

to do. In the contribution Empire has made in a contribution is due to the fact that have been sent to all parts of the world. Missionaries of our Church have gone as ambassadors of the Church, but they have been barred by racial bars, and some are now standing on their own feet.

Sister Law of Ranaghat, India, told the story of a prisoner of war in Japan in April, 1942, they were taken by a German raider after being known to the passengers loaded with munitions. They were to take to the boats in case they might be skuttled, but the raider forbade the skuttling. She was able to rescue her cabin, including boxes and clothing which she had taken to India. The Germans, especially the women, were allowed freedom on the ship. She was able to have her own room. She arrived in Japan in April. Sister Law said: "It was as if we forgot to bow our heads, or for hours. The worst was the food, which was of brown bun. The food lasted until a representative came to be taken, and then it was arranged for the and nurses caring for them had never had since our number did not mix words with the Red with the result that arrived from Tokio."

Sister Law said that to have services in the guards were annoyed; called upon to stop. A few joined daily study. "I shall not Japan," Sister Law said of how every article was used. They travelled for cotton, needles to make means were found to find out the news between the men and women's, at great was to be a food ration often woman caught in the letters she that they should Law's greatest woman whom she been returning. She was a great dren.

Deaconess Do Africa, spoke of arrival at the

**"ABBO  
CHURCH"**

For Pro

# The Australian Church Record

Vol. 11

JULY 4, 1946

No. 11

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

## Address to an Atom.

(By an Uncomfortably Conscious Automaton.)

The following lines are taken from a torn page of "Punch," dated January 16, 1875, which was recently discovered lying on the floor of a smoke-room. They have a grimmer aptitude now than when they first appeared and we reprint them with acknowledgments to "Punch."

Mysterious particle,  
Intangible and most indefinite article,  
Which even Science cannot fix or focus;  
Are you indeed of all this hocus-pocus,  
Mischristened Cosmos, protoplast? If so  
'Tis pity that the happy status quo  
Of universal dumb inertia ever  
Was broken up by vortices or voices.  
'Twere surely better far that space had never  
Re-echoed to objectionable noises,  
Or witnessed all this pother  
Of biological bustle, whose chief law seems Bother!  
Why could not you,  
And all your fellow motes, far, far too prankful,  
In the embraces of the boundless blue  
Rest and be thankful?

A plague on all your forces and affinities!  
A mob of nomads, to my notion,  
Surpasses one of demons or divinities  
Only while idle. With the earliest motion  
Began the immitigable Mischief. Why  
Must you in chaos cut those primal capers,  
Which were "the promise and the potency"  
Of—all the woes that fill our morning papers?"

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Editorial Matter to be sent to The Editor,  
A.C. Record, Diocesan Church House,  
George St., Sydney.

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

Victoria.—Melbourne: Rev. A. Law, D.D.,  
Widbury Ware, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-  
nyrne Road, Sandy Bay.  
Issued Fortnightly.

Subscriptions: 8/- per year, post free. 3d.  
per copy.

Telephone: MA 2975.

## NOTES AND COMMENTS.

With the end of the war the great meetings of Christian Societies in London are again in evidence and judging from the addresses they have been up to the former standard of enthusiasm and excellency.

No one who has had the privilege of being present at any of the greater meetings could forget the experience. One looks back to a B. & F.B.S. Annual over fifty years ago when the great Dr. Pentecost held the huge gathering spellbound as he spoke of the inspiration and power of the Word of God in human life. Many a life has been urged to the great mission fields of the heathen world by the impelling force of speakers at the C.M.S. meetings in Exeter Hall. The power of the Lord was indeed present to drive out labourers into the harvest fields and to intensify supporting interest in the home Church for that work. The great policy of faith adopted by these great societies has been amply vindicated throughout the years, and ever remains a challenge to the Church and Christian of every age to fulness of surrender to the call of the Master "not counting the cost."

The great principle of Freedom does not justify the unbridled use of freedom of speech or action. "As free," says St. Peter, "and not using your freedom for a cloak of maliciousness"; and St. Peter adds "ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." So there are due limitations not only to the liberty of Christian people but to all partisans

in a social life, where a man's freedom must be so used as not to trespass upon that of his fellow citizens. So freedom of speech has its necessary limitations for the sake of other people—both young as well as old.

Consequently we were glad to read the strong comments of a member of the judiciary recently, condemning in the strongest terms the publication of a book which was an offence to a Christian or moral conscience. There is a realism in novel writing which is comparable with the lunacy and offensiveness of "nudism."

Impurity is all the more offensive when sugar-coated in the pages of a novel, and much more offensive when the novel is otherwise a good one. How are we to protect our children in their growing and impressionable years if such novels are to be tolerated? There are novelettes in some supplements of our daily press that deserve a like censorship.

We are indebted to the Rev. T. E. Ruth, who, though in retirement, is not yet "on the shelf," for the following interesting excerpt from one of Sidney Dark's books of reminiscences: "I Sit and I Think and I Wonder":—

"... For seventeen years as the editor of the 'Church Times' I was constantly concerned with ecclesiastical controversy. 'The Anglo-Catholic revival began with the assertion that 'it is the Mass that matters.' Now to a number of Anglo-Catholic priests it is only the Mass that matters. All too frequently ritual has become the priest's main preoccupation... with the result that their sparse congregations consist mainly of elderly and frustrated spinsters and the rather unpleasant young men who love to wear lace cottas and serve at the altar... Jesus lays the stress elsewhere." P. 25.

"In my years of office I grew more and more weary of the emphasis on ecclesiastical minutiae. I found too that priests frequently regard the regular saying of Mass as the complete fulfilment of their sacred obligations and that the pious laity even more frequently regard the hearing of Mass as the covering for a wilderness of social sins. I found, too, and somewhat to my horror, among men punctilious in their church attendance on Sundays and the greater feasts, there was an amount of uncharitableness, suspicion, and essential selfishness which I had never known in Fleet Street newspaper offices or in the clubs to which I have been fortunate enough to belong. This unpleasant discovery did not in the least affect my own faith, but it did convince me of the folly of heaving half-bricks at the good people to whom the doctrine of the Apostolic Succession seemed superstitious nonsense, and who can find no virtue in fasting before Communion." Pp. 69, 70.

