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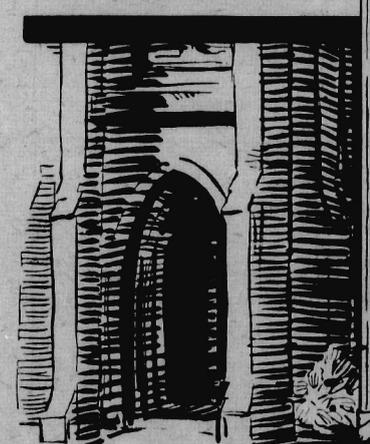
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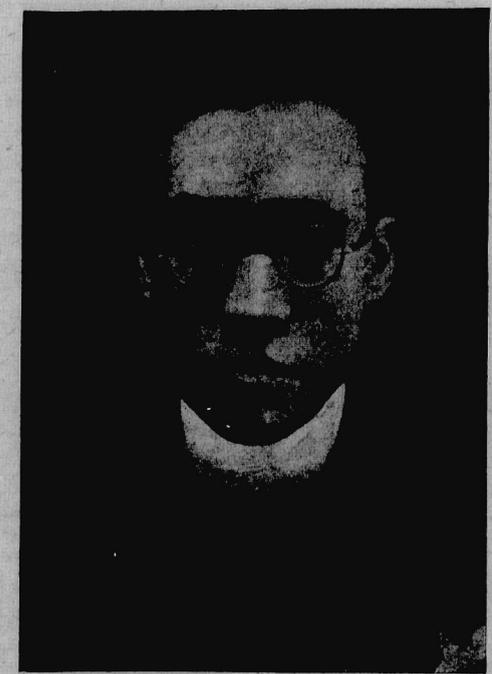
# The Australian Church Record



The paper  
for  
Church of  
England  
people  
Catholic  
Apostolic  
Protestant  
& Reformed



Vol. 11 JULY 18, 1946 No. 12



THE RT. REV. MICHAEL CHANG,  
Bishop of Fukien

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**NOTES AND COMMENTS.**

The Rev. D. R. Davies, a modern prophet and one of the outstanding speakers and writers of our Church, gave a great charge to the Christian Church at the recent Annual Meeting of the Church of England Zenana Missionary Society in London.

He declared that so grave and desperate was the situation to-day, both in the world and in the Church, that the missionary enterprise was invested with a deadly urgency and significance that might well be fatal. The hour was fast approaching when missionary interest and activity could no longer function adequately as a minority activity in the Churches. Without a new access of missionary consciousness the Church could hardly avoid a deeper descent into impotence. Whatever changes might rend and upheave secular society, the Gospel of Christ was the same in its essential affirmation and proclamation, in every age, and in every civilisation. Age could not wither it, nor change corrupt, nor vary its eternal substance and validity. Man always stood in need of redemption, which he himself was powerless to effect, and which, therefore, God had effected in His Son. That crowning reality was impervious to any historic change. All men in every age stood under the divine judgment; they all needed redemption; and were utterly dependent for that redemption on the divine mercy. The missionary enterprise would always persist because it was nothing other than the Gospel moving outward.

Times have indeed changed since the days within our remembrance when missionary-hearted preachers felt it necessary to plead for support for the great enterprise when the or-

dinary clergyman and his congregation would have questioned its description as "The Primary Task of the Church." Mr. Davies' contention is that this task could no longer function adequately as "a minority activity in the Churches." It demands the whole-hearted support of everyone who professes the name of the Saviour of the World. But such "minority activity" has never been adequate to the great commission Christ gave to His disciples and the Church is paying the penalty. Stored up manna, in Israel's wandering days, "bred worms and stank," and the Israel of God is going to suffer a kindred disappointment if it refuses to accept the Master's challenge "Freely ye have received, freely give." It is well for Church leaders to remember that the offerings for the missionary enterprise, in life as well as in possessions, is the pulse of the spiritual life of a church. Let us not vaunt ourselves in the amount of money a parish raises, but in the amount it is prepared to give for the wider extension of the Kingdom of Christ.

Gradually but surely there seems to be growing a public opinion against the evils of gambling. In England the Church of England has an official committee whose duty is to keep the Church alive to the inroads of the vice and the best means of defeating the evil. In our own Australian Church life many dioceses have distinct statements and resolutions urging Church people not to use any gambling methods in support of their Church funds.

From the Goulburn diocese there comes a very incisive criticism of default in this regard:

"The Right and Wrong.—Why do good-meaning people very often do the right thing in a wrong way. An appeal for "Food for Britain" was launched in the town recently—a very worthy cause—but the appeal was made mainly on Saturday per medium of raffle ticket and chocolate wheel; and a round of festivities, golf, tennis, etc. all day Sunday. One of the besetting sins of the Australian is gambling and both raffling in a public place, and the chocolate wheel are by law prohibited forms of gambling; but there is a greater question than the legal and that is the moral. Young children are being taught by adults, and by example, that these means of getting money are right and honest—this of course being utterly false."

Then, outside of religious circles, there comes the condemnation by a well-known Sydney weekly of what it terms "The S.P. Madness," and concludes:—

"No greater reform, social and industrial, could be effected in N.S. Wales than the abolition of starting-price betting, and it could be brought about by the restricting of betting and the publication of betting "information" to the racecourse. But it is a vain aspiration, for the "Labour" Government is as racing-mad as the four daily and three Sunday newspapers."

Church people generally, who are serious in their profession, will welcome the fine appeal the Bishop of Riverina gave to his Synod last month—an appeal that we hope will reach the Church in Australia throughout. Bishop Murray sets ideals high by reminding clergy and laity alike of the real task for which the clergy are ordained, and the ministry of witness in which the laity have their due and important place. We reprint the charge in our leading columns. It would be a nice gesture in view of the difficulties of the widespread diocese of Riverina if some generous-hearted churchmen would send a contribution to the Riverina Church Fund.

Some time ago a notice was given of a new translation of the New Testament by Monsignor Knox, the son of the late revered Bishop Knox, of Manchester, with the imprimatur of the Roman Catholic episcopate in England and Wales. The book has now been published and the Bishop of Chelmsford, England, has warmly criticised the incorrect statement on the flyleaf. He said:

"When we read on the fly-leaf of Monsignor Knox's translation of the New Testament that it is approved by all the archbishops and bishops in England and Wales—meaning the Roman Hierarchy—we touch a level of insolence and bad taste which is symptomatic of the confident aggression which distinguishes the Roman Church in England to-day."

The matter was referred to in the recent session of the Church Assembly in England.

The Bishop of Chelmsford also referred to the Roman conditions of "mixed marriages":—

"It is a weak and sinful act for a potential parent to promise that his or her children shall be brought up in a religion which he or she believes to be not wholly true. A promise under duress (for that in practice is the case) to commit a sin cannot be defended on moral grounds. In a word, we are pretty far advanced in a new Papal aggression in this country."

"There is an old saying that when the Roman Church is in a minority she is a lamb, when in equality she is a fox, when in a majority she is a tigress. We are approaching the second stage, thanks largely to the steady annual recruitment of the Roman Church from Ireland."

From the Brisbane "Church Chronicle" comes the following delightful news:—

**The Devil!** The Devil! Who is he? **Who is He?** Recently a very learned priest wrote to "The Church Times" (London) protesting against a widespread belief in the powers of the devil. He says: "... Some people suppose that he is regarded as a sort of rival god, rather than as a created being like ourselves, neither omnipresent nor omniscient, and always under the control of God. He is not evil personified, but a particular evil person."

Many people, while appreciating the warning in that letter, will also have some fellow-feeling with a correspondent in the next issue of the C.T. He wrote:— Sir—I am amazed at the contention that the devil is not omnipresent. If this statement is true, then I must say that, in view of the amount of time and attention he lavishes on me, the vast majority of people in the world must go through life entirely unmolested by him.

This reminds one of F. D. Maurice's Confession is his commentary on St. John's Epistles. In commenting on the mention of Christ's being manifested "to destroy the work of the devil," he recalls his own former scepticism concerning the reality of the devil, due largely to his upbringing, but confesses that he had been forced to a change of conviction in the matter by reason of the experiences of temptation in his own life.

The great Spurgeon, in his commentary on the Parable of the Tares, in his inimitable way, says, "He went his way after sowing the tares?" "Some dear people said that he didn't exist. Evidently there are still to be found people of a similar foolish opinion."

**THE NEW HYMN BOOK  
(ARTICLE No. 2).**

Certain misunderstandings seem to be abroad concerning the new Hymn Book, which it may be well to clear up.

(1) Some people still speak as though an entirely new Hymn Book was being brought out for the Church of England in Australia. As we said in our first article, the new Hymn Book will consist of (1) the Revised Hymn Book of the Church of England in Canada, edition of 1938 together with a small Australian Supplement. It is important to notice that it is the Canadian Book of 1938, which is to be made available for use in Australia. There are those who have looked through the old Canadian Book, and feeling its inadequacy have become rather critical of the new venture. It is, therefore, worthwhile repeating

again that the book offered to us is the new Canadian Hymn Book, a book which is an immense advance over the first book. In fact its excellence caused it to be adopted immediately throughout the Church of England in Canada. No Church need adopt it in Australia, unless it so desires.

