

Proper Psalms and Lessons

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.

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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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 unflinchingly 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.

Off the Record

Sirs, I here present unto you Queen ELIZABETH, your undoubted Queen: Wherefore all you who are come this day to do your homage and service, are you willing to do the same?

The People signify their willingness and joy, by loud and repeated acclamations, all with one voice crying out,

God Save Queen Elizabeth.

—The Recognition from the Coronation Service.

Some folk have been asking what the Archbishop of Sydney will wear in the Theatre of the Abbey. He will, like other bishops, wear (over episcopal dress) the usual convocation robes — rochet, chimere, scarf, bands and cap, but without academic hood.

The Archbishop's father, Mr. Henry Martyn Mowll, of Dover, was, as one of the Wardens of the Cinque Ports, a canopy bearer at the Coronation of King Edward VII.

CORONATION FAST.

What will they eat during the long sojourn in the Abbey, from 8 a.m. to 4.30 p.m.? Nothing—except, maybe, vitamin pills. We are told that Peers did bring their lunch and eat it in the Abbey at Coronations years ago, but now only the Queen will be sustained by food and drink during the proceedings, and she will eat twice.

GIVE THEM A SEAT!

The installation of the new Dean of Sydney in St. Andrew's Cathedral was a happy affair, very well attended; and we all appreciated Mr. Dean's sincere and straightforward address. But I thought it a pity that no layman, not even a lay canon of the Cathedral, had any part in the service except to take up the collection. Even the Registrar was a cleric. To make it worse, there is not even a special stall or pew in the Cathedral for its lay canons.

Another very happy gathering was the welcome in the Chapter House to Mr. Kenneth Long, the new organist of St. Andrew's Cathedral. More than one person told me that they hadn't listened to such a string of good speeches for a long time. Welcomes were given by the Archbishop, the Headmaster of the Choir School and Mr. G. Faunce Allman, organist of St. James' King St. Mr. Long replied in good part. Mr. Newth referred to the happy coincidence that the new Dean and organist had arrived in Sydney together on May 16, the 116th anniversary of the laying of the Cathedral foundation stone.

her in that resolution and let us daily remember her in our prayers.

There is another remarkable utterance to which also we should like to refer. It was in a broadcast by Archbishop Lang, at that time Archbishop of Canterbury, towards the end of 1936, when he said, looking forward to the Coronation of King George VI in 1937:

"Within 5 months, please God, our King will be consecrated to his high office, and invested with it as a sacred trust — from the Most High God, by solemn and sacramental rites which have been preserved for a thousand years, but let him not come alone to his hallowing. As a representative of the nation, he must bear his people with him. The august ceremony will be deprived of its full meaning; it will be a mere splendid spectacle, unless the nation, with and through its King, consecrates itself to the remembrance and service of God."

A timely utterance indeed, and as appropriate to-day as it was then! "Let her not come alone to her hallowing." God has a purpose for our nation and for ourselves. Let us give ourselves in earnest dedication to that purpose. We hail the Coronation of our Queen with high hopes. God bless Queen Elizabeth II, and prosper her in the great task she has undertaken, and God give to her people grace to support her with their prayers and with their loyal service.

People have been impressed by her loveliness and her naturalness, her earnestness and sincerity; in her actions and her utterances she reveals a deep interest in the things that matter most, a true appreciation of the spiritual values. She is the heiress of the gifts and graces of her father and her mother. "Her character," as someone has said, "combines her

mother's happy nature with Queen Mary's keen sense of duty." We may well find her calling forth all the loyal and chivalrous devotion of her people in the same abundant measure as her illustrious predecessor and namesake, the great Queen Elizabeth I, received it in the 16th century. That romantic and widespread devotion to the First Elizabeth brought no small contribution to the greatness of that golden age. Let us remember that the devotion which the Second Elizabeth is so worthy to inspire, may help us to realise another golden age of prosperity and achievement, and let us not forget what an important part was played in those far-off days by the great spiritual revival of the time. We need to remember always that the strongest driving force in life is religion, for it touches the central and eternal part of us and develops our fellowship with God Himself.

Her Majesty's utterances make it perfectly clear that she has a lively appreciation of this fact, and that she has based her life and her policy on that appreciation. "Let her not come alone to her hallowing." God has a purpose for our nation and for ourselves. Let us give ourselves in earnest dedication to that purpose. Let us determine that we shall live henceforth closer to Him than we have done in the past, strive to serve Him better, to seek more constantly His will His guidance and His strength. If only sufficient of our people will do that, we shall surely, during her reign, write a glorious chapter in the history of our British Commonwealth and of the world.

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The God We Worship

(By the Rev. C. M. Gilhespy, Th.Schol., Rector of Arncliffe, N.S.W.)

It ought not to be without significance for us that our beloved Queen will be crowned within the Festival of Trinity. The service she will take part in is one which assumes the doctrine of the Trinity. She does not come into the presence of One whose nature is but vaguely known; One so hazy as to be almost an illusion. She will invoke the blessing of Him Who has been pleased to reveal Himself to us as Father, Son and Holy Ghost.

Not Dry Dogma.

The doctrine of the Trinity is regarded by some as dry dogma. "Three in One and One in Three," may seem an arid formula until we realise that the truth about the Trinity is the basis of our religion. The Trinity is the specific Christian view of God.

The God of the Muslim is thought

of after the pattern of the oriental despot, far removed from His creation. There is little love in His nature. No matter how unreasonable His commands it is man's duty to submit; the very name of the religion, Islam, means submission.

On the other extreme from Islam with its far-off deity, we have the idea

of God held by certain types of Hindu. Here God dwells in everything. Flowers and trees are God; you are God; and since God is in all things, He is in disease and dirt. In a God like this moral distinctions soon disappear.