The Bishop of Hong Kong has bowed to the will of the majority. He has accepted the decision of the bishops of the Province and has accepted the resignation from the

of exercise of her priesthood of the former deaconess whom, through stress of circumstances, he ordained to the priesthood in the Church of God. Our contemporary in commenting on this matter, speaks of "the regrettable step of purporting to ordain a deaconess to the priesthood," but our friends often jump over hurdles and "purport" not to see them. The matter is not quite so simple as that for people who lay great stress on the indelibility of Holy Orders and especially of the Priesthood. The bishops of the Province were careful in their statement in saying "having understood that Deaconess Lei has already placed in his (the bishop's) hands her resignation from her priestly ministry, this House requests the Bishop of Hong Kong to accept it." This statement does not throw any doubt upon the validity of her ordination to the Priesthood. Of course it is easy to cut the gordian knot by saying that a woman is "incapable of priesthood," but it would be a difficult thing to prove in face of St. Paul's dictum that "there is no room for the distinction of male and female... for ye all are one man in Christ Jesus."

This important branch of the Missionary enterprise receives special emphasis at this season of the year. The C.M.S. makes its annual campaign during June and July. The amazing results of this specially Christian ministry give every encouragement to the Christian Church to generously maintain the work which enables the fulfilling of the great Master's commission to heal the sick as well as to preach the Gospel. It is a powerful means of breaking down religious and racial prejudices and making a way to the heart of man for the acceptance of Christ as Saviour and Lord.

Here is the latest appeal:—

EVERYBODY LOVES A BARGAIN.  
AND THIS IS A BARGAIN!

Even in a C.M.S. Mission Hospital, where thrift and often makeshift are the order of the day, it is equally distasteful for doctors, nurses and patients to see tattered sheets, multi-patched blankets and threadbare pillows. During wartime it was a painful necessity, but now we have a chance to buy at bargain prices from disposals commissions: surgical instruments, sterilisers, ward bowls, dishes, trays, operating necessities, drugs, antiseptics, syringes, needles.



Every little will help greatly in the purchase of one of the very much needed items of equipment in our C.M.S. Hospitals, many of which, especially in China, have been destroyed or damaged during the war.

Given now, your money goes twice as far. Send your gift immediately to the Treasurer, marked C.M.S. Medical Appeal.

### THE NEW HYMN BOOK.

In the year 1908 the Church of England in Canada brought out a Hymn Book which was intended to be in a special way the Hymn Book of the Canadian Church. It was given the name of "The Book of Common Praise." The hymns included were mainly taken from the three hymn books then in use in the Church of England in Canada, and Ancient and Modern, Hymnal Companion and Church Hymnal. For thirty years this hymn book was used in the great majority of the churches throughout the Dominion.

In the year 1938 a revised edition was brought out. The reason for this was the great advance in hymnology made during the preceding thirty years. Grand old hymns and tunes from the past history of the Church were gradually coming into use. Modern composers such as, Vaughan Williams, were adding new treasures, while English Folk tunes, Hymn tunes from the French cathedrals, and the old Church Plainchant were being rediscovered.

The new Canadian Hymn Book was deliberately edited to contain something to satisfy all tastes. It includes tunes which appeal to musically uneducated congregations as well as tunes to satisfy the ears of the educated musician. Within its pages may be found hymns beloved by all schools of thought. If there is a large section of hymns of the mission type to satisfy one school of thought, there is also a very full section of Office Hymns to satisfy another school of thought.

This book, by special arrangement between the Church of England in Canada and the Oxford University Press offered to make the book available for use by the Church of England in Australia, if the Church of England in Australia so desired. The General Synod of the Church of England in Australia, meeting in Sydney in September, 1945, accepted this offer by passing a resolution in the following terms: "The committee appointed by the Bishops in December, 1943, to make provision for an 'Australian Hymn Book' recommends that the re-

vised collection of Hymns and Choir Music published by the Oxford University Press for the Church of England in Canada in the year 1938, with the addition of a small supplement containing hymns specially suitable for general use in the Church of England in Australia.

The General Synod hereby gives its approval to this recommendation on the following conditions: (i.) The Committee appointed by the Bishops be requested to complete its task. (ii) The Bishops be asked to approve the list of supplementary hymns. (iii) The royalties from sales shall belong to the Church of England in Australia and shall be allocated as may be determined by General Synod." In pursuance of this resolution a Supplement containing about thirty-five Australian hymns was compiled. By Australian is meant a hymn of which both words and tune are by Australians, or a hymn of which words or tune is by an Australian.

This Australian Hymn Supplement to the Canadian Book, in order to make that book not merely Canadian but Australian, too, was compiled, passed by the Committee, assented to by the House of Bishops, and has now, following instructions from the Primate, the Archbishop of Perth, been passed on to the Oxford University Press in order that they may begin the work of setting up the plates.

Thus the Australian part of the Supplement has been completed and authorised, and is now in the hands of the Oxford University Press. A list for the additional hymns chosen from those books already in use in Australia, which do not happen to be in the Canadian Book, is still to be decided on by the Committee and assented to by the Bishops. It is expected that this list will shortly be completed. When this, too, reaches the hands of the Oxford University Press the Australian Supplement will have taken its complete form.

No pressure will be put on any parish in the Australian Church to introduce this book unless it so desires. It is, however, confidently believed that the book by its very excellence will ultimately win its way in Australia as it has already done in Canada.

It is hoped in succeeding articles to give some idea of the most interesting hymns in the Canadian Book, as well as in the Australian Supplement.

Life's best things take time. Character is not a creature of a day.

