditation and prayer, ever ready to organise a Quiet Day for some branch of M.U.

We thank God for her very full and useful life and sympathise with her daughter, Mrs. R. Hawken, and her family, with her sisters—Mrs. N. Blacket and the Misses E. and V. Satchell, her only brother, Mr. F. Satchell, and her step children, Miss Lois and Mr. Basil Walker-Taylor, in Malaya, and Dr. Philip Walker-Taylor in London.—H.E.F.

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CORRESPONDENCE

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

THE SCARF AND THE STOLE.

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

As a member of a Diocese in which the use of surplice and stole for the administration of the Sacraments has long been the practice in the Cathedral and most of the parish churches, I would like to put forward certain arguments in defence of the Stole. While I welcome as warmly as you, sir, the decision of the Archbishop of Canterbury in the matter of its compulsory use at Ordinations, I feel that there is much more to be said for it than Principal Wilkinson admits in his interesting article.

We are on common ground when we say that the vesture of the Minister is important as a visual aid to doctrinal teaching.

It is for this very reason that it seems to me useful to wear a distinctive vesture for the celebration of a Sacrament. It is of course true that "the Word and Sacraments are part of the whole . . . they together preach Christ," but this does not mean that there is no difference between a Sacrament and a Choir Office. Our Catechism is at pains to emphasise the unique importance of the two Sacrament of the Gospel in the Christian scheme. The use of the stole in administering them is a simple visible token of that.

Further—the correct use of the stole enables a visible distinction to be made between Presbyters and Deacons. The old-fashioned Evangelical Bishop who ordained me in England 24 years ago, made me wear a black stole diagonally across my chest as a sign of my Diaconate. When I was made a Priest, I was made to wear the same stole vertically. (The Bishop, who was a former Principal of Ridley Hall, would stand no nonsense from difficult people who wanted to wear anything different at their Ordination!) But the Deacon of to-day who is made to wear a scarf and hood for all services, has no visible mark of his office.

Since the days of my curacy I have graduated from a black stole to coloured ones, and have learned to appreciate the teaching value of the changing liturgical colours as giving visible evidence of the changing seasons of the Church's year.

The stole, as normally worn in the Church of England is very different in shape and appearance from the Roman stole, and is in such general use throughout the Anglican Communion that, whatever its history may be, it may fairly be described in these days as a distinctively Anglican vestment.

The day when the stole was identified with the Popish doctrine of the Mass has long since passed. The constant appeals of Principal Wilkinson—and of other writers in your excellent paper, from time to time—to the history of Reformation and post-Reformation times, suggest that Evangelicals are laying themselves open to the charge of living in the past. In addressing itself to the urgent tasks of the present, the Church must use every possible means to commend the Gospel, and dare not allow itself to be tied down by mistaken loyalties to mere tradition.

Yours faithfully,

J. HARVEY BROWN,

Archdeacon,
Rector, St. John's, Yallourn.
(Dio. of Gippsland.)

ANZAC DAY.

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

There are two matters, which I would like to bring before your notice, in relation to Anzac Day, as commemorated in Sydney.

An act of practical Christian Service is performed unobtrusively each year at the Chapter House by a small group of ladies, which I feel should be brought to the notice of more people. This group begins to work about 9 p.m. on Anzac Eve, and throughout the night prepares a hot meal, ready to be served to Ex-Servicemen after the Dawn Service. The ladies make no charge for this service. These ladies work throughout the day, providing lunch to men after the Anzac March. The men who benefit from these amenities provided by the ladies at the Chapter House deeply appreciate all that they do for them.

Mention of the Anzac March leads me to say this: I was greatly disappointed, as I am sure many other Church people were, to see the apathy with which Ex-Chaplains view the Anzac March. I saw only two clergymen marching with the Army units, and no representative of the Chaplains of the Navy or Air Force. If these clergy were prepared to serve during the two World Wars, why are they not prepared to take part, with other men, in this National Commemoration? I know I am speaking on behalf of the body of Ex-Service personnel, when I say that we would appreciate the Church's representatives marching with the units in which they so ably served. As a second choice, we would like to see them march as a body of chaplains. Surely either of these would be an outward expression of the interest that the Church claims to have in men, in peace as in war.