Now, we can't really love a God like the God of Islam, for all His noble qualities; He is too far removed for that. We can't worship the God of the Hindu for He has not gained our respect.

Most of the world's thought about God can be placed in either one or the other of these categories. Either God is too aloof to be loved or too human to be respected.

It is here that the Christian view of God satisfies the mind and the heart. Through the doctrine of the Trinity Christianity presents us with the God we adore and love. That God is high and lifted up we assert. But His



THE QUEEN AND HER PRIME MINISTERS.

At the first official dinner of her reign to Commonwealth Prime Ministers attending the London Conference. Left to right: Mr. Senanayake (Ceylon), Sir Godfrey Higgins (Rhodesia), Mr. Holland (N.Z.), Mr. (now Sir) Winston Churchill, the Queen, Mr. Menzies, Mr. St. Laurent (Canada), Mr. Havenga (rep. South Africa), Sir Khwaja Nazimuddin (Pakistan), Mr. Deshmukh (rep. India).

Being is three-fold. At a point in history He came to this world in the person of His Son, there to enter into human life. Through the Holy Spirit God works in us and through us. In one sense God is far above us, yet in another He is near us. A paradox no doubt, but one which satisfies the heart and mind.

Assumed in the New Testament.

The doctrine of the Trinity was not a complex theory invented by theologians to complicate the simple teachings of Christ, and to put upon the neck of the faithful a yoke which they are not able to bear. It was a logical deduction from the teaching of the New Testament, and grew out of the experience of Christ and of the Holy Spirit in the lives of the first believers.

True, the word Trinity does not occur in the New Testament, although it appears soon after. We use a number of terms which do not occur in the Bible — for example, the word sacrament — and we are justified in making terms to express the truths of our religion.

The New Testament is not a theological treatise. It does not set out to state its teaching in technical terms. To its writers the phrase "Three in One and One in Three" would have sounded strange. Yet the truth of which this is an expression underlies the sacred writings.

The doctrine of the Trinity does not depend solely on the two texts where it is perhaps more concisely stated than elsewhere. We are all familiar with the command to baptise "in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), and with St. Paul's closing words to the Corinthians, "The grace forms the basis of much else that is written in the New Testament. In fact without the supposition of the three-fold nature of God's Being most of the epistles become unintelligible. One or two quotations at random will illustrate the point. St. Paul writes, in I Corin-

thians, ". . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (6:11); and St. Peter begins his first Epistle, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1:2); while in Hebrews sore punishment is mentioned for him "who hath trodden under foot the Son of God, . . . and hath done despite unto the Spirit of grace." (10:29.)

When once men saw the implications of the divinity of Christ and of the Holy Spirit, the formulation of the doctrine of the Trinity became necessary. If our Lord Jesus Christ and the Holy Ghost were sharers in the divine nature, what was their relation to the One God? No one can ever fully comprehend the mystery of God's being: we cannot expect to fathom a Nature which is deeper than human minds can grasp. But if our religion is true, as we believe it is, men must go as far as their understanding can take them. Hence, as time went on, the thinkers of the Christian Church pondered over the nature of God as revealed in the pages of Holy Writ. Eventually there was hammered out the classic expression of the doctrine of the Holy Trinity we call the Athanasian Creed, which we recite at Morning Prayer on some thirteen days during the year. "The Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity."

All doctrine must be attested by appeal to the scripture, and in this connection it will be seen that the early fathers of the Church were guided into all truth by Him Who is the Spirit of Truth.

What of the Old Testament?

Someone may say that the Old Testament knows nothing of the Trinity, yet to the Israelites God was no far-off being. If He were "the high and lofty One that inhabiteth eternity," He dwelt "with him also that is of a contrite and humble spirit." We must

remember that the Old Testament does not give the full revelation of God which came through the Son, but we would expect some hint at least in its pages of the truth of the divine nature. And this we have.

Although God's unity is stressed throughout the whole of the Old Testament (as indeed of the New also), there are indications that His unity required distinctions in the Godhead. The thought of the Word of the Lord by whom the heavens were made, or of the Spirit of God which moved upon the waters, prepare the way for the fuller revelation of the new Covenant.

Implications of the Doctrine.

Man's attitude to life, his behaviour to his fellows, is largely determined by what he really believes about God. And what is true of the individual is true of the nation also. A right belief about God will help man and nation to keep to the right path.

In the Trinity we have the God we love and fear; man's Creator, Redeemer and Sanctifier; the Lofty One Who so loved that He gave; the One who dwells in a blaze of glory and whose Spirit dwells in our bodies.

The Coronation.

In this second Elizabethan era men must be taught the truth about God if the nation is to rise to greatness of character. The Sunday preceding the Coronation is Trinity Sunday, and in the Order of Divine Service issued by Command of the Queen, the Trinity is given its full honour. Even so solemn an event as a Coronation cannot be allowed to eclipse the Feast of Trinity. No more fitting prayer for the Empire can be offered at the time of the Coronation than the Collect which, in referring to "a true faith to acknowledge the glory of the eternal Trinity," earnestly prays, "that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end."

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NOTES AND COMMENTS

The "Form and Order of the Service that is to be Performed and the Ceremonies that are to be Observed in the Coronation of Her Majesty Queen Elizabeth II in the Abbey Church of St. Peter Westminster on Tuesday the Second Day of June 1953" does not say when the service shall begin.

But the said Forum contains a note of time nevertheless: a quaint, unassuming rubric which has place of honour at the very beginning of the service. Moreover, unassuming as it is, this rubric is eloquent of the central significance of the great and complex ceremony that follows.

Here it is: "In the morning upon the day of the Coronation early, care is to be taken that the Ampulla be filled with the Oil for the Anointing, and, together with the Spoon, be laid ready upon the Altar in the Abbey Church."