### THE CHURCH IN CHINA.

The Archbishop of Canterbury has authorised the following announcement:—

The Archbishop of Canterbury has received from the Chairman of the House of Bishops of the Chung Hua Sheng Kung Hui (Bishop Scott of North China), news of a meeting of the House of Bishops held in Shanghai in March. This is the first reunion of the Bishops of the Church in China since the Japanese occupation when the Bishops of Occupied China were interned. While it was therefore an occasion of great thanksgiving, the Bishops were confronted with serious problems.

The Church has suffered most severely during the eight years of war, through the loss of endowments, pension and other funds through destruction of property and wastage of personnel. The Bishops expressed the deep gratitude of the Church in China "for all the help which has been given and promised by the Missionary Societies, by the Chester Fund and above all by the Archbishops' Fund, and for the spirit of Christian fellowship which has propped all the giving and planning." The Bishops gave prolonged consideration to the question of priorities and adopted an authoritative plan for allocating the £100,000 for which the Archbishops have appealed.

The House of Bishops also passed the following resolution:—

"That this House regrets the uncanonical action of the Bishop of Hong Kong in ordaining Deaconess Lei to the Priesthood; and having understood that Deaconess Lei has already placed in his hands her resignation from her priestly ministry, this House requests the Bishop of Hong Kong to accept it."

The Bishop of Hong Kong has since acted in accordance with this resolution.

### ABOUT ORGANISTS.

If it is true that I have suffered many things at the hands of many organists it is also true that I have had moments of sheer pleasure listening to a master playing the king of instruments in a decent and honest fashion. I shall not easily forget the organist of Hobart Cathedral playing a Bach fugue as it should be played—cleanly and without bluff, and it can shout and bluster its way loudly and noisily through a service that is supposed to be an act of reverent worship humbly offered to God Almighty. Rude fellow! Rude fellow! Has he forgotten he is servant and not master? Or does he mourn that he is being driven by someone who does not properly understand him and who changes his magnificence into noise and his tenderness into sentimentality? Anyhow, I have heard more organs than a good many people; cathedral organs in Australia in England and elsewhere; small pipe organs in country rural districts, to say nothing of one or two Hammond organs. I have heard one of the largest organs in the world played (as it seemed to me) with all the stops out, the swell opened and the loud pedal down. I have heard "The Storm" played in Lucerne Cathedral (although I did not see the old lady who is said to have put up her umbrella because the rain was so realistic). I have heard Dr. Floyd extemporising in Melbourne Cathedral (I was in the organ loft—a rare treat, this) and I have heard the de-

(Continued on page 15)

### QUIET MOMENTS.

#### AN AGGRESSIVE EVANGELISM.

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

At a recent Rural Decanal Meeting held in Sydney, the speaker made an earnest plea for an aggressive evangelism which should be planned and organised by members of the Church, both clergy and laity.

The present situation in which we find ourselves calls for careful analysis and serious thought by all who are anxious about the future and especially with regard to our growing youth. The speaker quoted from a document which has been recently issued by a special Committee of experts of the Church in England called "Towards the Conversion of England." This Report is now being studied by all the Dioceses and will be dealt with at the Church Assembly when it meets in the autumn of this year.

Regarding Australia we are much in the same position as the old country. The Commission's Terms of Reference were "to survey the whole problem of modern evangelism, with special reference to the spiritual needs and the prevailing intellectual outlook of the non-worshipping members of the community."

When we ask, what is the intellectual outlook of the masses? We wonder if they have an intellectual outlook at all. What does life mean to a large percentage of the people? To great numbers it means little more than work, food and sex; "The pub, the pictures, the races and the dogs." Here is the real opium of the masses, producing an indifference to politics quite as much as to religion.

It is not by school or church that the values of our people are being set. It is by propaganda, auto-suggestion, the newspapers and cheap magazines, the radio jazz and light programmes. We cannot help but be seriously concerned with the influence of the cinema on the community. They are deriving most of their ideas from what they see there week by week.

The values of society in general today are frankly materialistic. Money, possessions, as little work as possible, an increasing amount of leisure in which people can just satisfy their natural impulses. These are the values which our young are being taught and as a result, we witness today an increase in moral depravity.

This makes a black picture. But what is the reaction going to be in the future? It is a living Church that the

people need. A Church that will attract men by its preaching, by its practice. The nation must be roused to the peril we are in; there must be no complacency about it. The time for action has come. Is the Church ready for such action? Its members must be told the facts. They must face them. Hence the need of presenting a Gospel by pen and word that will be heard and listened to.

Our youth are looking for guidance from those whose teaching offers definiteness, reality and sincerity. Does fellowship, humility and service mark the life of the Church to-day? Does the corporate life of the Church manifest the fruit of the Spirit so that men desire that life? We must renew our personal religion rather than ecclesiastical life. We must put Disciplines before Dogma, Faith before Formulae, Righteousness before Ritual.

The reason why institutional religion has declined, is that people need a "living religion," one that grips their whole life, one that can be seen as well as felt. They want to see the "maimed, the poor, the halt and the blind" restored by the agency of the Church.

Is the machinery of the Church in good order? The Church of England by its "parish system" has ready to hand communities of Christians who must be roused to corporate action.

There is a real danger in the democratic days of too much "centralisation," when the rank and file hand over to the "specialist" or the "enthusiast" the power to originate and to put into action schemes and plans in which they have had little say, and then expect everybody to carry them out. We see in secular politics how insecure democracy can be and even liberty itself in their hands, especially when Christian morals are deliberately ignored.

The Church needs a common mind, a unity of purpose if she is going to achieve anything to-day. We must break the bondage of convention, we must speak out. We must break the bondage of convention, we must speak out bravely with a directness at the objects we are aiming at. Both leaders and followers need a new outlook born of strong conviction of the need and the remedy for the present deplorable condition of the world.

A decadent race will want a decadent religion. The Church must show more consecration and less comfort; more real influence and less popularity; more of the transcendental and less of the commonplace.