Yours faithfully,

EX-SERVICE.

Sydney.

DIOCESAN READERS.

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

Recently the Secretary of the Chaplains for Readers sent a circular to all incumbents of the diocese of Sydney re Parochial Readers; some have replied, but we are still waiting for the remaining ninety per cent. The information is urgently needed.

Yours faithfully,

H. W. ROGERS,

Chaplains' Secretary.

35 School Parade, Marrickville.
5/5/53.

MOTHERING SUNDAY.

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

I read in the last issue of "Church Record" about Mothering Sunday. I came from the Midlands, Eng., 40 years ago where they always kept Mothering Sunday (mid Lent) and still do. We didn't give any presents, but we always had roast veal and baked custard (in pastry case) but I couldn't tell you why. I for one would like to see it carried on here. A few churches do mention it. I don't think they keep it up all over England. My late husband came from Yorkshire and he didn't know anything about it but I know they do in parts of Gloucestershire.

Yours faithfully,

(MRS.) A. M. FRYER.

Cremorne, N.S.W.

DRINK BILL.

The following letter, directed to our readers, has been received from the State President of the W.C.T.U.:

Dear Fellow Christians,

We would like to draw your attention to a serious social problem facing our nation. It is the consumption of alcoholic liquor, which is undermining the physical and moral character of many members of our community.

Official figures give the Drink Bill for New South Wales during 1952 as over £58 million.

A report published in the "Sydney Morning Herald" of March 31st gives the consumption of beer 178,347,125 gallons for Australia in 1952. For N.S.W., 67,554,675 gallons were consumed or more than one-third of the All-Australian figures. Spirits consumed were 1,522,549 gallons in Australia.

The result of this consumption of liquor is—Crime, Broken Homes, Neglected and Delinquent Children, and Road Accidents. Surely this state of affairs is a challenge to all Christians, and the time is opportune for a Crusade against the Liquor traffic.

We do ask for your prayers and your active interest in promulgating education as to the effects of Alcoholic Liquor on body and mind. Our aims are: to agitate for Local Option to be decided on a majority vote; to oppose facilities for increasing the sale of liquor; to make the effects of alcohol a subject of discussion in Groups, Guilds, and also in Youth Organisations. Scientific material is available for all these to study, and we owe it to our Youth of both sexes that they should acquire knowledge of this narcotic drug before forming the drinking habit. We can also help them by substituting Fruit Drinks for Wine, Cocktails, etc., at Birthday Parties and Wedding Receptions.

We earnestly ask for your co-operation for the sake of those who may be tempted, and to remove this stumbling block from the path of the younger generation.

Yours in Christian Service,

VIOLET L. WALKER,

State President.

L. E. SEGERTON,

State Vice-President.

Women's Christian Temperance

Union of N.S.W.

5th Floor, Daking House,

Rawson Place, Sydney.

28/4/53.

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The Botany of The Bible.

(By H. R. Minn, Esq., M.A., B.D., Oak Hill College, London)

1. HISTORICAL INTRODUCTION.

It would seem that the first book to deal exclusively with the plants of the Bible was the Latin work of Levinus Lemmens, published in 1566. It was destined to be reissued under various titles, and is regarded as the outstanding contribution of the sixteenth century to investigation in this field.

Passing by sundry productions of the seventeenth century and a series of monographs on individual plants, we at length reach the beginning of the modern era of biblical botanical study when in 1757 the "Immortal Swede," Carolus Linnaeus, gave to the learned world the "Iter Palæstinum" of his lamented pupil, F. Hasselquist. In 1749, though weak and delicate in health, Hasselquist, at the instigation of Linnaeus, took a journey to Egypt and Palestine. He died at Smyrna at the early age of thirty-one, but not before he had succeeded in exploring a large part of the Holy Land, making extensive notes, and accumulating collections for shipment to Sweden. Despite their imperfect character owing to the brevity of his stay, Hasselquist's researches are of first-rate importance and quality. For the first time in history the Bible lands had been actually visited by a qualified naturalist who had made a study of the natural features of the region on the spot. Earlier writings, whatever their merits in different ways, tended to be based on hearsay, to be founded on erroneous assumptions, and not seldom were vitiated by inadmissible linguistic manoeuvrings.