Of all the matters about which care will undoubtedly be taken early in the morning of the Coronation, here is one which apparently transcends all others in importance—making ready the oil for the Anointing. For it is to be anointed with oil that, primarily, the Queen comes to the Abbey. By anointing she is blessed and consecrated to her princely function. And it is as anointed Queen that she will receive the regalia of her office, the spurs, the swords, the armills, the robe royal, the orb, the ring, the sceptre, the rod, and finally St. Edward's Crown.

Two things stand out about the anointing.

The Oil of Gladness. First, it is the anointing rather than the crowning which brings into view the ministry and work for which the Queen is consecrated. Whereas the crown is the "sign of royal majesty," and the coronation an act of sheer glory and honour, the anointing is a sign, not of the glory, but of the service of kingship.

Secondly, the oil for the anointing is, as so often in Scripture, symbolic of the Holy Spirit. The anointing of the Queen is preceded by the singing of the Veni Creator Spiritus, Come Holy Ghost, and the lovely blessing which follows begins "Our Lord Jesus Christ, the Son of God, who by His Father was anointed with the Oil of gladness above his fellows, by his holy Anointing pour down upon your Head and Heart the blessing of the Holy Ghost."

As the Queen thus comes to her halloving, may we all come with her in prayer and consecration. It is the same Holy Spirit who sanctifies her for her ministry and us for ours. No one, at such a time as this, can fail to realise how goodly is our heritage. God grant that we, with all the peoples of the Commonwealth, may not only revel in its outward splendour, but also be partakers and inheritors of its spiritual inwardness.

Elsewhere in this issue is an article which gives some idea of the place occupied by the Bible in the lives of our kings and queens, and in particular at their entry into royal office.

At the Coronation of Queen Elizabeth II the Sacred Scriptures will again be presented, but a notable alteration consists in the fact that, for the first time, the Moderator of the General Assembly of the Church of Scotland will participate in the Presentation. In fact, he will do the actual presenting, the Archbishop standing by and speaking the accompanying words. We warmly welcome this innovation, which thus expresses the unanimous appeal to the Scriptures by both the churches of the "Protestant Reformed Religion established by law" in the United Kingdom.

There is, however, one change in this part of the Coronation Service which we cannot but regret. We refer to the transference of the Presenting of the Bible from its established position immediately after the Putting on of the Crown at the climax of the service, to the moment when, before the service proper begins, the Queen takes her Oaths of Office. A strong protest against this alteration was voiced

in "The Times," by the Bishop of Rochester, the Right Rev. Christopher Chavasse. We must confess, with due respect, that we are no more convinced than is Bishop Chavasse by the reasons given by the Archbishop of Canterbury (in his statement to the Press on March 17) for the alteration. We quote part of the Bishop's subsequent letter in the "Church of England Newspaper":

"All liturgiologists draw attention to the significant and intentional parallel between the English services for the Consecration of a Bishop and the Consecration of a King. In the middle ages a Bishop was consecrated and commissioned first by being Anointed, and then by being invested with the insignia of his office—the crozier, ring, mitre, ending with the "Book of the Gospels." Bishop Henry Compton, of London, was, therefore, absolutely right (when the Presenting of the Bible was introduced at the Coronation of William and Mary) to preserve the invariable order, and to conclude the Anointing and Investiture of the Sovereign with the delivery of the Bible: "thus making the parallel between the two services more complete" (Wickham Legg, "English Coronation Records"). It will be remembered that Bishop Compton crowned their two Majesties in place of Archbishop Sandcroft, who was a non-Juror.

"The news of the removal of the Presenting of the Bible from the main part of the service," where it was one of the outward and visible signs of the Sovereign's consecration and commissioning, to become part of the "preliminaries" of Recognition and Oath-taking, came as great a shock as if in the Consecration of a Bishop the delivery of the Bible was removed from following immediately the Laying on of Hands, to be associated with the Bishop's Oath of due obedience to the Archbishop.

"It is true that liturgiologists have disliked the 'intrusion' of the Presenting of the Bible, really because it formed no part of the mediaeval Coronation service; and they have long wished to 'get it out of the way'.

"But the very surprise of its dramatic delivery at the moment of Crowning itself, has served to emphasise the importance of Holy Scripture, and to proclaim to all the world the unique place the Bible holds both in the English Church and nation. There has lately been some silly and ill-informed criticism of the definition of the Church of England in the Coronation service as "the Protestant Reformed Religion." The Presenting of the Bible, in its old conspicuous setting, declared the affirmative content of our Protestant Faith—namely, that (in the words of the late Bishop Headlam when Regius Professor of Divinity at Oxford) "the supremacy of the Bible is the fundamental doctrine of the Church of England." Moreover, the old order sent forth our Anointed Sovereigns to fulfil their princely responsibilities fortified with the Ministry of the Word as well as of the Sacraments.

"I am distressed that the deep sentiment of the English people for their Bible, and the foremost place it holds in the doctrine of our National Church, should not have been allowed to weigh against the niceties of liturgiologists with their medieval viewpoint."

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THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

After waiting what seems like years but really is only about three months, for our telephone to eventuate, the knock on the door about a fortnight ago proved to come from none other than a very wet, but none-the-less welcome telephone mechanic. "Are you waiting for a telephone to be connected, madam?" Was I? I could hardly wait to usher him in to the appointed spot which had been for so long kept in readiness for this wonderful elusive 'phone. The children were rather embarrassingly helpful — even the baby clung to the mechanic's legs and only by popping him into his cot could work be resumed. However, at last we are the proud possessors of a telephone and have learnt the new number to a man!