It may seem to some hopeless to do battle against a spirit which is so universal, so deep-rooted. But the Church of Christ can never be hopeless. She has triumphed over more deeply rooted evils in the past. She has faith in her Master's power to change men's hearts. Her part is to teach what He taught without compromise or evasion. She must teach by life as well as by word. The best argument which will convert the world will be the sight of earnest Churchmen who because they are Christians, seek first the Kingdom of God and His righteousness.

All great moral and spiritual movements have been born in the Church. Now is our day of Opportunity.

### THE U.S.A. MINISTER AND CARDINAL MACRORY.

The following document, reprinted from "The Impartial Reporter" (Enniskillen), of October 4th, 1945, may become of great historical importance. It reveals the true attitude of the Papal church in Ireland towards the mighty struggle for freedom in the world—an attitude which underwent no change right up to the end of the war—and still persists.

"When American troops first landed in Northern Ireland Mr. de Valera and Cardinal MacRory protested, the former stating that he had not been consulted either by the British or American Governments. What the American Minister in Dublin said in reply is not known, but the letter sent by the Minister to Cardinal MacRory has been revealed. Owing to the censorship, the letter has not been published in the newspapers, but thousands of copies were privately circulated. Now that the censorship is at an end, we publish the text of the letter circulated as follows (the sub-headings are ours):—

"Legation of the U.S.A., Dublin, October 7th, 1942."

"Your Eminence.—Your kind friendliness to me has won my regard, as your courageous honesty and frankness have won my respect. I know where I stand with you and if we disagree, I know that you will be outspoken and will not attack from behind. I know, too, how difficult and trying circumstances are for you in the North, and I am concerned with what concerns you so deeply—ending partition. It is for all these reasons that I shall try to explain to you my anxiety over your reference at the Cavan Dedication to United States troops in Northern Ireland as over-running the country against the will of the Nation.

"Coming from you, who, as a Cardinal Primate of all Ireland, speaks with unique authority, I fear this utterance may already have done grave harm to the traditional friendship between our two peoples, and is likely to do more unless we can find a formula for better understanding.

"News of the attitude of the Eire Government towards the landing in Northern Ireland of American troops came to the American people with a shocked and pained surprise, and now your utterances, which indi-

(Continued on page 16)



## THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A.,  
Bible House, Sydney.)

## JAPAN TO-DAY.

A church deputation from the United States recently journeyed to Japan to renew spiritual fellowship with the Christian community. The following information has been supplied by Dr. Walter W. Van Kirk.

The deputation included Douglas Horton of New York, chairman of the American Committee of the World Council of Churches; Bishop James C. Baker, of Los Angeles, chairman of the International Missionary Council; Lyman J. Shafer of New York, chairman of the Japan Committee of the Foreign Missions Conference of North America; and Walter W. Van Kirk of New York, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The American churchmen were uncertain in their own minds as to how they would be received by their Christian brethren in Japan. Months of bombing by the Allied Forces had resulted in the death of hundreds of thousands of men, women and children, the laying waste of great industrial centres, the destruction of churches, and the scattering of congregations. But the reception accorded the deputation brought expressions of gratitude and thanksgiving that the American churches had sent their representatives to Japan so quickly following the war.

## DESTRUCTION OF CHURCHES.

Destruction of church property in Japan reached frightful dimensions. In Tokyo, 154 churches were destroyed, leaving only nine churches intact. In Osaka, 46 churches are in ruins; in Hyogo, 45; in Kanagawa, 26. Of 2000 churches in Japan, 455 are wholly or partially destroyed. Few pastors were killed in air raids; but of 2000 pastors and teachers, some 350 lost their homes.

Commenting on the war record of Japanese Christians, Dr. Van Kirk declares that part of church community went underground. There was a certain amount of compromise among Christian officials but, generally speaking, there was no surrender of the basic principles of the Christian faith. The Religious Bodies' Act has been repealed, and freedom of religious belief has been granted to all sections, and a growth of democratic thinking should lead to enlarged opportunity for Christian endeavour.

## EAGER TO REBUILD.

Conferences were held with church leaders in Tokyo, Nagoya and Kyoto. In the latter city, Christian teachers and pastors from Osaka and Kobe participated in the discussions with the American churchmen. In all of these centres, and elsewhere, Japanese Christians evidenced an impatient eagerness to rebuild their schools and churches and to re-assemble their congregations.

There were, to be sure, defections here and there. In isolated instances the curriculum of Christian schools was modified to meet the insistent demands of the Japanese military. The character of certain of these schools was revised or modified in such a way as to minimise the emphasis upon Christian principles. In such schools, particularly those for boys, there was a discontinuance of chapel and Bible study. And ceremonial bowing to the Emperor was practised in some of the churches.

In evaluating those defections it must be remembered that Christians in Japan number not more than 400,000 Protestant and Roman Catholic in a total population of nearly 80,000,000. These Christians were harassed by the military police and hounded by the "thought" police. They were spied upon, gossiped about and ridiculed by a war-indoctrinated public. That the Christian community in that country is to-day not only intact, but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, it adhered to its convictions. The deputation is recommending that a small initial group of missionaries be sent to Japan as quickly as possible.

## RECEIVED BY THE EMPEROR.

The visiting churchmen were received in audience by the Emperor. The members of the delegation were received one at a time, first, Dr. Horton, then Bishop Baker, then Dr. Shafer, then Dr. Van Kirk. Each one had about five minutes of free conversation with the Emperor. When it was all over, the churchmen exchanged notes. With everyone, it was discovered the Emperor had spoken of the service rendered Japan, and the world, by the churches and Christian institutions of learning. He wanted to know what the churches of America had been doing. He said the coming of the deputation to Japan was a matter of utmost consequence to the entire Japanese people.

This audience, widely reported in the Japanese press, is believed to have enhanced the prestige of the Christian movement in the mind of the Japanese public. Conferences were also had with Premier Shidehara; Minister for Education, Maeda; Minister of Public Welfare, Ashida; and Foreign Minister, Yoshida. Here, too, the conversations centred on the task of Christianity in the rebuilding of Japan.