(2) The Australian Hymn Supplement was originally confined, by the advice of the Oxford University Press, to about thirty hymns. Their representative in Australia has now very graciously increased this number to sixty. Of these sixty hymns, thirty-seven will be by Australians, that is to say, each of the thirty-seven hymns is Australian, both in words and music, or in words or music. Some extremely beautiful tunes have been written for the Supplement by such musicians as Dr. Edgar L. Bainton, formerly Director of the Conservatorium of Music in Sydney, and Dr. A. E. Floyd, the Organist of St. Paul's Cathedral, Melbourne. Some of the words also are of an extremely high order. In this connection we would particularly mention a hymn by Dr. Bean, the Commonwealth War Historian, written on the beach at Anzac, and an Australian Christmas Carol by Miss Alice Allnutt. This carol is a fantasy. The idea is that the primitive tribesman knew nothing of the coming of the Christ Child, but the Australian bush did, and blossomed into glory to welcome Him. Since thirty-seven of the Hymns are, in a special way, Australian, only twenty-three are left which can be taken from the Hymn Books in use in Australia and which contain some hymns not to be found in the Canadian Book. The Hymn Book Committee consists of men of all Schools of Thought and of very varying taste. Some of them have sent in suggested lists of hymns from the particular books in use in their own congregations or which are well known to them personally. Out of these somewhat large lists twenty-three hymns have been chosen which will make the number of the Supplement up to sixty. It is only right that the Oxford University Press should have the power to decide how many hymns may go into the Australian Supplement since they are bearing all the expenses of printing, the Church of England in Australia having no responsibility whatever. As it was stated in our first article it is hoped that before long the Committee will have decided on the twenty-three hymns to be included in this second part of the Australian Supplement.

(3) It is often asked by the Churches who are becoming interested, how long it will be before the new book is available? Unfortunately it is impossible to give any definite date. The reason for this is one which will probably never be suspected. It is this: the Oxford University Press must gain permission from all the copyright owners, to permit of their hymns being used in Australia as well as in Canada. Among copyright owners there is a vast difference. Many most readily grant their permission. Others make difficulties, and ask for financial compensation. For this reason the Oxford University Press has asked that, as far as possible, the twenty-three General Hymns in the Supplement should be taken from books published by themselves, otherwise it would be quite possible for the committee to pass a number of hymns, only to find that the copyright owners would not permit their printing in the Supplement.

(4) It is hoped to add one or two articles giving some idea of a few of the new Australian hymns. Other articles will appear later, when there is an immediate prospect of the release of the book in Australia. The present articles are just preliminary to explain to Church people the facts about the proposed Hymn Book.

**AGAINST ORGANISTS**

(CONTINUED)

Now let us speak of Canticles and Psalms. These must not be raced, and new chants should be sparingly used. The people have their rights. I like the first two verses of the psalms sung in unison. This helps the congregation considerably and also effects variety. If it is a wet day with a feeble choir and a poor congregation why not read the psalms? I invariably find that the congregation joins in far more heartily when psalms are read than when they are sung. When psalms are sung do not let them be gabbled. The longer the recitative the more should care be given to see that each syllable is distinct and unhurried. Pay due regard to marks of expression. A long psalm set to a simple chant and played loudly throughout without any change of registration can kill the spirit of worship. But it is not the psalm that is wrong. When a new chant is taken for a canticle let it be used for four or five services consecutively. By that time the congregation will regard it as an old friend.

When the Lord's Prayer and Creed are accompanied (I cannot conceive why this is done, I have tried to look at it from every angle—worship, music, beauty, reverence, tradition—and still can find no answer) let the accompaniment be soft and unobtrusive. Some accompaniments are an outrage and only serve to remind people that "our organ cost £5000."

Now how about anthems? Ambition has killed full many an anthem. I remember in a certain Cathedral being charmed by the  
(Continued on page 15)

**QUIET MOMENTS.  
THE WAY OF FAITH.**

By the Rev. S. Nowell-Rostron, M.A., B.D.

What will a recovery of faith bring to us in our modern need? How will it revivify spiritual life and potency, and equip us and the whole Church for this critical testing time in human history? We may trace the answer in many directions, of which for our purpose we may single out three.

(a) Faith will deepen, strengthen and restore the foundations of religious life.

In Browning's words:

"Belief or unbelief  
Bears upon life, determines its  
whole course,  
Begins at its beginning."

So many are asking, what remains from the chaos and upheaval and the furnace of war on which to build up again? The Epistle to the Hebrews anticipates the question and gives its answer, as germane to-day as then. God has in our own day "made to tremble not the earth only but also the heaven" that "those things which are not shaken may remain." What, then, is left unshaken to us and to our faith? Let the same Epistle guide us. First, faith in God's existence. "He that cometh to God must believe that He is." That seems, and is, elementary; yet at once it is a direct challenge to the practical atheism of our time, to the attitude of multitudes who, so we are told, believe in neither God nor devil. Secondly, this vital fact concerning God, "that He is a rewarder of them that seek after Him," that therefore God is the moral ruler of His own universe, that there is a "right" or "wrong" that

"Right is right, since God is God,  
And Right the day must win."

Have we not seen this happen before our very eyes in the most signal deliverance in history? The ancients attributed to the goddess Nemesis the retribution which they saw so often overtake the evil-doer even in this life. For us, the events of the war and its aftermath have written indelibly upon our memory and our conscience this convicting and convincing word of God to our generation. Once again, "He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts." Amid all the horror, the sorrow and the suffering He has vindicated His righteousness. Can we ever doubt or forget

henceforward that He is on the Throne, or fail to realise that whatever is true and good flows from Him and endures indestructible, for ever?

There is much else that stands unshaken in our post-war world. All, for faith, may be summed up in the one word, the One Person, Christ. The Japanese Emperor has been compelled to renounce all claim to divinity, many a human reputation has been lost and some have been enhanced, but through all vicissitudes and trials, the rise and fall of dynasties, leaders and forms of government, and the pressure of personal anxieties and griefs, our Lord has been there, on the battlefield, in the camp, by sea and land and air, in the home, on the farm, and in the workshop, to comfort, heal and strengthen. Amongst the facts that stand out as dominant in the situation to-day there is none to compare with the fact of Christ, of His undimmed glory, of the unreach heights of His moral and spiritual grandeur, of the unflinching fulfilment of His promises to the humblest of His disciples. Through faith we know Him, obey Him, serve Him, abide in Him.

"Strong Son of God! Immortal Love!  
Whom we, that have not seen Thy  
face,

By Faith, and Faith alone, embrace."

(b) Faith's foundation rests secure, but Faith gives more than a foundation. It is a protection in a hostile world.

Part of the Christian's duty necessarily is defence. For evil is ever restless, active, and seeking whom it may devour. The weakest place is the point of attack,, and there are few Christians across whose path Apollon does not straddle with his claim to rule over the City of Destruction, whence Christian came, and with his flaming darts wherewith "to spill" Christian's soul. The spiritual vision that through faith sees Him who is invisible sees also that we wrestle not against a human foe but "with the powers which have the mastery of this dark world." They are not flesh and blood but "spiritual hosts of wickedness." St. Paul knew their power. The unprotected Christian cannot stand against them. Therefore by an act of faith he must take the shield of faith on which the fiery darts of the evil one will be quenched and harmless. Nor is the metaphor pointless for us to-day. We are surrounded by aggressive, sleepless, cunning spiritual enemies. The barbed arrows of the cynic, the sensual appeals to the flesh, the insidious encroachments of lowered moral

standards, the temptations to dishonesty, untruthfulness, covetousness, or to doubt, diffidence or despair are some of the devil's weapons we have to meet. But we know that as for Abraham, God is our shield, if, trusting Him, we obey with "the obedience of faith." When our Lord, at the outset of His ministry, faced the subtle and searching onslaughts of the Tempter, His absolute trust in His Father's care, His Father's plan, His Father's love, was an impregnable defence. The same unfailing source of resistance against the wiles of the devil is open to us all.

(c) Faith is more than a Shield; Faith is Power.

Faith in a false god, as we have so tragically seen in our life time, is potent for incalculable good. What nuclear energy is in the physical world that, and more, the power of faith is in the spiritual world, and all that is controlled by it. Faith's dynamic is boundless. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." So desperate is the situation to-day that only if we have faith to lay hold on, and to trust ourselves to, and to use for Him the invisible, illimitable resources of God can that be won for Him. For the Church is not just as a besieged city on its defence. It is as an army on the move, under Him who goes forth "conquering and to conquer," with "marching orders" for its world-wide campaign for His Kingdom. It is not without significance that the heroes of faith mentioned in Hebrews II were mainly persons of action, legislators, patriots, martyrs, and they are the "cloud of witnesses" of our struggle to-day. To us like a clarion call from St. Paul, and from His Lord and ours, comes the summons, "Fight the good fight of faith." "Quit you like men, be strong." The battle is the Lord's. Our part is just to be faithful.