The ill-starred Hasselquist was followed by the even more luckless Pehr Forskal, who travelled in Egypt, Arabia and the Red Sea area. His misfortunes climaxed in his being left deserted by porters and guides in the midst of the Arabian desert and left to die of hunger and thirst. In 1775-6 the German Niebuhr published in fitting form the results of his brave pioneering.

In strange contrast to what was going on in the rest of the world, there now follows a considerable lull in the intensive investigation of the flora of Palestine. Not until well on in the nineteenth century—in 1841, to be precise—do we encounter our next important work. This came from the pen of Dr. John Kitto, remembered mainly through his "Pictorial Bible." "Palestine: the physical geography and natural history of the Holy Land"

the earth's surface. A second edition of this standard scientific work came out in 1932-33.

Interest in the plants and flowers of the Bible has never really died out. It is understood that to-day intensive research in this subject is being carried on in the Department of Botany in the Hebrew University of Jerusalem. In process of publication is the illustrated "Flora of the Land of Israel," by Drs. Feinbun and Zohary. The first instalment of this was issued in 1949. A second appeared in 1952.

(To be continued)

RICHARD OF CHICHESTER.

In commemoration of the 700th anniversary of the death of St. Richard of Chichester on April 3, 1253, his successor, Dr. G. K. A. Bell, the present bishop of the diocese, issued a call to the churchpeople of Sussex to enter on a new crusade for the recovery of the Christian faith and the Christian way of life in that county.

Celebrations are being arranged in various parts of the diocese, and an oration in honour of St. Richard, given in Chichester Cathedral by Professor E. F. Jacob.

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PERSONAL

Mr. and Mrs. Fritz Langford-Smith, of Sydney, are to leave next week for England and expect to be absent for six months.

The Rev. Andrew Hayman, of Wilberforce, N.S.W., has been operated on for appendicitis. He is on the way to recovery.

The Rev. W. E. Pugh, of Glen Iris, Victoria, has been on the sick list. We hope for his speedy recovery.

The Rev. H. Rangihui, of New Zealand, passed through Sydney recently on his way to Korea as a chaplain with the New Zealand Forces. He visited Sydney in 1938 as a member of the Maori Choir at the Samuel Marsden Centenary Celebrations.

The Rev. K. J. Leask, Curate of St. Mary's Balmain, has been appointed Curate-in-charge of The Oaks with Burragorang Valley. He will be instituted on 4th June by the Ven. Archdeacon H. G. S. Begbie.

On Tuesday, 5th May, 1953, Deaconess Dorothea Baker was the guest of honour at a luncheon arranged by the voluntary helpers of the Ladies' Home Mission Union Clothing Store. The occasion was the 21st Anniversary of the setting apart of Miss Baker as a Deaconess. During her years of work in the Diocese of Sydney the Deaconess has won the highest esteem of all those to whom she has ministered as well as that of those who have worked with her. She is at present the General Secretary of the Ladies' Home Mission Union and she is particularly remembered for her work at Yarra Bay (Happy Valley) during the depression years of the late 30's.

The Bishop of Wangaratta (Rt. Rev. J. Armour) and his wife left for England on R.M.S. Orion on April 16, and plan to return by the same steamer in September.

Deaconess E. Stokes, in a recent letter from England, tells of her visit to the home of Rev. E. A. Pitt (Dean elect of Sydney), and Mrs. Pitt. "They are so nice. He took me round Rugby School. I had the privilege of being asked to present Mrs. Pitt with a 5-year diary from L.H.M.U. They have been so good to L.H.M.U. giving up the whole Vicarage to the annual meeting and 'Bring and Buy' afternoon." Deaconess Stokes also had the privilege of visiting Principal and Mrs. Wilkinson at Oak Hill College, when she was given a private screening of all the lovely coloured pictures the Principal took when out here last year.