## SEND US BIBLES.

The deputation found Toyohiko Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigour, this world-renowned Christian is busy at work on many fronts including evangelism, the organisation of co-operatives, the relief of the homeless and needy, and the strengthening of the Social Democratic Party. Time and again Kagawa said to the American churchmen, "Give us your prayers and send us Bibles and good missionaries."

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

The Management Committee acknowledges with grateful appreciation:—Mr. J. Barrack 12/-; amounts under 5/-: 8/-.

## PERSONAL.

Canon F. A. Cockin has been appointed to the vacant bishopric of Bristol. He is a popular broadcaster and has a great reputation as a pastor and teacher.

The Rev. L. G. H. Watson, headmaster of All Saints' College, Bathurst, is resigning on account of ill-health, after a number of years of very devoted service to the College at the last Synod. An Ordinance was passed to provide for the carrying on of All Saints' as the diocesan college for boys, and another Ordinance was passed to provide for the re-opening, when the time should prove opportune, of Marsden College as the diocesan college for girls.

The Rev. H. Hunter, till recently the highly popular and deeply respected head of the Mittagong Superior Public School, has now joined the staff of St. Saviour's Cathedral, Goulburn; where he is to supervise activities for children of the 11-15 age group, including Scouts, Guides, Boys' and Girls' Clubs, Choir Boys, Sunday Schools and Heralds of the King. On Saturday, 29th June, Bishop Burgmann admitted him to Holy Orders as Deacon. This ordination brings to culmination a generous lay-ministry and fulfils the deferred hopes of many years.

The Rev. Colin Craven-Sands, who has recently been demobilised from the Royal Australian Navy, has accepted the curacy in charge of Saint Saviour's, Chadderton, Oldham, near Manchester, in Lancashire. He will continue to direct the campaign for Hammondlea, the late Archdeacon Hammond's Memorial, until a passage is available. He will be accompanied by his wife formerly Miss Beryl Knox, of the Rockdale Rectory and their baby, Anne.

Rev. W. V. L. Lloyd, until recently chaplain with the Forces, has been appointed to the charge of St. Augustine's Church, Mount Albert. This centre has been a part of the parish of Holy Trinity, Surry Hills, which has desired severance for many years. It is interesting that it now will have a chaplain as its first vicar.

Rev. W. J. Fleming, a returned chaplain from overseas, who was a prisoner of war in Japan for years, has undertaken work as a helper with Rev. C. W. T. Rogers, in the Balwyn parish. Mr. Fleming is working up a new era at North Balwyn, where a new Church was recently built. Mr. Fleming worked in a Bush Church Aid Field and also as Victorian Secretary before going abroad with the troops. He has built up a good deal in health since his return from Japan.

A conference of the Church of England Fellowship was recently held at Christ Hall, South Yarra. Bishop McKie presided. A parade of the Cathedral branch was held on Trinity Sunday and addressed by the Rev. A. T. Pidd.

The Rev. A. M. Capper, who has done yeoman service for twelve years as minister at St. Mary's, Preston (Vic.) and the Rev. W. Walters, recently transferred from St. Arnaud Diocese, now minister of Glenroy, with Parcoe Vale, have mutually arranged an exchange of duties. This is to take effect early in July.

The Rev. W. T. C. Storrs commemorated the 60th Anniversary of his ordination on Trinity Sunday, and took part in the evening service at St. Matthew's, Prahran, where he faithfully ministered for thirty-one years. He still does active work in the Diocese as an occasional and relieving preacher.

The Rev. E. G. Veal, commemorated the 69th anniversary of his ordination on Trinity Sunday, and took part in the worship at St. James' Old Cathedral, Melbourne, where he first received the laying on of hands and the authority to preach. He is still in an active ministry of various duties.

An exchange of parishes has been arranged between the Rev. A. M. Capper, of St. Mary's, Preston, and the Rev. M. Walters, of St. Matthew's, Glenroy. It is to take effect early in July.

The Rev. F. A. Ray, after ten years as Organising Secretary of the Home Mission Fund, has accepted the appointment to the charge of St. Peter's, Mornington. There is to be an interim ministry conducted by a chaplain from a neighbouring military camp until August. Mr. Ray will be the successor to the much revered and popular vicar—the late Rev. H. O. Watson, who was called to Higher Service in May last.

Rev. W. Clinch, for six years vicar at Christ Church, Warrnambool, has been appointed to Christ's Church, Geelong, in succession to the late Rev. R. D. Peatt. Evangelicals are concerned for the continuity of the traditions of this important centre in Geelong.

Bishop Johnston, of Ballarat, has arranged for a retreat for the clergy of that diocese to be held at Ballarat from Sept. 9. The Right Rev. C. V. Pilcher, co-adjutor bishop of Sydney, will be the conductor.

The Rev. E. C. Thomson, who has been ministering to the Chinese Mission of the Epiphany, Little Bourke Street, is retiring and will be succeeded by the Rev. W. G. Thomas, of the A.B.M.

(Continued on page 14)

## BOOKS.

We have received the following publication from S. John Bacon, representative of the publishing firm of Marshall, Morgan & Scott, London:—

**The Fourfold Interpretation of Jesus Christ in the New Testament**, by C. H. Nash, M.A., first Principal of the Melbourne Bible Institute. Price 5/6.

"They are they that testify of Me" — Christ's Words regarding the Old Testament scriptures really form the text of Mr. Nash's extremely helpful study book on the writings of the New Testament. Every book is brought under review to yield some material for the interpretation of our Lord. Very usefully in what should be the final chapter the Conclusions are tabulated, we saw "Jesus Crowned." "The appointed interpreters of Christ here finished their work, leaving nothing to be added to the perfect arch of revealed Truth."

**Bible Teaching made Easy**, by Violet M. Sullivan, of the South Sea Evangelical Mission, with foreword by the Rev. Basil Williams, B.A. Price 2/6.

Mr. Williams writes: "These studies by Miss Sullivan need no commendation from me. They are the third volume of lessons in the series of which the first two have already achieved a well deserved popularity." The present volume deals with the earlier part of the life and teaching of our Lord. The lessons are well arranged and simply expressed and the salient points of teaching are brought out succinctly and clearly.