During the performance of connecting the telephone the mechanic took time off to straighten up for a chat. "The Church next door, is it Anglican?" "Yes," I said. "Church of England?" queried the mechanic. "Yes," I assured him. "It is a Church of England Church." "Who's the minister and how can I get in touch with him?" I gave him the information he needed and he went on: "You see we have a four months old baby and we think he ought to be christened. We have lived about here all our lives and would like him to be done here at the Church." "Do you live far away or could you come back again and see the rector?" I asked him. "Oh, no, I live in the next street but one. I'll come and make a time with him. Thank you for your help."

Could I believe my ears, he lived two streets down and was Church of England, had lived in the district all his life and yet did not know where the Church was? Surely he must know, and yet he had to ask, and did not even know how to contact his rector. I found it not only hard to believe, but hard to understand how anyone could get to the stage of being a father and yet had no need of God and the things of the Spirit.

This really is not a new experience to any of us to-day, is it? We constantly come across people who are dead to spiritual things and yet each time I meet it I am amazed and also I am challenged. Why do these people not care about spiritual things and how do they manage for so long without them? These are questions which we who love the things of the spirit find it hard to answer, but I do think it should impress upon us the need to make ourselves felt in the community.

"This is just the same old story," you may tell me, "Of us having to turn hand springs to get the attention of people. After all the Church has been there long enough for people to notice it." True, but as individuals have we been all we should as Christians and members of Christ's Body to impress upon these people who are outside the Church the dynamic and transforming power of Jesus Christ.

One of Peter's Epistles speaks about Christians being "dead to sin"—this is very strong language and we may get so used to it that we lose some of the meaning. Now when we are dead we have no response to anything here. No matter how tempting it may have been in life. If someone offered a dead person food, or money, or rich clothing there would be no response—he is dead and shows no interest in anything that is offered. Now Peter says "We being dead to sins should be alive unto righteousness"—That means that we should find no attraction and have no interest in sin, for, says Peter, we are now returned unto the Shepherd and Bishop of our souls.

This, if it could be true of every Christian, would mean that people would be aware of spiritual power, and of the Church as a force in the district. Is it because of our narrow, selfish, sinful lives that so many in our town, even in our street are unaware of Christian things?

Let us consider ourselves dead to sin and alive unto righteousness that He may use us individually and as a whole to awaken the spiritually dead.

He can only begin in me.

Our Prayer:

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The Royal Law

(By the Rev. Canon M. L. Loane, M.A., Vice-Principal of Moore College.)

At the Coronation of the Boy-King, Edward VI, in 1547, three swords were placed in his hands, one each to represent his right to the realms of England, Ireland, and France. But to the great surprise of the prelates and statesmen in the Abbey, Edward declared that there was another sword which had been overlooked; and in answer to their astonished inquiries, he said that this was the Word of God. He then "commanded the Bible with the greatest reverence to be brought and carried before him." And this impromptu incident at the Coronation of Edward VI in 1547 was to become enshrined as a permanent element in the Service for the crowning of an English Sovereign from the time when William and Mary of Orange came to the Throne after the Revolution of 1688.

Edward VI's reign was only to last six years, but they were years of enormous importance in the spiritual story of England. Those were the years which saw the birth of the Book of Common Prayer, and the Articles and the Homilies, and which turned the eyes of England towards the dawn of the Reformation. It was a reign in which the Royal Law of Holy Scripture was the central authority to which Edward turned with unflinching confidence as he looked out on the affairs of Church and State. This was why he was so often compared with Josiah, the King of Judah.

Elizabeth Tudor.

The half sister of Mary Tudor was the Princess Elizabeth and she was kept for a time in partial captivity. It was the day of mediaeval re-action, and the future of the Princess was full of uncertainty. She was the child of Anne Boleyn, and she was known as the friend of Reform. There was even some doubt whether her life would be spared as the storm against the friends of the Reformation burst in its full fury. It was while she was still a captive that she wrote on the flyleaf of her New Testament the following meditation: "I walk many times into the pleasant fields of Holy Scripture where I pluck up goodly sentences by pruning, eat them by reading, chew them by musing, and lay them up at length in the high seat of memory, that having tasted their sweetness, I may the less perceive the bitterness of this miserable life."

On her accession in 1558, her suspense was over. As the Royal Procession moved through the streets of London, it came to a halt in Cheapside where a maiden, clad in white, gave the Queen a copy of the Bible as the gift of the City of London. It was indicative of the common hope that the Bible might once more become central in the life of England. The Queen received the Book, kissed it, laid it on her heart, and promised to read it. Within a year she had ordered a complete copy of the Bible in large type to be set up in every parish church so that the common people "might read the same with great humility and reverence." And it was during her reign that in the well-known words of John Richard Green, England became a nation of one Book, and that Book the Bible.

James I.

The Stuart Kings were hardly renowned for their love of Scripture. Nevertheless it was in the reign of James I that an official translation of the Bible was carried out. This new English Bible was at length placed in the hands of the King, and was published as the Authorised Version of the Scriptures for use both in public and in private. James I himself prepared a metrical translation of the Psalms; this was designed for use much in the way in which hymns are now so widely employed. In 1634, Charles I author-

ised the publication of his father's psalter, but it failed to win a hold in the hearts of the common people, who preferred the psalms of Francis Rous, or Sternhold and Hopkins.

In 1649 Charles I laid his head on the block on the morning after a last pathetic conversation with his two younger children, the Princess Elizabeth and the Duke of Gloucester. The Princess was a delicate child of thirteen, and never recovered from the shock of that last interview with her father. The news of his execution plunged her into such sorrow that all her other ailments were gravely aggravated. Parliament placed her with her younger brother as a ward in the care of Lord and Lady Leicester, and twelve months were spent in their beautiful country house at Penshurst. She was renowned for her devotion to the Protestant faith, and she whiled away the hours by learning Greek and Hebrew. But her fortunes suffered a disastrous change after the landing of her brother Charles II in Scotland in 1651. She was horror-stricken to find herself transferred to the gloomy castle of Carisbrooke in the Isle of Wight where her father had spent his last days of imprisonment. Within a week, she had caught a chill while playing bowls with her brother. It quickly developed into high fever and she was dead before skilled help could be obtained. A wave of grief swept through England for the Virgin Princess who had fallen into her last sleep in comfortless captivity with her wasted cheek lying on a Bible open at the text: "Come unto Me all ye that are weary

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and heavy-laden, and I will give you rest."