Matron Shaw, late of Crown Street Women's Hospital, Sydney, has consented to become first Matron of the hospital at Hammondville, N.S.W.

It has been announced that Mr. Archer, Headmaster of the Caulfield Grammar School, Melbourne, will resign as from the end of first term next year.

The Rev. Alan Begbie, Rector of Manly, N.S.W., has returned from St. Jude's, Carlton, Melbourne, where he conducted a mission for ten days from April 26 to May 6. He reports that the mission was greatly blessed of God owing, largely to the great amount of prayerful preparation that preceded it, and to the enthusiasm of the vicar, the Rev. Lance Shilton, and his team.

The Dean Elect of Sydney, the Rev. E. A. Pitt, will arrive in Sydney on Saturday, May 16th by the "Orontes." The Dean will be installed at St. Andrew's Cathedral on Monday, May 18th, at 2.30 p.m. At the close

of the service the Dean and Mrs. Pitt will be welcomed in the Chapter House.

Mr. Kenneth Long, the newly appointed organist of St. Andrew's Cathedral, Sydney, will arrive on Saturday, next, May 16th, and is a fellow traveller with the Dean Elect of Sydney. A welcome has been arranged to Mr. Long in the Chapter House on Monday, night, the 18th.

The Rev. J. W. Wenham, Vicar of St. Nicholas, Durham, has been appointed Vice-Principal of Tyndale Hall, Bristol, and will take up residence in time for the Summer Term.

Sister Freda Tattersall, of the Home Mission Society's Nursing Home, Summer Hill, Sydney, was set apart as a deaconess by the Archbishop of Sydney in St. Andrew's Cathedral on Ascension Eve.

The Archdeacon of Wagga Wagga, the Venerable S. J. West, is to resign on May 31. Archdeacon West has held this post for 25 years. In recent years his health has been indifferent. He will be succeeded by the Archdeacon of Canberra, the Venerable R. E. Davies, who has been elected Rector of St. John's, Wagga, and Archdeacon of Wagga as from June 1. The engagement of Archdeacon Davies to Miss Helen Boucher was announced on April 24.

GOSPELS IN EWA GE.

The Commonwealth Council of the British and Foreign Bible Society in Australia, acting on behalf of the Parent Society in London, has published the Gospels of St. Mark and St. John in EWA GE.

St. Mark's Gospel had first been translated by the Rev. F. R. Elder in 1930, and was then published by the Bible Society. A revision of this Gospel became necessary and the revision has been done by the Rev. R. L. Newman of the Australian Board of Missions. St. John's Gospel was translated in chief by Miss Marjory Gowers, an educational missionary of the New Guinea Anglican Mission. She was assisted by the Rev. Canon Benson and by the Rev. Lester Raurela, an ordained Papuan, and by Michael Aguru and George Ambo who were teachers of the New Guinea Mission.

The language is used only in the Anglican New Guinea Mission.

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Two centuries have passed. The scene has changed. It is no longer London, but Australia. But the followers of John Wesley who, like the Presbyterians and other Christians, have sometimes been much occupied with their own salvation and denominational organisation, have raised again an ancient standard and set out on a "Mission to the Nation."

During a six months' campaign which begins this week the Methodist Church will seek to confront Australia with the claims of the Christian faith.

There can be no changed Australia without changed Australians, and a primary aim will be to seek to release into the lives of individual men and women the transforming power of the Christian Gospel.

Another aspect of this great enterprise will be to challenge the conscience of Australia, coming to grips with the sore points and real problems of community and national life. Christ was not silent when the money-changers profaned the Temple, and Christians should not be acquiescent when greed and lust exploit and debase our people. Controversy will be stirred up, and high time, too.

As new interest is stirred and sections of the community are awakened from the torpor of indifference, every branch of the Christian Church will have increased opportunities for a vigorous positive presentation of the Christian solution to the personal problems of men and women and the corporate issues of our time. As the Director of the Mission, Rev. Alan Walker, has said: "It will carry forward to battle all branches of the Christian Church who are ever fighting to make Australia Christian."

If this mission is blessed, as we hope and pray it may be, by an outpouring of the Spirit of God on our land, we will all share in the blessing and be labourers in the harvest.