**Child Evangelism**, by Mrs. Stafford, a witness and a call. Price 6d. Special rates for free distribution.

This is an earnest plea for Evangelism amongst children of tender years, it bears certain testimony to the reality of child-discipleship and therefore of the necessity of its earnest encouragement. We are not quite sure of all the implications of the quotation from Dr. Torrey, on page 6: "The child must be led to intelligent acceptance of Jesus Christ as personal Saviour and to definite surrender to Him as Lord."

We rather agree with Mr. H. A. Brown's point of view: "A little child is such wherever and whenever met with, and my conviction is that we must concentrate more and more on the young and be very faithful and patient in 'line upon line and precept upon precept.'" Rooting comes before fruiting. The many letters quoted in this book are encouraging to workers amongst children and remind one of Olive Jones' great book "Inspired Children."

P. T. Forsyth, "A Theologian of the Cross," by W. H. Leembrugger, with a foreword by the Rev. Prof. John Gillies, M.A.B.D. Price 1/6.

This study of the late Dr. P. T. Forsyth, appeared originally in "The Reformed Theological Review" and is republished in pamphlet form at the suggestion of a reviewer in "The Spectator" of Melbourne. In the foreword Prof. Gillies gives this satisfying commendation: "No one in Australia knows more about P. T. Forsyth than W. H. Leembrugger, and few elsewhere, for he has meditated in him day and night through many years. No theologian of our day is more worth knowing than Forsyth." The subsidiary title is well descriptive of the man. In his "Cruciality of the Cross" Forsyth says: "To banish the atonement from the creative centre of Christianity is in the long run so to attenuate Christ as to dismiss Him from Christianity and condemn Him to be outgrown. As it was the Cross that universalised Christianity, so also it is the Cross that is the permanent and creative thing it is." Mr. Leembrugger has given us a fascinating description of a great Christian thinker and leader and calls us back to a restudy of his works.

## Proper Psalms and Lessons

## July 7. 3rd Sunday after Trinity.

M.: I Sam. i or Job xix; Mark iv 1-29 or Romans vi. Psalms 18.

E.: I Sam. ii 1-21 or Job xxviii; Matt. iv 23-v 16 or Acts x. Psalms 19, 20, 21.

## July 14. 4th Sunday after Trinity.

M.: I Sam. xii or Job xxix; Mark vi 1-32 or Romans xii. Psalms 24, 25.

E.: I Sam. xv 1-31 or Job xxxviii; Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.

## July 21. 5th Sunday after Trinity.

M.: I Sam. xvii 1-54 or Wisd. i; Mark vi 53-vii 23 or Romans xiii. Psalms 26, 28.

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



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## TO AUSTRALIAN CHURCHMEN

## THE MEMORY OF A MIRACLE.

(Concerning Misses Mildred Cable, Eva and Francesca French, now in Victoria, Australia.)

(By the Rev. W. W. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

Earl Gowrie, speaking at a meeting in London, said "Australia escaped by a miracle and I hope that the memory of that miracle will never be allowed to fade." It is said that when General McArthur landed in Australia and saw the unprepared state of our defences, he exclaimed, "May God help us." He did, but, of course, we had to help ourselves, for God never does anything for us that we can do for ourselves.

Then there came news of the smashing of the Japanese invasion fleet, which was for Australia an event comparable with the defeat of the Spanish Armada in English history. Everything was at stake. Had we failed we should have been slave labour for an implacable foe. Looking back on this stupendous period of our history, we cannot but exclaim, the age of miracles is not past. To the Christian with a personal experience of God, this is no news, he knew it already. Looking back on his past life he can probably recall moments when the hand of God was clearly manifest. The memory of these past miracles, gives him confidence for the future, for God is immutable. He does not change from year to year, or age to age.

## THREE PIONEERS.

During the last few months we have accompanied those three distinguished missionary pioneers, Miss Mildred Cable and Miss Eva and Miss Francesca French—or, as the Chinese would say, Kai All Brave, Feng Precious Peal and Feng Polished Jade—to many meetings in various parts of the Commonwealth and at intervals of leisure, read a number of their inspiring books. Few who have any knowledge of these ladies' experience but will acknowledge that the leading and protecting hand of God has been clearly manifest in their lives.

Let us take but a few incidents from among many. Miss Eva French, the pioneer of the party who went to China in 1892, was in charge of a party of missionaries in a danger zone during the Boxer rising. One day while at lunch they heard a frenzied mob shouting their terrible cry, "Kill

the foreign devils." Realising that the only hope of safety lay in reaching the Yamen or residence of the Mandarin, she told them to keep calm and follow her. Then placing their Bibles in the long sleeves of their Chinese gowns they walked through the howling mob, who moved aside to let them pass. Later, they learned that, under God, they owed their safety to the fact that the rioters having seen them placing something up their sleeves, thought they were armed and that it might go ill with those who began the attack. The Mandarin had been ordered to kill all foreigners, yet, although in deadly fear of disobeying the Empress he hesitated to do such a dastardly deed; finally, like Pilate, he found an excuse to shift the responsibility on to other shoulders and so sent them under escort to his nearest official neighbour. On the way they were attacked by Boxers. One of them dragged Miss Eva along by her hair and was about to thrust his sword through her body when he saw some silver coins on the ground; in his avarice he turned to pick these up before they were seen by his mates, and in the excitement, forgot all about his intended victim. After many adventures, some of which seemed to border on the miraculous, the band reached the coast and safety. Meanwhile, Miss Eva had been reported dead and her name listed among the martyrs.