"Enough, if something from our hands  
have power  
To live, and act, and serve the future  
hour;  
And . . . through love, through hope,  
and faith's transcendent dower,  
We feel that we are greater than we  
know."

A fig for the man who is always apologising for not writing and then goes on to enumerate the trivial things that kept him from doing his duty. There is always time for the essential things and for the amenities too, if one properly organises his day.

## DOES GOD RULE THIS WORLD?

(By the Rev. W. F. Pyke, B.D.)

Trinity Sunday focusses our attention on the Nature and Purpose of God, as revealed to us in Holy Scripture and in History.

Our Lord took the Old Testament for granted. He appealed to it, argued from it and opened the disciples' understanding of it. He distrusted the commentaries of the Rabbis and their elaborate interpretation which often made the Word of God of none effect. The Bible itself is its best commentary and we have the promise of the Holy Spirit to guide us into all truth.

There is also the Book of Providence in which new pages are being written by the Divine Hand every day. Things that were really happening in the world appeared to Jesus Christ like a commentary on Scripture. "Can ye not discern the sign of the times?"

The idea of God's Providence exercises many minds in these days. The word "Providential" finds greater currency than usual. Sometimes it is meant to be merely "lucky" or fortunate. Sometimes it implies Divine Overruling and Intervention. The present time of trial and testing no doubt is needed if man is not to utterly lose his soul. God is not in all our thoughts, indifference to and forgetfulness of Him have brought upon us a sea of trouble and we feel the need of a living faith to God.

To trust in Providence is not an insurance policy against risk or loss. God does not treat His children as pets or give them a charmed life. But He has promised to give us support, relief and inspiration that will carry us through all our temptations and perils and bring us to a victorious end. He will never leave us or forsake us.

In the crisis of our own day when the ruin or the recovery of our Christian civilisation, morals and religion seem as yet to be an undecided issue, our faith in God, our gratitude for His past mercies will reinforce us in our hopes for the future. The day is coming when the love of God's peace which His grace imparts will overcome

all our national and racial antagonisms.

We must, however, co-operate with God. His will is made effective by human agencies. The will of God must be a predominant consideration in any planning for a new order in society. The ruins of the past are God's quarries for the future. There is a call for courage and for that indomitable spirit which comes from a personal faith in God's loving purpose for humanity.

The process of reconstruction may be painful, but life will be transformed. We need some great reinforcement of the Spirit if our souls are not to be paralysed by the magnitude of the task. We must believe in the Power and Purpose of God. We must make up our mind about it. This is God's world though His ways may be ignored and evil seems to flourish. The future is always with those who have their hearts fixed on God and seek to do His will. The future is bright with the conviction that God ruleth and reigneth and the final destruction of evil is certain.

## PERSONAL.

Dr. H. W. Hannah, and Miss Barbara Metcalfe, of the C.M.S. Tanganyika Mission were married in Mvumii on May 28.

During the past month Sir Harry Budge suddenly died. He had been a Lay Canon of St. Andrew's Cathedral, Sydney, from 1929 and had been Rector's Warden of St. James', King Street, for many years, having been at Church the Sunday morning previous to his sudden death. He took a keen interest in the work of St. James' and of the Cathedral, and was ever ready to be of help. Many will think of him as the Official Secretary to successive Governors.

Sir George Julius, who died in Sydney on June 28, was a son of the late Archbishop Julius, former Primate of New Zealand.

On June 23 Rev. G. S. Dixon was inducted rector of St. John's Cathedral, Kalgoorlie (W.A.), by the Bishop, Rt. Rev. Dr. Elsey.

Archdeacon S. H. Denman, of St. Clement's, Marrickville (N.S.W.), and Miss Una Mackaness were married on July 6 at St. Bede's Church, Drummoyne, by the Archbishop of Sydney, Dr. Mowll.

Rev. A. P. B. Bennie, M.A., of Mary Valley (Q.), has resigned and accepted appointment as Sub-Dean of Carpentaria Cathedral,

Thursday Island, and Principal of the native Theological College there.

Rev. E. C. Thomson, chaplain to the Chinese Mission, Melbourne, has resigned, and will be succeeded by Rev. W. G. Thomas.

The Archbishop of Melbourne will induct Rev. W. Clinch of Warrnambool to the parish of Christ Church, Geelong (Vic.) on July 29.

Miss Mary Ruth Godden, daughter of Mr. and Mrs. S. L. Godden, of Drummoyne (N.S.W.) was married on May 18 to Lieut. Clement Everard Kirkby, son of the late Bishop Kirkby and Mrs. Kirkby of Drummoyne. Archbishop Mowll and Rev. F. H. D. Alderton performed the ceremony.

Rev. F. J. Dau, of Cobargo (N.S.W.) has accepted a position on St. Saviour's Cathedral staff in Goulburn, and expects to commence duty there in August.

Rev. S. E. Woods left New Zealand for England in April. He is a son of the Bishop of Lichfield, but came to New Zealand in 1937 as chaplain to the Student Christian Movement in Canterbury College. For a time he was minister of the church at Ross, and then chaplain in the Air Force.

The late Mrs. Annie Thompson left 2000 shares in Mate's Ltd., Albury, which carry an income of about £50, to St. Mark's Church, Tarcutta (N.S.W.). This is to be used for the upkeep of the Church.

The Rt. Rev. W. Wynn-Jones, and the Rev. N. Langford-Smith, with their families expect to return to Australia from Tanganyika this year.

The Rev. Arthur Bell was Vicar of St. Peter's, Ballarat, from 1935 until his appointment as a Chaplain in the 2nd A.I.F. in 1940. He then went on service to the Middle East and later to New Guinea, and rose to the position of Assistant Chaplain-General. He has been appointed English Secretary for the New Guinea Mission.

The Rev. R. E. Richards, M.A., Priest-in-Charge of Lismore (N.S.W.) has been elected by the Board of Patronage Vicar of Warrnambool (Victoria, in succession to the Rev. W. Clinch, Vicar-elect of Christ Church Geelong.

Rev. F. Victor Duffy, of Kanira (Ballarat) died on June 5. He was only married in Easter Week and was taken seriously ill while on his honeymoon. Very much sympathy is being expressed with his young widow and his two brothers.

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.

## THE PHILIPPINE REPUBLIC.

By the Rev. W. H. Rainey, B.A., F.R.G.S.

Commonwealth Secretary of the British and Foreign Bible Society.

On the 4th July, 1946, the Philippines became an independent republic, the promise made by the United States in 1935 thus being fulfilled. The Filipinos have always been a liberty loving people. It was partly their fine stand against the power of Britain that brought about American intervention in 1898. Yet even after America had freed them from Spain, many Filipinos continued the fight, but now against their new masters; indeed it was not until 1901 that Aguinaldo, the last insurgent leader, laid down his arms. The American administration, however, was not oppressive, moreover it held out prospects of self-government and eventual independence, so gradually all settled down to enjoy the considerable material benefits of the new regime. The desire for independence, however, was not forgotten. Had there been any danger of this, selfishness, as well as altruism, would have kept it alive, for it so happened that the sugar crop from the archipelago was a serious competitor to that of American controlled Cuba. But once independent, Philippine sugar would be outside the American tariff barrier and thus no longer to be feared. Many Filipinos saw that their prosperity was at stake and clung as closely as possible to the American connection and even sought incorporation as a State in the Union.

Then came the Japanese, establishing their so called "co-prosperity sphere." Never was a high-sounding phrase more ironical, for prosperity was only for the "Children of Heaven," for the others there was but slavery or death. The Philippines

were sacked like a city taken by storm, her citizens massacred, her towns burned, her industries destroyed, her land laid waste. Standing amid the ruins of his once prosperous land, the Filipino, thrown entirely upon his own resources, faces independence with mixed feelings. With a natural satisfaction at the realisation of age-long aspirations, is mingled a reluctance to shoulder the incalculable difficulties of the situation.

Difficulties are both economic and political. The important sugar and tobacco industries were ruined by the Japanese, and much time must pass, and money be spent, before they can again become a source of revenue. Meanwhile two destructive, and mutually incompatible, ideologies have lodged themselves in the minds of the people, we refer to Japanese imperialism and Russian communism. The Filipino, as he saw the white man's prestige shattered by an oriental people, dreamed of empire, and communism presented the attractive possibility, not always realised, alas, of a better distribution of the good things of life. These subversive ideas, both antagonistic to religion, are working in a society where Roman Catholicism is a political as well as a religious force. In the midst of nineteen million

Filipinos, of many races and languages, stand 233,000 Protestant Christians. They are composed of a National Protestant Church, resulting from a fusion of Baptist, Methodist and other bodies, and nine denominations—including the Protestant Episcopal Church, having their home in the United States. (There is also a Catholic Church independent of Rome with a membership of about a million.) How will these Churches get on now that American protection is withdrawn? While it is true that the Constitution of the Philippine Republic gives full religious liberty, with a

right of public expression of the same, yet political intrigue, could make this imposing document a mere "scrap of paper." Filipino Protestantism is fully alive to the situation, and having done everything possible to assure their position, puts its trust in Him who said "All power is given unto Me in Heaven and in earth." Their Australian co-religionists will watch their future with prayerful interest.