Our prayers and warmest good wishes are with our Methodist friends.

—"The N.S.W. Presbyterian."

Sometime during October last the one thousandth World Council of Churches Scholarship Exchange student arrived in a church seminary or university in Europe or North America. He may be Lutheran, Orthodox, Reformed, Baptist, Mennonite, Anglican, Methodist, and he may come from any of twenty countries participating in the current year's scholarship programme.

This young theologian, man or woman, is one of 122 who for the academic year 1952-53 have been recommended by their churches and selected by a Geneva Committee for additional training abroad.

Such scholarships are granted each year primarily to young theological students and others preparing for full-time service in the Church, not so much to make specialists as to strengthen the work and to enrich the common life of the churches through the experiences abroad of future pastors, leaders and church workers.

DUKE VISITS W.E.A. CLUB.

The Duke of Edinburgh spoke with students from many parts of the world when he visited the Alliance Club, Belford Place, London, in March. Opened by the World's Evangelical Alliance, in October, 1952, the club is the beginning of a venture to serve the needs of men from overseas who are studying at the University of London. It aims to provide them with a homelike atmosphere in which they can enjoy Christian friendship and fellowship.

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Empire Day, May 24

"The creation of this annual patriotic holiday is perhaps the greatest stimulant to Patriotism that has ever been evolved, for it instils into the Young Idea a conception of the confederation of which they are members. One King, One Flag, One Fleet, One Empire; that is the motto of Empire Day, the object of whose celebration, as I said almost a quarter of a century ago, is the outward sign of an inner awakening of the peoples who constitute the British Empire to the serious duties which lie at their door."

So wrote that G.O.M. of the Empire, the Earl of Meath, in 1929, of the inauguration of Empire Day.

It was towards the close of the long reign of Victoria the Good that the desire came to perpetuate the memory of a great Queen, and for that purpose continue the keeping holiday of May 24th, so long celebrated enthusiastically throughout her vast dominions as "The Queen's Birthday." The Earl of Meath, K.P., must ever be regarded as the Founder of Empire Day, for, as he tells us, the germ of the idea came into his heart and mind in connection with a young people's movement, in which he found an alarming ignorance amongst the young of the great deeds the Empire's sons had done and were doing.

Earl Meath felt constrained to ventilate the matters in the House of Lords and there found that the know-

ledge of men in responsible leadership was so scant as to demand an adjournment of the debate until further information was available. In 1896-97 he gained the interest of the Prime Minister of Ontario and the movement received recognition in that Province. In England the first public meeting in support of the Movement was held in St. James' Hall, London. It was organised by the Children's Aid Society. In his Presidential address Lord Meath emphasised the desire of the British people to live in peace and amity with the whole world, and that Empire Day should be used to fix the attention of all British men, women, and children on the consideration of matters common to them all, the duties and responsibilities attaching to the noble privilege of British citizenship, and further suggested that no pains should be spared to inculcate, especially in the minds of the young, the importance of acquiring a thorough knowledge of the history, extent, power and resources of the great Empire to which they belong.

In 1905 the Australian Commonwealth officially agreed to join the rest of the Empire in celebrating Empire Day on May 24. The most notable fact came to pass on April 5, 1916, in the midst of the Great War, when the British Government announced that the King had officially sanctioned the observance of Empire Day by ordering the Union Jack to be flown on May 24 from public buildings within the United Kingdom.

That has been done regularly ever since.