## DR. KAO.

In 1902 Miss Cable heard the call of God to foreign service and joined Miss French in China. In 1909 they were joined by Miss Francesca French. Together they founded a college for girls, to which was attached a Bible School for training evangelists. There it seemed they had found their life's work but the study of a missionary survey-map showing the great North West, that is to say Shensi, turned their ears to a divine call to go forth, like Abraham, into the unknown. So they left their flourishing school to other hands and set forth on that series of pioneer missionary journeys which has made them famous. The lives of the saints down through the ages show us that nothing is more difficult than to distinguish the voice of God from the many voices that clamour for expression in the human heart; even the best of men have made mistakes that sometimes were tragic in their consequences, but none will deny that subsequent events showed that the ladies

made no mistake. There is room for only one proof here. At Kanchow, at the very foot of the snow-capped Tibetan mountains, there dwelt Dr. Kao, a Chinese medical man, who had built up an independent mission on a communal basis. Feeling their need of Bible teaching, he called some of his leading members to a retreat in a Tibetan Lamasery. There they prayed that two lady workers, not too young, yet strong enough to bear the hardships of travel, might be sent to them to expound the Scriptures. Dr. Kao, being a man of strong views, thought he might not get on with a male missionary, hence the prayer for lady workers. When three arrived, "whose mouths distilled Chinese," as Dr. Kao quaintly put it, they felt that their prayers had been abundantly answered. It was at Kanshaw that the ladies made their base. During the summer, when travel was almost impossible, they trained evangelists; in the winter they took some of the most competent of them on long and dangerous journeys.

The field to which their journeys led them was the vast stretch of almost unknown country called Chinese Turkistan, with its amazing Gobi desert, which they crossed no less than five times, preaching and selling the Scriptures in the populous oases. These women of indomitable courage have told their story in their books of missionary adventure, some of which are "best sellers." In the name of Christ, they have penetrated where no other Western woman has ever been. Their experiences remind us of those of the Apostle Paul. "In journeyings often in peril of rivers, in peril of robbers, in perils in the city, in perils in the wilderness, in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," they carried on for Jesus Christ.

## PAULINE EXPERIENCES.

On one occasion Miss Eva was stricken with the dreaded cholera and lay apparently dying on the muddy stones of the courtyard of an inn. On another occasion they were captured by brigands and held for eight months. The brigand chief was a man young in years but old in crime. His armies, in search of plunder, carried fire and sword throughout the country. He would swoop down on the walled towns of the desert and if the gates were not immediately opened, would massacre every man and turn over the women to his soldiers. On one of these raids he was wounded. He then

kidnapped the trio to nurse him; he probably thought, too, that they would be useful as hostages in a case of emergency. They were not badly treated during their captivity, but the food was poor and scarce. In that rough company, too, they were compelled to witness many things they would like to forget. At last, in despair of being set free, they determined to try to escape, yet they felt they could not do so without having faithfully preached the Gospel to their captor. They took advantage of the next time they were called into his presence to do so. What a picture for an artist. The robber chief, stern and silent, surrounded by his ragged followers, their cruel faces illuminated fitfully by the flickering flames. All seemed stricken with amazement at the audacity of the "foreign devils" who reasoned, like Paul before Felix, "of righteousness, self-control and judgment." They spread consternation as they declared that God, "who had overlooked the times of ignorance, now commanded men everywhere that they should repent."

This difficult and dangerous task faithfully accomplished, the ladies, accompanied by their Chinese helpers, slipped away in the night. Everything seemed to favour their escape when they were intercepted by brigand cavalry coming in the opposite direction and who demanded to see their permits. The situation was critical. Were they to be ignominiously dragged back to captivity from the very gates of freedom? Then Miss Cable had a brain-wave—she handed their imperious captors the important Chinese passport, resplendent with wax seals, which had been given to them by the British Embassy in Peking. Fortunately none of the bandits could read, and, impressed by appearances, they expressed themselves satisfied, and on departing told the travellers to rely on their protection if necessary.

During the London "blitz" the Trio lived in a block of flats which one terrible night received a direct hit. People were killed above and below them and beside them. They were dragged out of the ruins safe, having suffered the loss of most of their possessions.

How can we account for the fact that these three unprotected women came safely through so many perils? We know that those who trust God are not exempt from suffering, sickness and death—indeed others who were not less devoted and courageous than they, perished. Why, then, were they preserved? We believe they were pre-

served because their work was not yet finished. Like Paul, in hardship and protection, they were called to visit many countries and testify to the power of God before many people. On looking back on their many years experience in almost unknown lands the "memory of a miracle"—one long continuous experience of the overruling power of God, must be very precious to them.

On their return to civilisation the Trio were presented with two gold medals in recognition of the scientific value of their work. The first was the Lawrence of Arabia medal, presented by the Royal Geographical Society, and the second, the Livingstone medal, presented by the Royal Scottish Geographical Society. Before leaving for her lecture tour in Australia on behalf of the British and Foreign Bible Society, Miss Cable was received by the Queen, who showed a very considerable knowledge and appreciation of her work.

## CHINA'S BIBLE READING CHURCH.

(By the Rev. W. H. Hudspeth.)

Mr. Hudspeth is the Bible Society's own Secretary in China. He suffered three years imprisonment under the Japanese and the following is the text of his address in May at the Annual Meeting of the British and Foreign Bible Society—

My first word to you this morning must be a word of greeting from many friends in China, who, amidst mountainous difficulties, have been carrying on the work to which this Society gave birth more than a hundred years ago. I cannot speak too highly of the magnificent services which our Chinese staffs have rendered during these extremely difficult years. By their tact, their resourcefulness, their loyalty, they have indicated that, by the providence of God, the time has now come when the Chinese themselves should, and will, take the lead in Christian work.