## Proper Psalms and Lessons

July 21. 5th Sunday after Trinity.

M.: 1 Sam. xvii 1-54 or xviii 1-16; Mark vi 53-vii 23 or Rom. xiii. Psalms 26, 28.

E.: 1 Sam. xx 1-17 or xxvi; Matt. vi or Acts xiv. Psalms 27, 29, 30.

July 28. 6th Sunday after Trinity.

M.: 2 Sam. i or Wisd. iii 1-9; Mark vii 24-viii 10 or Romans xiv 1-xv 7. Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

August 4th. 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i. Psalm 34.

E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt. ix 35-x 23, or Acts xvi 6. Psalm 37.

## A PRAYER 278 YEARS OLD.

(By Thomas Elwood, 1639.)

Oh! that mine eyes might closed be  
To what concerns me not to see;  
That deafness might possess mine ear  
To what concerns me not to hear;  
That truth my tongue might always tie  
From ever speaking foolishly;  
That no vain thing might ever rest,  
Or be conceived in my breast;  
That by each deed and word and thought  
Glory may to my God be brought!  
But what are wishes? Lord, my eye  
On Thee is fixed, to Thee I cry;  
Wash, Lord, and purify my heart,  
And make it clean in every part,  
And when 'tis clean, Lord, keep it, too,  
For that is more than I can do.



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## TO AUSTRALIAN CHURCHMEN

## Towards the Conversion of Australia.

(The Bishop of Riverina's Charge to the Synod of Riverina.)

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

2 Cor. 9-8. "God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work."

My brethren of the clergy and of the laity. I give you this confident assurance of St. Paul as a guide and an encouragement, as I lay before you some of the tasks to which I believe we are called, and as I invite your partnership and co-operation in setting our hands to them. St. Paul was writing to the Christian Church that was making a noteworthy contribution to the life of the large and busy city of Corinth. In the face of its task its own power seemed absurdly weak. Also the life of the Church was hindered by sin, division, rivalry, and faintheartedness among its members. But he called them to the task, strong in the conviction that God was able to strengthen them and make them equal to the demands upon them. His own life was a constant example of the truth of his words.

So I call you first of all to consider the times in which we meet. Uppermost in our thoughts as we look back over past years, is a deep sense of thankfulness for victory and deliverance from those perils that beset us in the way. Our thankfulness is to Almighty God, whose good hand has been upon us to sustain and preserve us. May we show forth our thanks not only with our lips but in our lives by giving up ourselves to His service and walking before Him in holiness and righteousness all our days. Our profound gratitude is offered also to those countless men and women who in their several tasks and responsibilities bore the burdens of war and brought about victory. This gratitude must not be allowed to be dissipated in periodical sentimental remembrance, with periods of forgetfulness in between. We are to remember the claims of ex-servicemen and women upon a fair and just deal in life and do our utmost to secure this. We owe a great debt of compassion and help to those who suffer in mind and body and in the inner being of their lives because of the war. To victors and vanquished alike war brings an intolerable burden of misery, bitterness, pain and frustration.

It is in this setting that we have begun the task of peace-making, a task that will be with us for years, and will be accomplished only by clear thinking, patient labour and sacrificial living. Peace cannot be built upon a base of sentiment and unreality, nor is it brought about by wishing. We must face the facts of human life, the good and the evil, the strength and the weakness of man.

## The Situation Before the Church.

Twelve years ago Sir James Jeans, addressing the British Association, said, "The tragedy does not lie in man's scientific control over Nature, but in his absence of moral control over himself." More recently General MacArthur, on the occasion of the Japanese surrender, said, "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronise with our almost matchless advance in science, art, literature and all material and cultural developments in the past two thousand years. It must be of the spirit if we are to save the flesh."

In an important publication called "Towards the Conversion of England," a Commission on Evangelism appointed by the Archbishops of Canterbury and York has issued a comprehensive and thoughtful report on the present situation and the Church's approach to it, as seen in England. As much of this report is applicable to our Australian conditions, I make use of its thoughts and forms of expression, and I commend the whole report to thoughtful Christian people.

The fact that there is a decline in churchgoing throws into high relief the need for finding new means whereby a hearing may be gained for the Gospel message, over and above pulpit preaching. This gives an even greater importance to religious instruction in schools, pastoral visiting and the witness of Christian laymen.

The war years accelerated the collapse of Christian moral standards which had been going on steadily for some time. Lying, dishonesty, unchastity, intemperance, self-seeking, inconsiderateness, lawlessness, and cruelty, are increasingly accepted and condoned by many of our people, and this is an age when many good and thought-

ful people thought that we could still hold to the Golden Rule even when we neglected worship and Christian faith. We need to heed Sir Richard Livingstone's words of warning, "Those who reject Christian beliefs cannot count on keeping Christian morals."

So "it is for the Church, in this day of God, by a re-dedication of itself to its Lord, to receive from Him that baptism of Holy Spirit and of fire which will empower it to sound the call and give the awaited lead."

Why should we presume to be able to give a lead to our generation? Because we proclaim the Gospel that God is Creator and Father of all, ruling over all in power and mercy. He has sent forth a Saviour Who offers, to those who trust and accept Him, deliverance from the power of evil into newness of life. His Holy Spirit guides, illuminates and purifies the lives of His people, binding them into a community of faith and obedience which over-reaches the barriers of race and class and nation.

The Christian Church proclaims this Gospel and lives by it, putting it to the test of practical action. So the Church is in the world to call men to hear the Gospel and accept it and live by it.

There are many grievous differences and schisms in the life of the Church and its members are sinful people. So the Church's witness is impaired and hindered. Yet we share a common faith and a common task. No one part of the Church has a monopoly of this, nor is any one part, however small, without its responsibility for letting its light shine before men to the glory of God.

## Converted Lives.

The primary witness that we are to make is the witness of converted lives, the personal acceptance of Christ Jesus our Saviour and King, involving a turning away from a self-centred life towards God, with a changed heart, which results in a surrendered will and eventually in transformed desire. But "the really daunting feature of modern evangelism is not the masses of the people to be converted but that most of the worshipping community are only half-converted."

## The Church in the Diocese.

It is here, I feel, that the situation comes home most closely to us in this diocese. Our people need the Gospel, but "if we are to confront men and women with God, the proclama-

tion of the Gospel must be endorsed by our own personal testimony to its converting assurance and power."

## The Clergy.

What is the part of the clergy in this task of evangelism? If the Church of England in this diocese is to recover its sense of mission and purpose, the clergy themselves will be the first to affirm that they need a fresh vision of God and a new sense of expectation in their ministry. As Bishop it is my constant endeavour to help them in this, and I wish to assure my brethren of the clergy that it is the concern that weighs most heavily upon my heart as I pray and plan for them.

A third need is that the clergy shall be relieved of heavy routine duty, especially in the matter of church finance and money-raising, in order that they may "continue steadfastly in prayer and in the ministry of the Word." Even in country parishes where numbers are smaller and organisation is less elaborate than in the city, the clergy need to be vigilant lest their own distinctive duties be crowded out. I have no doubt that my brethren of the laity will agree with me that church finance is best managed by competent and keen laymen, and that we do not lack such men.

We of the clergy have the privilege of being called to care for our people with a shepherd's care, to preach to them and teach them, to minister God's loving goodness to them and to pray for them, to bear with them and to lead them. This is a great calling and we must always be on the look-out for ways of fulfilling it more effectively.

## The Laity.

"The Reformation re-established the right of the laity to the 'priesthood of all believers.' The nineteenth century is a remarkable record of the spiritual achievements of the laity in politics and social reform, in philanthropy and education, in missions overseas and evangelism at home. But speaking generally the Church of our generation, both in its thinking and practice, has departed from God's ordained means of extending His Kingdom. The result, as ever, has been failure and frustration."

Laymen have wider and more intimate contacts than clergymen with non-worshipping members of the community. They can demonstrate the practical working of the Christian life in their work and in all their social relationships as well as in their homes.

The opportunity of effective Christian witness, by life as well as by word, is constantly present to the layman, and a great part of the task of the clergyman is to train the layman so that he can make this witness.

## The Task.

The vast areas of this scattered country diocese need more pastoral ministrations, better teaching in schools and Sunday schools, the expression of the corporate life of the Church in clubs and fellowships, a greater knowledge of the contemporary missionary situation, a better instructed sacramental life, and perhaps above all a simpler more profound and searching knowledge of Holy Scripture.

In order that these things may be done, we need more clergymen, more young men training for Holy Orders, better parish buildings, especially kindergartens and club rooms. In particular we need to be freed from the burden of debt and to develop a more wholesome, efficient and satisfactory attitude towards church finance.