It must never be allowed to be forgotten that the Earl of Meath placed the children of the Empire first in the purpose of the Empire Day celebrations. Consequently in practically all schools throughout the Empire or Commonwealth of Nations the observance of the Day begins, amongst the boys and girls of the Empire, by the holding of services of a more or less religious character in the schools, at which addresses are given emphasising the world ministry of the Empire and the privileges and responsibilities of citizenship. It should be a celebration embodying an Empire and Commonwealth challenge to more purposeful living and self-devoted service towards our own and the other peoples of the world. Our progressive motto to-day might well be: "One Queen, One Flag, One Fleet, One Empire and One World."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. Sage, £2/2/-; The Rev. C. H. Sherlock, 7/6; Mr. and Mrs. Marr, £1; The Rev. R. T. Hallahan, 8/6; Mrs. Kerslake, £1; The Rev. R. Weir, 7/6; Miss Stiles £1; Mrs. A. M. Fryer 5/-; Anon. 2/6; The Rev. C. J. Cohn, 7/6; The Rev. B. Butler 12/6; Mr. H. Wray, £1/1/-; Mr. P. D. Davis 8/6; Dr. D. T. Harbison £1; Miss Watkins, 5/-; Mr. and Mrs. R. Michael, 7/6; Dr. C. K. Coogan, 17/6; Mrs. O. A. Wragge £1/17/6; Mr. W. E. Wright, 10/-; Mr. F. H. Gaunson 15/7.

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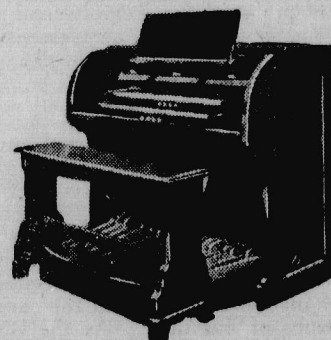
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Diocesan News

• New Church-Hall Dedicated.

A new Church Hall at St. Alban's, Hurstville Grove was dedicated on Sunday, 10th May by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, D.D. The rector, Rev. G. G. Mottram, welcomed the congregation of over 400, and the sermon was given by Rev. W. J. Siddens, the former rector of the parish. The new building which cost over £8000, will be used for divine worship, Sunday School and social functions. The sanctuary can be screened off from the rest of the hall.

• St. Swithun's, Pymble.

A Parish Mission was conducted at St. Swithun's Church, from 19th to 26th April, the Missioner being the Rev. D. R. Begbie, Rector of St. Anne's, Ryde. Keen interest was shown in the services and meetings, and attendances increased continuously throughout the Mission. A Mission Committee of parishioners, assisted by others, made thorough preparations for the Mission beforehand. The Missioner was much used of God and many were greatly helped in their spiritual life, some through faith in Christ as Saviour, others by entering into a fuller Christian life. The closing Sunday was marked by overflowing congregations and a deep spiritual response. Follow-on meetings have been arranged.

• Sydney Clergy Prayer Union.

The next meeting of the Sydney Clerical Prayer Union will be held on Monday, 1st June, at Moore College.

11 a.m.—Prayer in Chapel.

12 noon.—In Common Room—Business Meeting. Notice of motion: Suggested change of day and time of meeting to Friday.

12.1 p.m.—Business and Talk.

1-1.30.—Lunch.

1.30 p.m.—Prayer.

Speaker: Rev. F. Wilde, on "Impressions of a recent trip to England."

G. Gerber, Hon. Sec.-Treas.

• C.E.M.S. Conference.

A combined Conference of C.E.M.S. branches is being held at St. Thomas, Rozelle, on Saturday, 20th June, at 2.30 and 7.45 p.m. The Venerable Archdeacon T. C. Hammond will be in the chair. Other speakers will include Mr. Justice Athol Richardson. The Conference will be opened by His Excellency Sir John Northcott, Governor of N.S.W.

There will be Evening Prayer in the Church at 7 p.m., and the speaker at the evening session will be the new dean of Sydney, the Very Rev. E. A. Pitt, M.A. The Conference will be thrown open at each session for general discussion.

United Witness at Coonamble.

The Anglican Church at Coonamble was packed to capacity after a United Witness was held on Sunday, 23rd March, through the town led by the Anglican, Methodist and Presbyterian ministers. The Presbyterian minister is a New Australian, Rev. A. Soos, who lived under the persecution of Hitler. He has seen Christian churches, both in Europe and here in Australia, existing side by side, separated by lack of sympathy and co-operation. He has seen the added strength and influence and deep satisfaction that comes to churches that work and witness unitedly so that the words of Christ are fulfilled, "By this shall men know that ye are my disciples, because ye have love one to another."