Oliver Cromwell.

In 1653, Oliver Cromwell became Lord High Protector of England. At his installation in this office, he presented a copy of the Bible to the Speaker of the House of Commons, and said, "It is the Book of Books, and doth contain both precepts and principles for good government."

George III was a diligent reader of the Bible. A copy of the Bible was always kept on the table of his private room. He once said: "It is my wish that every poor child in my dominions should be taught to read the Bible."

George V.

It is well known that King George V as a boy promised his mother that he would read a chapter of the Bible every day, and it is believed that he kept this promise until his life moved

peacefully to its close at Sandringham in 1935. Thus his words to a deputation at Buckingham Palace were no mere formality, but a statement drawn from his own experience—"In a secular aspect, the English Bible is the first of National treasures, and in its spiritual significance, the most valuable thing that this world affords."

On the eleventh birthday of the Princess Elizabeth in 1937, the personal gift of the Queen to her daughter was a beautiful Morocco bound copy of the Bible. This is illustrative of all that lies behind the noble pledge of self-dedication which the Princess made in public even before she had come to the throne: "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."

The Queen's solemn invitation to the peoples of her Empire to share in her vow of dedication and to enter into the heart of the Abbey Service will be in the minds of all who honour the name of Christ. We know that the Archbishop of Canterbury will be required with the Moderator of the Church of Scotland, to place a copy of the Bible in the hands of the Queen as part of that ceremony and that he will then say: "Our gracious Queen, we present you with this Book, the most valuable thing this world affords. Here is Wisdom: this is the Royal Law; these are the lively oracles of God." How much it would mean if only the whole nation could once again become the nation of one Book, and that Book the Bible.

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.—What is an autocephalous diocese?

An autocephalous diocese (Greek: autos—self, kephale—head) is one which is not part of a province, but is independent in government. In Australia, the dioceses of Adelaide, Willochra and Tasmania are autocephalous, the others being included in the provinces of Western Australia, Victoria, New South Wales, or Queensland, under the general jurisdiction of their respective Archbishops.

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The Protestant Succession to the Throne

(By the Rev. J. R. L. Johnstone, LL.B., Th.L., Rector of Beecroft, N.S.W.)

The Coronation Oath to be made by the Sovereign of England was formerly required by the Coronation Oath Act (1688) (1 Will. and Mar. c. 6). That Act explained the purpose of the Oath in the following recital:—

“Whereas by the law and ancient usage of this realm the Kings and Queens thereof have taken a solemn oath upon the Evangelists at their respective coronations to maintain the statutes laws and customs of the said realm and all the people and inhabitants thereof in their spiritual and civil rights and properties. But forasmuch as the oath itself on such occasion administered hath heretofore been framed in doubtful words and expressions with relation to ancient laws and constitutions at this time unknown. To the end therefore that one uniform oath may be in all times to come taken by the Kings and Queens of this realm and to them respectively administered at the times of their and every of their coronation”

The Act then provided that at the Coronation of William and Mary the Oath was to be administered “by the Archbishop of Canterbury or the Archbishop of York or either of them or any such other bishop of this realm whom the King's Majesty shall thereunto appoint and who shall be hereby thereunto respectively authorised which oath followeth and shall be administered in this manner that is to say,

The Archbishop or Bishop shall say, “Will you solemnly promise and swear to govern the people of this Kingdom of England and the dominions thereto belonging according to the statutes in Parliament agreed on and the laws and customs of the same?”

The King and Queen shall say, “I solemnly promise so to do.”

Archbishop or Bishop, “Will you to your power cause law and justice in mercy to be executed in all your judgments.”

King and Queen, “I Will.”

Archbishop or Bishop, “Will you to the utmost of your power maintain the laws of God the true profession of the Gospel and the Protestant reformed religion established by law? And will you preserve unto the Bishops and Clergy of this realm and to the Churches committed

to their charge all such rights and privileges as by law do or shall appertain unto them or any of them.”

King and Queen, “All this I promise to do.”

After this the King and Queen laying his and her hand upon the holy Gospels, shall say,

King and Queen, “The things which I have here before promised I will perform and keep So help me God.”

Then the King and Queen shall kiss the book.

And the said oath shall be in like manner administered to every King or Queen who shall succeed to the imperial crown of this realm at their respective coronations by one of the Archbishops or bishops of this realm of England for the time being to be

thereunto appointed by such King or Queen respectively and in the presence of all persons that shall be attending assisting or otherwise present at such their respective coronations any law statute or usage to the contrary notwithstanding.”

The form of Oath to be administered to our present Queen has been altered in order to meet the changed conditions within the British Commonwealth of Nations.

Other Safeguards.

In addition to the Coronation Oath there are other safeguards of the Protestant Succession to the Throne.