## The Means.

How are we to set about this task? One of the most practical and important matters that is to be put before Synod, and for which I ask the earnest attention of all our Church people, is the appeal for the Riverina Church Fund. By means of this fund, which is really the Fighting Fund of the Diocese, we hope to be able to train more men for the ministry, give help to parishes having assistant clergy, help parishes undertaking new work, remove the burden of debt, and also be ready to make adequate provision, in men, buildings and money, for the Church's ministrations in the new centre of settlement that may be formed in Riverina. We ask for £2000 for this Fund in 1946.

Let us base the finances of this diocese upon regular and direct giving. I am indeed grateful that so many parishes have now abandoned raffles and other gambling devices in connection with church finance, and I know that the spiritual state of those parishes has been strengthened accordingly. Money is a trust, and we are stewards, responsible for administering it. We need legacies, both large and small, and we need regular contributions. We look now for better seasons after the bad period of drought that we have been through. There are many right and proper claims upon our money, and we naturally wish to meet them. But let us remember that if the witness of the

Church is important, then we must make it financially possible for the Church to make that witness and not let her be hindered and preoccupied by trying to get money from apparently unwilling people. "To each according to his need" describes our job as a ministering church. "From each according to his ability" describes our financial responsibility as Church people. I commend to you St. Paul's words to the Corinthian Christians, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Regular direct giving for parochial and diocesan needs, as well as for Christian missions and for all other causes that we believe in, may seem a commonplace thing for me to speak to you about. But I commend it to you most earnestly as a way in which you can do something practical to make the life and witness of the Church in this diocese more wholesome, sound and effective, and a blessing to the community in which we live.

## The Promise.

After the war most people are exhausted. Some are bitter and without hope. Others wish for better days, but do not know how to play their part in obtaining them. If we, who are Christians, are committed in loyalty to God, and renewed in this loyalty, after our repeated failures, by His mercy and forgiveness, and if we experience together the blessings of God's care and guidance, we can offer to those around us the witness of men living in a new order. If we hold back from Christian loyalty, if we do not keep our lives under the care and mercy of God, Who offers His blessings to all but will compel no man, we can but offer that mixture of good advice and ineffective example wherein lies no hope of man's salvation.

So, my dear people, God's Church has a vital mission to-day. As we plan and make our requests of you for support in carrying out our plans, set the machinery and structure of our Church life upon the background of our vital mission. Give your interest, your help your money, your witness, willingly and cheerfully, and be assured that God will give an abundant increase.

As I began with the words of St. Paul to the Church of Corinth so I end, on the same note of confident trust in God's power, with his words to the Philippians, "My God shall fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever." Amen.

## "TERRORISM IN PALESTINE —WHY?"

(Communicated.)

Those who read about the terrorism in Palestine in the newspapers probably condemn it unanimously, but without understanding the reasons for it.

This article is not written to excuse it, for Christians and Jews alike condemn it; it is written to explain its reasons: (a) In 1917 the British Government approved the Balfour Declaration granting a National Home in Palestine to the Jews. This Declaration was subsequently approved by the United States of America, the League of Nations, including the Arabs. The Mandate over Palestine was granted to Great Britain in order that the Balfour Declaration might be implemented.

(b) As a result of this declaration Jewish immigrants flowed into Palestine until the numbers reached a total of somewhat over half a million. The result of this immigration was to change the parts of Palestine where the Jews settled from desert to fertile country—all land being bought from the Arabs, often at exorbitant prices. The great city of Tel Aviv was founded on the coast near Joppa. The whole economic cultural and scientific life of Palestine was raised to such an extent that Arabs poured into the country, increasing the Arab population from about half a million to over one million. In other words the Arabs were vastly benefited by the Jewish immigration.

(c) This state of things was distasteful to the Arab landlords who amass great sums of money to themselves by oppressing the Arab pe-

sants. Fortified by money from Hitler and from Mussolini the Arabs, led by the Grand Mufti of Jerusalem, started a campaign of violence against the Jews. It is interesting to notice that during this campaign Arab Terrorists murdered more of their own people who refused co-operation, than they did of the Jews.

(d) The Appeasement Government of Mr. Chamberlain was now in power in England and it was determined to appease not merely Hitler and Mussolini, but also the wealthy Arabs. The so-called White Paper was forced through Parliament in 1939 forbidding the entry of Jews into Palestine after the year 1944. Mr. Winston Churchill denounced this White Paper as a breach and repudiation of our pledges to the Jews, made in the Balfour Declaration.

(e) It is well to remember that Mr. Churchill and Lawrence of Arabia both insisted that our pledges to the Arabs have been kept. They have been granted the kingdoms of Arabia, Trans-Jordan, Iraq and Syria. It was always understood that little Palestine was excluded from the promises made to the Arabs.

(f) When the war broke out, in spite of the White Paper, Jews of Palestine rallied to the British Army and gave magnificent service on all the various fronts. Well over one million Jews served in the Allied armies.

(g) It was confidently expected that when the war was over the allies would release the hundred thousand Jews who had been held in Hitler's Concentration Camps—the miserable

remnant of about five million who had been murdered by the Nazis. This act was confidently expected from the new Labour Government; under Mr. Attlee, which when out of power had repeatedly passed resolutions favouring the entry of the Jews to Palestine.

(h) To the amazement of the world, however, the British Government still held these hundred thousand Jews prisoners in the German Concentration Camps.

(i) President Truman hearing of this sent a special envoy, Mr. Harrison, to investigate the situation in these Concentration Camps. Mr. Harrison made such a report to President Truman that the President personally begged the British Government to release the hundred thousand Jews and to permit their entry into Palestine.

(j) The British Government refused so to do and asked for the appointment of an Anglo-American Committee of Investigation, it being understood that the Report of the Committee would be acted upon.

(k) The Commission reported that the hundred thousand Jews still in the Concentration Camp should be released and admitted to Palestine.

(l) This, up to date, the British Government has refused to do.

(m) In view of these facts it is perhaps possible to imagine the state of mind of the so-called Jewish Terrorists. They have heard of the torture or the death or the starvation of their relatives in Europe. They hoped against hope that their surviving relatives might be permitted to rejoin their families in Palestine. As month after month went on they saw their hopes dashed to the ground. They remembered how Arab Terrorists had won the White Paper from the Appeasement Government of Mr. Chamberlain. They naturally came to believe that a British Government only respected force.

The Christian world can only work and pray that a righteous and peaceful solution may be found before it is too late.

### OPPORTUNITY FOR SERVICE.

Applications are invited from ladies who are willing to assist on the staff of the Church of England Home for little children. Genial home, comfortable conditions. Must be fond of children. Salary and further particulars from Matron, Havilah Home, Normanhurst. Tel. JM 2887.

## CORRESPONDENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

A month ago now I wrote a letter in reply to the Rev. C. M. Gillespy's comments on the interpretation of the rubric before the Lord's Prayer in Morning Prayer (6/6/46). So far my letter has not been published and lest it has gone astray in the mail, I again refer to its contents.

Mr. Gillespy stated that the "almost universal" custom was that the minister should repeat the first Lord's Prayer in the Communion service, alone. I wish to make this first point with which I know Mr. Gillespy will agree, "Universal customs are not necessarily right or good. In the history of the Christian Church there have been such "almost universal customs" which have been very wisely swept away because they were evil or led to evil. No honest seeker after truth defends a custom on the grounds of its "almost universal" acceptance.

But I suggest that in this instance there is a high principle at stake. There is a tendency, scarcely 100 years old, in our church which aims to deprive the people of their part in public worship so dearly won at the Reformation, by undermining in slow stages, the Anglican principle of congregational worship.

Those who mutter and mumble prayers, inaudible to the people are among such offenders. Unwittingly perhaps, but actually offenders against this principle are those who discourage the use of the Lord's Prayer in question and those who cut "Therefore with angels and archangels, etc." in halves, allowing the people to join in only the latter half. Habitual use of "choral" services is another method whereby in many instances, the people become dumb hearers rather than active participants in worship.

I am amazed that Mr. Gillespy quotes Mitchell's "This Service" in favour of his contention. Mitchell does not say "that the Rubric in the first Lord's Prayer in the Communion service contravenes and supercedes the earlier direction. What Mr. Mitchell says is "It would appear that these words taken together contravene and supercede, etc." The use of "it would appear" shows that Mr. Mitchell is very doubtful that it does appear to do so. Further, he then immediately refers his reader to Bishop Dodden's "Further Studies in the Prayer Book." Dowden insists that the Lord's Prayer in question is to be said by priest and people. Incidentally, Canon Dyson Hague is of the same opinion (vide "Through the Prayer Book" pp. 73-74, 198).

Mr. Gillespy makes a further grievous error when he says, "In spite of the Rubric in Morning Prayer, wherever the Lord's Prayer occurs in Divine Service a direction is given as to how it is to be said." The fact is that in no less than ten out of sixteen services in the Prayer Book there is absolutely no direction of any kind given as to how it is to be said! This surely accounts for the very explicit rubric given the first time the Lord's Prayer is printed in our Prayer Book?

Yours faithfully,

R. S. R. MEYER.

## COMMON PRAYER.

(The Editor, "Australian Church Record.")