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May 17. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14, or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 24. Whitsunday (Empire Day.)

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

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

May 31. Trinity Sunday.

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

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isaiah xl 12; Matt. xxviii 16 or Ephes. iii. Psalms 93, 99, 115.

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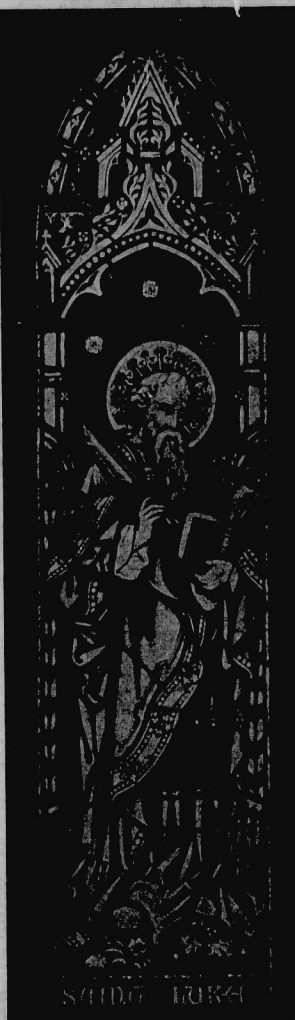
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QUEEN ELIZABETH II

"Let Her not come Alone to Her Hallowing!"

(By the Right Rev. W. G. Hilliard, M.A., Coadjutor Bishop of Sydney.)

On Tuesday next our gracious Sovereign Lady Queen Elizabeth will be crowned in the presence of a vast concourse in the ancient Abbey of Westminster.

It is an occasion of great importance in the life of the British Commonwealth of Nations, when in the venerable shrine of so much English history, and with appropriate pageantry and reverence, a good and gracious lady receives the ceremonial recognition of her sovereignty and is solemnly hallowed for the high duties and tremendous responsibilities of her exalted office.

The Constitutional Monarchy is one of our most cherished British institutions, and those who are called to be our Kings and Queens are carefully trained from their earliest years for the duties of their position; for them, too, it is no temporary appointment, but a life-work. The Monarchy provides for us a great personal symbol of our highest national ideals and aspirations, a stirring rallying-point for loyalty set above political partisanship, a gracious and inspiring influence, a bond of unity, a chain that links the many generations of our long and glorious history and reminds us of our golden traditions. For very many years the personal qualities and devoted service of our Kings and Queens have won the affection of British people of all classes in a truly remarkable degree. Queen Elizabeth II is the heiress of the abundant admiration and affection which generations of her forebears, from at least as far back as Victoria the Good, have called forth from a grateful and appreciative nation, and she herself has already greatly endeared herself to her people in her own right.

Her Coronation is an event which calls us all to solemn thought and renewed devotion, both to Queen and country, and to all our duties and ideals. As the authors of the Call

to the Nation said in their appeal in November last:

"The Coronation means the dedication, under God, of a Person to the People. It recalls to us the high concepts of vocation which should inform us all in our lives and work."

"The new reign gives occasion to review our life as a people; as Australians and as members of the British Commonwealth."

"It gives occasion to renew our loyalties to the Crown and to acknowledge and accept our responsibilities to one another."

"We therefore ask, that the Coronation be for us as for our Queen, an outward sign of the devotion to duty that we owe to God and to mankind."

We recall Her Majesty's noble dedication to her task in her memorable broadcast to the youth of the great Commonwealth on the occasion of her 21st birthday:

"I declare before you all, that my whole life, whether it be long or short, shall be devoted to your service and the service of our great imperial family, to which we all belong. But I shall not have strength to carry out this resolution alone, unless you join in it with me as I now invite you to do. I know that your support will be unfailingly given."

"God help me to make good my vow, and God bless all of you who are willing to share in it."

Surely we shall all want to respond.

We remember also the noble words of her message to the Commons on the occasion of the death of King George VI, when she said:

"My father has left me an example of selfless devotion which I have resolved, with the help of God, faithfully to follow."

It is an admirable spirit in which to begin her reign; let us all join with



HER MAJESTY QUEEN ELIZABETH II.