The Bill of Rights (1688) (Sess. 2 c. 2, s. 1) provides:—

“ . . . And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this protestant kingdom to be governed by a popish prince or by any King or Queen marrying a papist the said Lords spiritual and temporal and commons do further pray that it may be enacted that all and every person and persons that is are or shall be reconciled to or shall hold communion with the see or church of Rome or shall profess the popish religion or shall marry a papist shall be excluded and be forever incapable to inherit possess or enjoy the crowne and government of this realm and Ireland and the dominions thereto belonging or any part of the same or to have use or exercise any regal power authority or jurisdiction within the same. . . And that every

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King and Queen of this realm who at any time hereafter shall come to and succeed in the imperial crown of this realm shall on the first day of the meeting of the first Parliament next after his or her coming to the crown sitting in his or her throne in the House of Peers in the presence of the lords and commons therein assembled or at his or her coronation before such person or persons who shall administer the coronation oath to him or her at the time of his or her taking the said oath (which shall first happen), make subscribe and audibly repeat the declaration mentioned in the Statute made in the thirtieth year of the reign of King Charles the Second . . .

The Declaration there referred to, which is commonly known as the "Declaration Against Popery," was in these words:—

"I . . . do solemnly and sincerely, in the presence of God, profess testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever; and that the Invocation or Adoration of the Virgin Mary or any other Saint, and the Sacrifices of the Masses, as they are now used in the Church of Rome, are superstitious and idolatrous and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dis-

pense with or annul the same or declare that it was null and void from the beginning."

Before the Coronation of King George V an Act was passed which substituted a much shorter declaration for the "Declaration Against Popery". **The Ascension Declaration Act, 1910** (10 Edw. 7 & 1 Geo. 5 c. 29) is in the following words:—

"The declaration to be made, subscribed, and audibly repeated by the Sovereign under section one of the Bill of Rights and Section two of the Act of Settlement shall be that set out in the Schedule to this Act instead of that referred to in the said sections.

SCHEDULE.

"I (here insert the name of the Sovereign) do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

This short Declaration, which is known as the "Accession Declaration," was made by Her Majesty the Queen at her Accession, and therefore it will not be made at her Coronation.

Although the "Declaration Against Popery" is no longer required by Statute, its value remains for it is a clear, explicit and authoritative interpretation of what is "the true intent of the enactments which secure the Protestant succession to the Throne," and it provides us with a contemporary statutory interpretation of those relevant portions of the Bill of Rights and the Act of Settlement (1700) which still remain law, and have a binding effect.

The Act of Settlement (1700) (12 and 13 Will. 3, c. 2, s. 3) also requires that the Sovereign must join in com-

munion with the Church of England as by law established.

The Act of Union with Scotland (1707) (6 Ann. c. 11) recites and confirms two preceding statutes, one of Scotland, and the other of England. The former requires that every Sovereign, at his Accession, shall take and subscribe a similar oath to preserve the settlement of the Church of England as by law established. (See Stephen's "Commentaries on the Laws of England," 12th, Ed., vol. 11, at p. 397-8).

An earlier **Act for the Security of the Church of England (1706)** (5 Ann. c. 6) provided:—

"That the Commissioners for that Treaty" (the Treaty of Union with Scotland) "should not treat of or concerning any alteration of the worship, discipline, and government of the Church of this Kingdom as now by law established. Which Treaty being now reported to Parliament, and it being reasonable and necessary that the true Protestant Religion, as presently possessed within this Kingdom, with the worship, discipline and government of this Church should be effectually and unalterably secured. Therefore, Her Majesty, with advice and consent of the said Estate of Parliament, doth hereby establish and confirm the said true Protestant Religion, and the worship, government, and discipline of this Church to continue without any alteration to the people of this land in all succeeding generations."

The Constitution of the Commonwealth of Australia provides, in Sect. 2, that its provisions referring to the Queen shall extend to Her Majesty's heirs and successors in the sovereignty of the United Kingdom. The succession to the throne in Australia is thus made identical with the succession to the throne in England.

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THE BOTANY OF THE BIBLE

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

II.

The discussion of specific passages and the consideration of selected data in the field of our investigation may appropriately be prefaced by an allusion to an error of long standing on the part of theological writers and ordinary preachers. This was the habit of identifying the plants of the Scriptures with those growing naturally in the regions where the individuals in question chanced to be living. This mistake "pleads sweetly for pardon" when it is remembered how restricted travel was in bygone centuries. Prior to the period of Linnaeus, Hasselquist and Forskal, extensive travel abroad was confined pretty much to soldiers and to the favoured few. Half the world was not then on the move. It is one of the distinctive titles to fame of Linnaeus that he proved initially, and never ceased to emphasise subsequently, the degrees to which floras and faunas differ from place to place in harmony with variations of latitude and longitude, climate, soils, natural barriers, and so forth. In the light of this scientific fact it is inadmissible to suppose that the "elm," "rose," "sycamore," etc., of the Bible were the plants bearing these names in our own countryside.

The non-botanist is apt to jump to conclusions in another way. If he is fortunate enough to tour Palestine, he tends to take it for granted that the plants and flowers he observes there now were growing in the same milieu in Bible days. Alternatively, he may suppose that the plants alluded to in the Bible as having been there in pre-Christian centuries or in the days of our Lord must necessarily be encountered by him in 1953.

Either inference is fallacious. The one as the other ignores what has been pointed out earlier — the liability of floras to change under external stimuli. And perhaps in no part of the earth's surface has man's penchant for upsetting the "balance of nature" received more dismal illustration than in the Holy Land.

It is unequivocally asserted by modern botanists that many plants now exceptionally common in Palestine were definitely not there in Bible days. Mention may be made in this connection of (a) the American prickly pear cactus; of (b) the white mulberry, a

native of China, not the mulberry of the sacred text; of (c) the weeping willow, actually a native of Japan, and unknown in Palestine in Biblical times. Then there is the defectively named "rose of Sharon" with many kinds of citrus of comparatively recent introduction. Hundreds of other exotic plants flourish to-day in Lebanon, Syria and Palestine for which in the days of the prophets and of Christ the eye would look in vain.