Dear Sir,

In recent articles and discussions on the Book of Common Prayer I have not noticed any reference to the clear indication given in the printing to the proper phrasing of certain portions which are to be said together. This is a matter of such practical importance that more attention should be given to it.

The Creed, Lord's Prayer and General Confessions are printed with capital letters, other than those for proper names and at the beginning of sentences, to show how they are intended to be said. The opening of the Lord's Prayer, for instance, reads thus: Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven (though here the form: Thy will be done; In earth as it is in heaven, is preferable, but in either case please not "as it tis"); and the painful sing-song at the end is avoided by: For thine is the kingdom, The power and the glory, For ever and ever. Amen.

How much more real and effective is the conclusion of the General Confession in the Communion Service when rendered as printed; and grant that we may ever hereafter serve and please Thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. But how seldom do we hear it, or, earlier in the same prayer; By thought, word, and deed, Against thy Divine Majesty. The rule is simple — pause before the phrase, and the responsibility for observing it and keeping the people together rests with him who leads the people in common prayer.

These may be small points, but they have a much wider application; for in the art of public worship no detail is insignificant. Anything which helps us more devoutly to pray and preach the Liturgy and practise it in our daily lives is not without its witness in the world to-day.

Yours sincerely,

M. E. De B. GRIFFITH.

St. Paul's College,  
University of Sydney,  
Newtown, N.S.W.  
5/7/46.

## AN APPEAL.

(The Editor, "Australian Church Record.")

Dear Sir,

I shall be pleased if you will apply to your readers for donations of books suitable for distribution to boys and girls of teenage, especially we want to supply good reading matter to under-privileged children in institutions.

The books may be left at Church House on week days.

A previous appeal resulted in some 400 books being received and as these have now been distributed we are anxious to again give this service to our young people.

Yours sincerely,

GRAHAM R. DELBRIDGE,

Chaplain for Youth.

Diocesan Church House,  
George Street, Sydney.

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### CLERGY FOR THE OUTBACK!

The Bush Church Aid Society requires Clergy for its out-back Ministry; keen men who are willing to make sacrifices to minister to fellow-Australians in the lonely and difficult places of our land. The work is a challenge to younger Clergy, who will accept it?

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THE ORGANISING MISSIONER, BUSH CHURCH AID SOCIETY,

Diocesan Church House, George Street, Sydney.

## CHURCH MUSIC.

(The Editor, "Australian Church Record.")

Dear Sir,

We would like to commend Mr. Walter Hooton's suggestion in his letter, 9th May, that an association of church organists and choirmasters be formed in Sydney, to be devoted to the continuous improvement of organ playing and choir singing and to the educating of organists in the best traditions of English church music.

It is becoming increasingly evident that the music in our churches is by no means worthy of the noble traditions of the English Church. In many instances a lack of appreciation of what are really elementary principles is manifest. There is no doubt that in Sydney alone, possessing as it does so many beautiful churches, the opportunity of enriching their contribution to the spiritual life of the community by devotional and beautifully rendered music is being entirely lost.

The formation of an association of organists would be the means whereby church music could be raised to a standard worthy of our highest heritage by providing (inter alia), a central organisation with opportunities for intercourse and discussion; a store of the finest musical literature available to all members; assistance when necessary to organists in more distant parts; and generally in promoting whatever may tend to raise the standard of organ playing and church music. Regular recitals and lectures could also eventually be arranged.

When these facts are realised it will be seen that they can only be ignored to the very grave harm of the Church's and our work, for who will deny the appeal of well and suitably rendered music and its power to inspire; while on the other hand what could be more calculated to discourage regular worship than music of an indifferent and undevotional character.

Yours faithfully,  
"Three Sydney Organists."

## THE CHRISTIAN CHURCH IN JAPAN.

A nation-wide Protestant evangelistic campaign was opened in Tokyo on June 9, Whitsunday, when the Church of Christ in Japan held its first congress comprised of over 300 representatives, in preparation for an endeavour to spread the Christian Gospel among the people of Japan.

The committee for the new Christian movement is headed by Dr. T. Kagawa, noted Christian leader and social worker. The purpose of the movement will be "to foster religious feeling through preaching the Gospel as the moral basis of the reconstruction of Japan as a peaceful and cultural nation."

In a recent interview, Dr. Kagawa, disclosed that Christians in Japan are not contemplating breaking up the existing single Church organisation into separate denominations. "We feel

that if our forces are consolidated we can do much more to further the cause of Christianity in Japan," Kagawa said.

A new paper, called "Christian News," will be edited by Dr. Toyohiko Kagawa, and will have a weekly run of 10,000 copies. Rev. Tsunetaro Miyakoda, of the Church of Christ in Japan, who is business manager for the paper, says it may become a daily during the summer with circulation possibly exceeding 100,000.

—I.C.P.I.S., Geneva.

## Churchman's Reminder.

"Cares an Enemy."—Shakespeare.  
"Casting all your care upon Him for He careth for you."—1 Peter v 7.

July.

21—5th Sunday after Trinity. Peace without and peace within. How appropriate our Prayer Book proves itself to be. And what a gain familiarity with its contents is. This collect has come down to us from the early Christian age. How wise the Reformers were to retain so much of good, yet rejecting what was wrong.

25.—Thursday, St. James. This refers to St. James the Great, the brother of St.

John, who suffered martyrdom. The only Apostle so suffering whose death is recorded in Holy Scripture.

28.—6th Sunday after Trinity. God's love to man, and man's love to God. How good in these troublesome times to meditate on the many gifts of God which we in this land enjoy.

## M.I.A.N.Z.

These cryptic letters indicate the Mothers' Union Magazine entitled "Mothers in Australia and New Zealand." It is getting quite close to its Silver Jubilee of 25 years of useful work, for the past 21 years under the able editorship of Mrs. F. Stacy, of Tumut, N.S.W., who has felt the necessity of resignation from a task of love by reason of diminishing sight. She has been elected a life vice-President as a token of the Union's appreciation of the generous work she has given during her management of the magazine.

The new editress is Mrs. Powell, wife of the Rev. Canon A. G. Powell, of St. John's, Mudgee, N.S.W., whose experience and gifts promise a continuance of the high quality of this useful magazine.

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## PLEASE NOTE —

1. C.M.S. ANNUAL MEETING—  
20th SEPTEMBER — TOWN HALL.
2. Y.P.U. ANNUAL DEMONSTRATION —  
21st SEPTEMBER — TOWN HALL — 2.30 P.M.

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A.C.M.S. MISSIONARY  
CONFERENCE.

Australian missionaries spending furlough in England sometimes have the great privilege of attending a Conference at High Leigh, Hoddesdon, Herts., England, and one of them Mrs. Moore, who, as Miss Callon Wilkinson, went to Uganda from Victoria, and later married a P.C. clergyman, writes the following about one she attended in May last. "High Leigh is now the First Conference Estate, Ltd., but was originally the home of the Gurney Barclays (Barclay's Bank), who gave it for the purpose of Christian Conferences. During the war it was occupied by London office staffs, and now it has been derequisitioned, the gardeners are busy unearthing urns and terraces, etc. The trees are glorious and copper beeches, rhododendrons and red may beautiful.

There were 130 to 150 of us, and it was an inspiration to meet fellow workers from all over the world. It was good, too, to get to know the C.M. House staff better. Dr. Warren, General Secretary, is an extremely fine leader. An ex-Uganda missionary took the Bible Studies on 1 Peter. The special speakers were fine also. The subject was Loyalties. 1). Loyalty to God, over-riding all others, by the President, Mr. Kenneth Grubb. 2). Loyalty to the coming great church (ecumenical), Dr. Ransom, ex Secretary of the National Council of Churches. 3). Loyalty to the Anglican Communion, Dr. Armitage, Principal of Wycliffe College, Toronto. 4). Loyalty to the Church in the Diocese we work, Canon Wittenbach. 5). Loyalty to our society, Dr. Max Warren; all fine inspiring addresses. Time was given after each for discussion. At other sessions the secretaries for Africa, Palestine and Far East, India, China and Iran each gave a survey of the current position and outstanding tasks in that field, and members of that Mission spoke on various aspects. Of those present about 14 had been interned, including Canon and Mrs. Wittenbach. Bishop Maxwell, of W. China, was there for part time and his wife for the other part. I spoke to him of our three ladies, Misses Mannett, Cooper and Armfield, whom he knew."

## A TELLING STORY.

During some very critical days in the North Sea the admiral of the Flagship was unable to leave his post of duty. Terrible weather made the situation even worse. At last the Senior Officers persuaded him to retire, but soon the admiral was speaking through the telephone from his cabin: "Captain, before turning in I was reading my Bible and I came across something I want to pass on to you and the other officers on the watch. Here it is, 'Fear not, for I have redeemed thee, I have called thee by name; thou art mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.'

"Captain, isn't that a magnificent promise and it's the promise of a gentleman. Good night, Captain."—Recounted by Rev. J. C. Waters, at St. Alban's, Lindfield, on Easter Day, 1946.

NEW SOUTH WALES.  
Diocese of Sydney.

The Junior Clerical Society held its monthly meeting at St. Luke's Concord, on Monday, June 21, 1946. The J.C.S. office was read by the Rector, Rev. O. S. Fleck, after which thirty-one members were entertained at luncheon by the Rector's wife and a number of women helpers. The guest speaker for the afternoon was the Rev. Dr. S. B. Babbage, M.A., who took for his subject "The significance of Dostoevsky and Kierkegaard for Theology To-day."

Among other things Dr. Babbage said that in order to understand the philosophical outlook and the theological outlook of Dostoevsky and Kierkegaard it was most essential to know something of the background of their life.

Dostoevsky, the great Russian novelist, was an epileptic and inveterate gambler, and yet one whose writings have had a profound influence on the realms of culture and thought.

As a young man Dostoevsky and some thirty other suspects were arrested by the Russian police for their revolutionary activities. He was condemned to death and only reprieved at the last moment. His sentence had been commuted to four years exile in Siberia. Dostoevsky never forgot those four years. He felt "like a man buried, nailed down in his coffin." It was, however, through this period of suffering and mental anguish that he developed an extraordinary keen psychological insight and when he returned to civilisation he was unable to shake off the philosophical outlook that his privations had instilled into him.

He came to the conclusion that criminals were not a class on their own. Even the best of men have hidden satanic and irrational forces within them.

Dostoevsky swung right away from his early liberalism and humanism to the belief that man is sinful in the extreme. His superb psychology gave him a deep insight into the character of men. In his analysis of human freedom he contended that man is only free when he surrenders his human freedom to the man, Christ Jesus.

In his novel "The Brothers Karamazov" Dostoevsky deals with the three great temptations of our Lord and he finds in them the answers to the problem of freedom. The novel also deals realistically with the problem of suffering, more especially the suffering of innocent children. At the same time he taught that within the human heart there is both "Sodom and Madonna" — a beastliness and a loveliness. He sees in the human heart the battleground of good and evil, for although man is made in the image of God he is a fallen being. The only solution of man's troubles is not through liberalism, education and reform, but in the Salvat: on which is offered him through Christ Jesus.

Kierkegaard was the son of a wealthy Danish draper. His father as a young man shepherded sheep on Jutland. One day when he felt the misery of his destitution, poor, in rags, hungry, and frozen, he shook his fist at God and cursed Him. And he never freed himself from the belief that the curse of God was upon him. Despite this he prospered commercially.

There were three influences in Kierkegaard's life which were of critical importance. The first was his reverent attachment to his father, whose example and

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teaching deepened Kierkegaard's natural melancholy. The second influence was the love of Regina Olsen, to whom he became engaged, but whom he afterwards renounced, feeling it unfair that youth and innocence should be mated with his gloom. When he found that his fiancée's parents would not agree to him breaking off the engagement he adopted the pose of moral profligacy and thereby brought about the breaking of his engagement with Regina Olsen, whom he never ceased to love. Increasingly he felt himself a solitary thing, alienated from his kind.

The third influence which deeply affected him was the worldliness of the church, which Kierkegaard came to look upon as utterly unfaithful and worldly.

Kierkegaard, a hunchback, with a bitter sarcastic tongue, and like Dostoevsky, an epileptic, died at the age of 47 years.

His life's story is interwoven throughout his books, which he published at his own cost. He felt impulsive to write. He called his writings "a necessary expectation." He never preached sermons but issued addresses. One of his most beautiful religious addresses was entitled "Birds of the air and lilies of the field."

Dr. Babbage touched upon two or three of Kierkegaard's leading ideas. Kierkegaard was a whole-hearted opponent of that type of modern philosophical thought which is associated with the name of Hegel, that is, the view that the relation of God and the world was of a harmonious evolution which could be comprehended by human reason and stated in terms of a synthesis. In this system man assumes the superior role of a spectator, able to view God and the world in a detached and impartial way. To Kierkegaard all this was falsehood and impiety. To him man is not a spectator, but an actor. His business in life is to decide, not to speculate. There is a complete cleavage between God and man. God is Absolute—"Otherness." Instead of a synthetic both—and man is confronted with a tremendous "either-or." Therefore his thinking must be "existential," grappling with reality in deadly earnest as one whose very life is at stake. Therefore there is an "infinite qualitative distinction" between God and man. There is a great gulf between the Creator and the creature which from man's side can never be overpassed. Man's sin has increased that gulf, working a complete alienation (otherness). Therefore it is vanity to seek to apprehend or to prove God by the exercise of the intellect. Intellect cannot alone bridge the gulf, the emotional and volitional play their part in approaching God. By God's grace alone can man, the sinner, be united to God his Saviour.

Kierkegaard stressed the high sense of the value of the individual. He viewed with horror humanity as a "mass," human beings rolled into a nameless, will-less crowd. He set man in all the glory of his individuality as the chosen and redeemed of God and the heir of the everlasting Kingdom.

Dr. Babbage pointed out that Kierkegaard taught the doctrine that faith is believing the absurd, taking as his illustration the promise of a child to Abraham when he was old. To accept the absurd we need to do so by the "leap" of faith. Therefore God can only be known by a "leap" of faith. Paradoxical though it may seem it is the only way for man to bridge the chasm between time and eternity, between God and man. If we fail to make this "leap" of faith we miss our Salvation. So there is virtue in

the absurd. Only by this "leap" of faith may we come to the understanding of the Christian faith.

#### NEWS FROM THE PARISHES.

**Parish of Moss Vale.**—At the last meeting of the Church Committee, a letter was received from the Executor of the will of the late Mr. J. D. Wood, enclosing a cheque for £50 for St. John's Church. Perhaps it is too obvious to say that such gifts are always most acceptable, but what a splendid example for others to follow. When you are making your will, could you remember the work of God, which not only has to be maintained, but extended if this old world of ours is to emerge out of the trouble and sorrow in which she finds herself to-day.

Another £50 was also left in the same will to Christ Church, Bong Bong, which we know the churchwardens will put to very good use.

**St. Mary's, Toongabbie.**—Lantern lectures given in our Church on Friday evening, May 31, by Rev. George Rees and on Friday, June 14th, by Rev. Canon Robinson were very much appreciated by those who attended. The lecture by Mr. Rees was on his mission work with the Church Army through Tasmania, while that given by Canon Robinson was on the work the Church is doing through the various agencies of the Home Mission Society. We indeed express our thanks to these two gentlemen for giving us such fine lectures and we do pray that God will bless their endeavours.

**St. John's, Rockdale.**—The Acting Organising Missioner of the Bush Church Aid Society, the Rev. C. A. Baker, will be visiting the Parish on Sunday, 21st July. All interested in the work of this society should be present. Mr. Baker will preach at 11 a.m.; address the Sunday School at 2.45 p.m.; talk to the Fellowship at 5.30 p.m. and preach again at 7.15 p.m.

**St. George's, Earlwood.**—In June we had better weather for our Men's Service, and a bigger roll-out of men resulted. The Rev. B. G. Judd gave a telling challenge to all Christians to bestir themselves and play their full part as citizens. He reminded us that we may lose our present liberty through indifference, for organised minorities are striving vigorously to become the controlling power in the community with an eye to their own advantage.

Every man, young and old, is urged to make every effort to attend our next meeting on July 21st, at 4 p.m. A special invitation is given to all returned men. The speaker is Chaplain M. K. Jones, ex-prisoner of war in Malaya, who will take as his subject: "Through Changi to Victory."

**St. Michael's, Surry Hills.**—The Parish Memorial Fund was launched at that remarkable service in St. Michael's last Friday evening, when we had the privilege of hearing a wonderful address from the Bishop of Riverina, the Rt. Rev. C. Murray; we enjoyed immensely the excellent singing of the choir of All Souls' Church, Leichhardt, and the visiting soloists, Heather Kinnaird, Lesley Speer and Raymond Beatty. Those who attended early were delighted with the organ recital given by the Organist of All Souls', Mr. H. Wyatt, F.V.C.M. We were glad to have so many visitors join us at the service, amongst the number being the Most Reverend the Greek Archbishop, accompanied by his Chaplain, the Rev. Fr. Shehadie; the Revs. W. Childs, Leland Parsons, E. L. Millard, G. Feltham, and a large group of

students from Moore Theological College. Many apologies were received for non-attendance. At the close of the service, boxes were distributed to many supporters of our War Memorial and these are asked to be returned on or before Sunday, 10th November, when we are to be honoured with a visit from our Archbishop. It is hoped that by then our Fund will be in the vicinity of £1,000.

**St. Paul's, Redfern.**—Extracts from the sermon preached by the Rector at the Memorial Service of the late Mr. Henry Laman.—On June 5, Henry Laman was called Home—called away to higher service, to be with his Lord and Saviour, Whom he loved and served so faithfully, while here on earth. We meet in worship here tonight and thank God for his life. Truly, we have lost a very valued friend and Christian worker. He was a conscientious and faithful servant of Jesus Christ and in his devotion to his Saviour, he served his Church with all his might. He was a most regular, earnest and sincere worshipper at St. Paul's; hardly ever away, except lately, through ill-health.