Conversely, many plants which grew profusely in the Holy Land and adjacent countries in Bible days have either totally disappeared, or have been reduced to a fraction of their former incidence. The causes?—over cultivation of the land, destruction of the forests, with the associated changes in climatic and other environmental conditions. Or again, alien more "weedy" invaders have driven out the native vegetation.

Early historians aver that in the past Palestine was a land of date palms and that these formed as conspicuous a feature in the landscape as in Egypt. Their testimony is reinforced by the fossil remains of palm trunks buried in the shifting sand. To-day in Palestine the date palm thrives only under careful cultivation.

Whatever the merits of the Authorised Version, its botanical aspects leave a good deal to be desired. It is to be regretted that botanical knowledge was not in a more advanced stage at the time of its appearance. The misidentifications of the earlier versions were perpetuated and new mistakes originated. The state of affairs is much more satisfactory in the modern versions which on the whole have generously adopted the results of modern botanical research.

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(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,—May I respectfully suggest that Archdeacon J. Harvey Brown's arguments do nothing to detract from the soundness of Principal Wilkinson's position in regard to the use of the scarf.

Evangelicals have no desire to live in the past, and can scarcely be charged with being backward in commending the Gospel in the face of the urgent tasks of the present. But it is precisely because a disregard of the lessons of past history and defiance of church law have led to our beloved Church of England being the most divided church in Christendom, that Evangelicals feel bound in conscience to "stand firm for true and historic Anglican practice."

In the first place, nothing that Archdeacon Harvey Brown advances about the desirability of a distinctive vesture for the celebration of a sacrament can contravert the fact that the teaching of the Church of England supported by its uniform practice for 300 years after the Reformation was precisely that the administration of a sacrament . . . is NOT such a setting forth of God's Word and of worship as to require a different vesture from morning or evening prayer. It is true that the canons prescribe a Cope to be worn by the Principal Minister at the Holy Communion on principal feast days in Cathedral and Collegiate Churches, but this was not intended as a special vesture for a sacrament.

Nor, in fact, is the present widespread use of the stole any sort of indication of a sacrament. The dean of my college in England used to wear a stole for baptisms and weddings, and a scarf and hood at all communions, and similar incongruities are widespread. Of course, many who use the stole do so in order to teach, or imply, that marriage, orders, etc., are sacraments, but Archdeacon Harvey Brown has not suggested that he endorses this un-Anglican view. He can scarcely deny, however, that there are few men who wear the stole for the communion or baptism who do not also wear it for marriages.

As for the use of the stole enabling a distinction to be preserved between deacon and priest, we can only reply that this distinction, if desired, can, and frequently is, secured as easily with the scarf as with the stole.

Now, Archdeacon Harvey Brown has written amicably, and I do not wish for a moment to impugn his good faith and earnest desire for the good of the church. But I feel bound to say that I believe the kind of argument he has advanced is ultimately hurtful to the church. I do not imagine for a moment that the Archdeacon associates the stole with any Roman doctrine whatever. But the hard fact remains that the stole was reintroduced into the Church of England, not so many years ago, by men who did endorse such an association, and introduced it because they did. When we add to this the fact that the use of the stole has only been maintained in the Church of England in defiance of the law, and has been closely associated in many places with the growth of sacerdotal ritualism in the Church of England, then we decline to believe that, as evangelicals, we are allowing ourselves "to be tied down by mistaken loyalties to mere tradition" in refusing the use of the stole.

Yours faithfully, KANONIKOS,
Sydney, 21/5/53.

STEPHEN TAYLOR.

The late Rev. Stephen Taylor was the fourth son of the late Canon Robert Taylor, Rector of St. Stephen's Newtown for 42 years. Stephen Taylor was educated at Sydney Grammar School and Corpus Christi College, Cambridge, where he graduated B.A. Senior Optime in the Mathematical Tripos. He entered Ridley Hall, Cambridge under Dr. Handley Moule, and was ordained deacon by the Bishop of Manchester in 1893 and priest by Bishop Pearson late of Melbourne, in 1894.

After a two-year curacy in Manchester Mr. Taylor returned to Sydney as curate to his father at Newtown, and from 1898 till his retirement in 1941 held various parochial charges in Sydney and Newcastle—Gresford, Paterson, St. John's Newcastle, Erskineville, Wahroonga, Wentworth Falls, Kiama, Mittagong and Woolwich.

During the latter part of Principal Schleicher's illness, and after his death, when Mr. Taylor was assisting his father at Newtown, he acted as Principal of Moore College until the appointment of the late Canon Jones. Later in 1910, Mr. Taylor lectured again at the College in Old Testament and doctrine.

In England he married Elizabeth, the daughter of the Rev. John Stott, M.A., of Bolton, England. All through their long life of service Mr. and Mrs. Taylor have been of one heart and soul in their love of the gospel. Three of their children have served as missionaries. Dr. Joan Taylor died at her post in India in 1938. Her death was widely lamented. Philip and Ion worked at Oenpelli in the Northern Territory. Later Philip married Dr. Kath-

leen Blackwood, the missionary daughter of the Bishop of Gippsland. They have exercised an effective ministry in Iran (Persia) an understaffed and difficult field, and are now home on furlough.

The Rev. Stephen Taylor was, during his whole ministry, a warm supporter of the "Church Record." He contributed articles to these columns before the close of last century when Archdeacon John Dixon was Chairman. From 1916 to 1926 he acted as Honorary Editor and at the time of his death was still writing regularly for the paper. This he was well qualified to do as a well-read theologian, a sound Biblical scholar and an earnest and devoted Christian.

Those who knew him best would wish to reverently apply to him those words, "For me to live is Christ and to die is gain."

We extend to Mrs. Taylor and the family our deep sympathy.

AN APPEAL.

May we ask our readers:—
(1) To pray regularly for this paper, and also for the Evangelical Trust. We thank those who are already praying.

(2) To be constantly on the look-out for new subscribers. We believe this paper will bring help to any home where it is taken in and read.

(3) To do something to help the Sale in the Chapter House, Sydney, on June the 12th and if possible attend. Lunch will be served from 12 noon.

(4) To pray for a deep and growing unity amongst evangelical believers. The gift of love in answer to prayer will dissolve and remove personal grudges from the hearts and minds of God's children. Grudges gouge out spiritual eyes and freeze our spiritual marrow-bones. Unity is one of the first conditions of blessing. Let us pray for an increasing spirit of fellowship amongst us.

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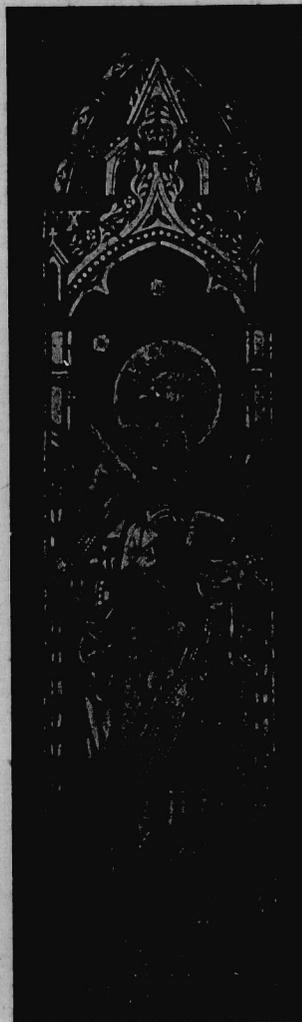
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Life is full of surprises and we are happy to record that, as we approached the Home of Peace a feeling of serenity and repose was induced by the view of the spacious gardens and leafy shaded lawns which grace the forecourt and provide a rural setting for the main hospital buildings forming the two sides of the square at the intersection of Addison Road and Coronation Avenue, Petersham. Quite naturally this atmosphere is maintained throughout the Hospital, by the happy air of sympathy and competent management everywhere apparent.

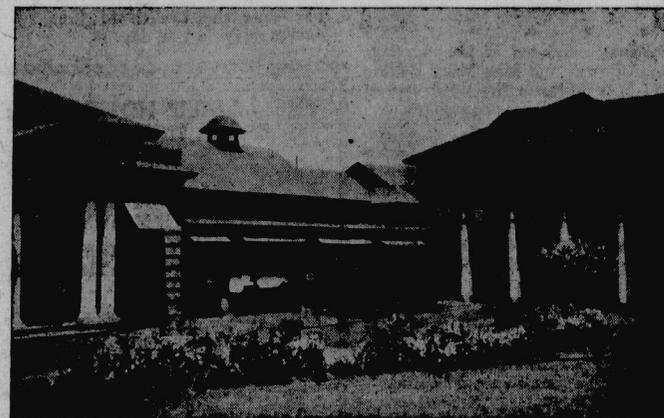
A stroll through the Hospital reveals the quiet and peaceful atmosphere of the wards which are decorated in pastel shades and made bright with flowers; everything is spotless,

A devoted band of ladies comprises the House Committee. They supervise the management of the hospital. Voluntary helpers from the circles staff the Kiosk, at the entrance gates, which is maintained for visitors, patients, and staff.

The Church of England Deaconess Institution may be proud of its offspring, the Home of Peace (which was inaugurated in September, 1907) thus supplying the urgent need for a Protestant hospital where patients, in a dying condition, of any religion, nationality, or age, may spend their last days, with sympathetic and skilled nursing, in a Christian atmosphere. The spiritual ministry of the Chaplain, Matron and staff is of untold comfort and help to the patients.

The hospital was started in a small cottage, with a spacious garden, on portion of the present site, and its equipment was provided by interested friends. It originally housed six beds, but over the years, it has grown into an excellent and well-equipped hospital of 100 beds, still retaining its tranquil atmosphere.

Since its establishment, the hospital has admitted over 8000 patients and it is interesting to trace its development. In 1923, the



The Home of Peace, Petersham

and the patients are as happy and comfortable as their state of health permits. All patients are admitted on a doctor's certificate stating that they are dying (though no T.B. or mental cases can be admitted).

Most of the patients, whether they be old or young, are total-bed cases, and these have their beds wheeled onto the verandahs (in suitable weather), while others are able to sit out. Man is a gregarious creature and a kind of biological magnetism draws people together to discuss their ailments, and incidentally to enjoy the beauty of the garden. Mention might be made of one of the enthusiastic founders who became a patient a year or so ago, and was grateful to be able to end her days tranquilly in the hospital in which she had previously served.

Last year over 280 persons were admitted and received unremitting attention and consolation in their extremity. It should be noted that patients come from all walks of life in the city or country, and may be of any age, including babies. No one eligible is refused who can be accommodated.

original cottage was replaced by the present main hospital building, and in 1941, a wing was erected and later an adjacent cottage was purchased, bringing the bed capacity to 100. The original Nurses' Block was built in 1913, and the latest additions completed in 1951. Then, there are domestic staff quarters, kitchen, laundry, boiler room, etc., and serviceable vegetable gardens.

Subscribers may rest assured that the administration of the hospital is most economical as, for the first six months of the current financial year, the cost of each bed per week was £10 6s., which compares favourably with that of any other public hospital. The Committee is anxious that the good work of the Home of Peace should be maintained and continued free of debt; this can only be accomplished by the prayers and generous assistance of our old and new subscribers and friends.

The Committee appeals to you to become a regular subscriber and so render a very real service to your neighbours and maybe to your friends in need, and further, when planning bequests, please remember the Home of Peace in your will.

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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 (Coronation).

June 7. 1st Sunday after Trinity.

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

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

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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 cooperated 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 for 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-