**St. Michael's, Rose Bay.**—A very happy gathering of Church Officers and workers representing the East Sydney Rural Deanery, was held in St. Michael's Parish Hall, on Thursday, June 27th, at 8 p.m. Canon Barber, Rural Dean, presided, and the speakers were his Grace, the Archbishop, Mrs. Mowll and Chaplain Sherlock. After the meeting, supper was provided by the ladies of St. Michael's, Vaucluse, and was much appreciated.

#### Diocese of Newcastle. THE LATE CHANCELLOR.

In his monthly letter the Bishop made the following appreciative reference to the late Sir John Peden:—

"On the very eve of Synod the Diocese suffered a very grievous loss by the death of its Chancellor, Sir John Peden. He had, of course, been a sick man for some time, and had recently been compelled to resign Council. But the end was hastened by an accident in which he broke one of his arms and dislocated his hip. It was characteris-

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#### AGAINST ORGANISTS.

(Continued from page 4)

tic of his self-forgetfulness that whilst waiting for the ambulance to take him to the hospital, in which, a few days later, he died, he dictated a letter to me about a legal point on which I had sought his advice. It was my privilege to speak about him to the very large and very distinguished congregation which filled the Sydney Cathedral on the occasion of his funeral. But it would be impossible for me to find words to express from the Presidency of the Legislative all that his kindness and helpfulness and wisdom have meant to me during the fifteen years of our official association. Few men have given greater service than he to their Church and to their country. May he rest in peace, and may God fulfil in him all the purposes of His love."

The Synod placed on its minutes the following motion:—

Professor The Hon. Sir John B. Peden, M.A., LL.B., K.C., M.L.C.: That this Synod places on record its sense of the incalculable debt of gratitude which is owed to the late Chancellor of the Diocese, Sir John Peden, for services rendered to it with outstanding efficiency and invariable courtesy during the past 18 years, and of the loss to the Diocese which his passing involves. Synod asks the Right Reverend the President to convey to the members of the late Chancellor's family a message of sincere sympathy with them in their bereavement and an assurance that his memory will always be held in grateful recollection in the Diocese which he served so faithfully, so unselfishly and so long.

#### GENERAL DOBBIE'S VISIT.

"On Monday, June 10, I presided at a Civic Service of Thanksgiving for Victory. Ministers of other denominations took part in the service, and the address was given by Sir William Dobbie, the most outstanding of all the heroes whose names are associated with the Defence of Malta. Sir William Dobbie, is touring the world to tell men everywhere of what God has done, not only for Malta but also, for his own soul. His testimony on both points is most movingly simple and sincere. No one could listen to him without being most profoundly impressed. In the light of the facts which he has to relate, it is simply impossible to challenge his belief that the preservation of Malta from conquest by the enemy was directly the result of Divine intervention."—Bishop's Letter.

#### VICTORIA.

##### Diocese of Melbourne.

#### ST. LUKE'S, SOUTH MELBOURNE.

The 39th Annual Violet Sunday and Sunday School Festival was held on Sunday, last.

The special services and preachers were: 8 a.m., Holy Communion; 11 a.m., The Rt. Rev. J. T. McKie (Bishop of Geelong); 3 p.m., The Rev. Canon L. Wenzel, Vicar of St. Columba's Church, Hawthorn; 7 p.m., The Rev. H. W. G. Nichols, Vicar of Holy Trinity Church, Port Melbourne. The Mayor and councillors of the City of South Melbourne were invited to be present. There was special singing by choir and children. Worshippers were asked to make offerings of violets, oranges, lemons, for the hospitals.

exquisite organ playing, but the anthem was too difficult and the choir was only held together by determined playing and a liberal use of loud stops. Choose anthems within the capacity of the choir. Choose good anthems. Avoid the cheap and gaudy. Often an unaccompanied hymn would be far better than a poorly performed anthem. An anthem is not intended to be a show piece by means of which the choir can exhibit its skill (or even lack of skill). Procure the "Church Anthem Book" edited by Sir Walford Davies and Henry G. Ley (O.U.P.) and study that. Don't be afraid of letting the choir sing unaccompanied when possible. There is nothing more beautiful than voices singing in parts. Some choirs would find it a help to listen to a gramophone record of a famous choir singing a good anthem.

In general: Avoid excessive sentimentality. Be sparing in the use of the "Tremulante." Avoid excessive rallentandos. A slight rallentando for the last line of the last verse of a hymn is often indicated. To drag out the last line of every verse is to weary people. There will then be no need to ask them: "Art thou weary, art thou languid, art thou sore distressed?" "Angels, Martyrs, Prophets, Virgins, answer, Yes!"

Sometimes the organist can best serve the congregation by silence. When there is a large number of Communicants at the Lord's Supper it is customary in some churches for the organist to play hymn tunes softly and slowly during the administration. Some people like this and feel it helps them in devotion; others find it tends to spoil the most solemn part of service. They are disturbed and distracted just at the moment they are seeking to have closest converse with their Lord. If this custom of playing hymns obtains in your church, see to it that it never becomes an intrusion at a sacred moment, but let it be always an aid to devotion and true worship.

A highlight that has remained long in my memory was the singing of a hymn in a (Concluded overleaf)

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#### THE A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Mr. E. J. McConnon, £5; Mr. J. Barrack, 12/-. Amounts under 5/-: 4/-.

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large church in Toronto. It was inspiring and thrilling to a degree.

The playing was virile and bold. The choir sang with zeal, vigour and obvious enjoyment, and the urge to praise was wonderful. I know one worshipper who was helped that day. At the other extreme was the rendering of the service in a little country church. The instrument was an American organ. The organist was a lady who did her best and for that has my gratitude and respect. But the service, instead of being natural and suited to the resources of the choir and congregation, was an imitation of a cathedral service. The responses and the amens were badly played and badly sung. It was all straggly in the extreme. As David says the singers went before and the player(s) on the instrument(s) followed after. My complaint is that the lady could have done much better—by doing nothing! How much better it would have been to say the responses and amens! How much more real and reverent! When David was urged to use Saul's armour for his fight against Goliath he found it was too big for him and so put it off, and went to battle naturally and freely, but in the strength of the Lord, and slew the giant. Here is a lesson many of us need to learn. An American organ cannot do what the Sydney Town Hall organ can do, but it can (yes, it can!) produce quite pleasing music when played by an understanding person. The average parish choir cannot emulate a cathedral choir, where boys have daily lessons in music and singing, but it can make the musical part of the service inspiring and helpful, especially if it aims at quality rather than quantity. How much can be done with small means when combined with zeal, hard work and regularity!

A closing word about voluntaries. These can make or mar a service and should be

reckoned as an important part of Divine worship. Preludes should almost invariably be soft and devotional, designed to produce in worshippers a spirit of calm reverence. Postludes are traditionally opportunities for more display, though an organist, as fellow-labourer with the preacher, will always be careful that he does not spoil the effect of a solemn appeal by a lively piece of music that might well be left for another occasion. A Bach's fugue, a Mendelssohn's sonata—some people are hungry for these. Be generous in giving good music.

Parsons, give in to your organist sometimes. It is possible that a man of musical talent, training and education, may know more about music than you do.

A story is told of a certain vicar who introduced Plainsong and Gregorian Chants into the services. These innovations were not kindly received by the congregation, who did not approve of such new-fangled ideas. At last a worthy sidesman ventured to approach the Rector, complaining that he couldn't make head or tail of "them there new tunes." "Oh, my dear man," replied the Rector, "don't say that. Why, it is possible that David himself wrote some of that music." "Be that so, sir," said the sidesman. "Well, now, I do understand why Saul threw his javelin at him!" (The point of this story is that the people have their rights.)

Organist, give way to the rector occasionally. He may conceivably understand better than you what will make and hold a congregation, and if he does like Dykes and Barnby, and doesn't like "Proper Sarum Melody"—well, we're not all perfect, are we?

And let both Parson and Organist look forward to the day when they will together before the throne, sing the song of Moses and the Lamb.

**PERSONAL.**

The Rev. D. G. L. Livingstone, Th.L., rector of Streaky Bay, S.A., has accepted appointment as N.S.W. Secretary of the Bush Church Aid Society.

Canon R. B. Robinson, General Secretary of the Sydney Home Mission Society has been elected unanimously as a Vice-President of the C.S.S.M. by the Committee in England. The Secretary notifying the appointment writes: "We have deeply valued your fellowship in the Gospel and recall with joy your warm interest in our work for God amongst the boys and girls."

Bishop Heaslett and Bishop Mann have gone to Japan on special commission of sympathy and enquiry in relation to the mission work of the Church of England in that land.

Britain's "five" — the Bank of England £5 note, known all over the world — has been called in and replaced by a new type. This is mainly due to the great forgeries which the German Government perpetrated during World War II. They did their utmost to undermine confidence in English notes by swamping the market with faked ones. It required Bank of England experts to distinguish between the real and the false.

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