Now I want to speak for a few minutes of my own experience during these harsh years. I want to say that they have been a constant testing, and an ever-deepening awareness of the truth of those closing words of St. Matthew's Gospel: "Lo, I am with you always, even unto the end of the world." Christ was with your missionaries in the internment camps; Christ was with me while I was in the hands of the Japanese Gestapo. Would you allow me to give you a very personal illustration so that I might bring out

my meaning. During the early days of my detention, as I sat upon the floor of my cell (I was not allowed to have any books; I was not allowed even to have the Bible), as I sat musing on what had befallen me, I recalled the account in the Acts of the Apostles of Peter's imprisonment, and how "the angel of the Lord" came and released him. No "angel of the Lord" came and opened my prison door; but Christ was with us in the cell. I felt myself buoyed up by the prayers which I knew were being offered by friends all over the world. And one evening an angel did come; it was towards eleven o'clock in the night. I was led out by two guards and taken to a room and given a curt order to enter. On crossing the threshold, and wondering what would happen to me, a Japanese, dressed in European clothes, jumped up, and grasped hold of my hand; he said: "Mr. Hudspeth, I know you. I am a Christian. And ever since you were arrested my wife and I have been praying for you. I cannot get you out of here; we Japanese Christians ourselves are afraid of the gendarmerie; but I can assure you that you will not be manhandled again." At that moment the interrogating officer came in, and there was no further opportunity for private conversation. But though I was questioned until six o'clock the following morning, I was never tortured again. Now, to me, that Japanese Christian was the divine hand; he was the modern "angel of the Lord"; and I realised that even in the lions den, and in the fiery furnace, God is not without His resources.

## Perfected Through Suffering.

My personal experience has been the experience of the Chinese Church during these eight years of bitter conflict. The Church, sifted and winnowed, has emerged with a deepened and revived faith. A Chinese proverb says: "A gem is not polished without rubbing, nor a man perfected without trials." Rubbing in China has polished the gem; trials have burnt away the dross, and the Church has come forth triumphantly. This, I believe—and I want to emphasise what I am going to say now—is because the Church in China is a Bible-reading Church. From the outset of missionary work, Protestant missionaries have made the Bible central to the Christian community. Whenever a Chinese has come forward and said that he wished to become a Christian, he has been encouraged to study the Scriptures. If he has been illiterate he has been taught how to read. So that in China to-day there



## ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1946, for choir-probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

are tens of thousands of Christians who can read because they were first counselled to do so by the Church. The Church in China does read and study the Bible.

May I give one illustration; there is no time to give more than one. The scene is in Chungking. It is a few months before the outbreak of the European war with Japan. On the day previous there had been an air-raid, and I had difficulty in finding the office of an old friend; but finally I found the office, and in response to a knock at the door there came the call, "Come in; come in." I went in and I walked over the floor to a writing desk, and there I found the friend whom I was seeking sitting reading the New Testament; and to my amazement he was reading the Greek New Testament. He said to me: "Owing to the war, I have very little business now; so I spend most of my time reading the Word." I explained to him that I was in Chungking because I wished to get more Scriptures into Free China; and he said: "Come along, and we will see the Minister of Transport about it. Together we went to see him, and he, being a Christian, was most helpful in aiding us to solve our problems, because, he said, that during those difficult years he himself had drawn his inspiration from the Bible, and he was anxious that others should have the opportunity of doing so. I repeat that the Church in China is a Bible reading Church, and thus the Christians have been able to weather the storm, and the Church has come through its trials triumphantly. Let that be a message of encouragement to your friends here in the West. Some of you are discour-

aged because of the apparent ebb in the Christian tide here in Europe. You do right to be concerned, but take courage, my friends. A reading of history reveals that while down the ages the tide has ebbed and flowed, by and large, it has not ebbed but flowed. In the world Church the tide is flowing. Jesus Christ is not dead; He is living; He is risen; His word is still living and active, and is more powerful than a two-edged sword. The reading of His Word has drawn men from every walk of life to Him; the study of His Word has resulted in the founding of innumerable Churches. A chancing upon His Word, and thereafter the reading of that Word, has transformed whole communities.

## The Challenge of To-day.

What is the lesson that we are to draw from this? It is that success brings greater responsibilities. It is that a Church which has been blessed by God, an organisation which has been blessed by God, has been blessed so that that Church or organisation might undertake more fearless tasks for God.

That is the challenge that I want to bring to the British and Foreign Bible Society, and to all Bible Societies to-day. God has blessed, and blessed richly, the Bible societies, so that they may in this moment of need extend a helping hand to their brethren overseas. The spiritual famine in Europe is a call, a clarion call, for a more fearless endeavour on Christ's behalf. The opportunities in China are a challenge to all Bible societies. During the past five years the literacy movements in West China have resulted in more than twenty million people learning to read. That in itself is a challenge. If we desired to give each new learner one copy of a single Gospel, it would take all the presses that we have in Shanghai to be issuing Scriptures for five years in order to achieve that single task to meet the need. It has been calculated that were we to take the Bibles, and Testaments, and Gospels which were distributed throughout China in 1939, and heap them one upon another, they would make a pile seventy times higher than St. Paul's Cathedral. I want you to grasp that arresting picture. And yet we are just at the beginning of things in China. A reading of our records indicates that after every national upheaval in China the circulation of the Scriptures has been accelerated to an extraordinary degree. This took place after the war with Japan in 1895. It occurred again after the

Boxer Rising in 1900. It recurred once more after the setting up of the Republic in 1911. It took place a fourth time after the disorders in 1925 to 1927. And the indications all over China to-day are that this is going to take place once more on a wider scale than ever before. The prophet wrote: "Though the vision tarry, wait for it; it will come." My friends, the vision has come.

"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune."

This is true of nations, as well as of individuals. "There is a tide in the affairs of nations, which, taken at the flood, leads on to fortune." The affairs of China are at the flood. In this momentous hour in history, while minds are sensitive, and hearts are tender, and the youth of the East is imbibing, thirstily imbibing new ideas, I call upon you, upon the members and friends of the Bible Society, neither to rest, nor to falter until all the people of China have heard the only Name, "the one Name given under Heaven among men whereby they may be saved."

## CORRESPONDENCE.

## PRAYER BOOK RUBRICS.

85 Barker Road, Homebush, 28th June, 1946.

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

I must thank the Principal of Moore College for his kind letter in reply to the one I wrote to you. If the matter at issue seems tedious to your readers the Principal is to be blamed for the thoroughness with which he made his pupils examine every point. The comment by the "old annotator" quoted by Canon Hammond concerning the apparent discrepancy between the earlier Rubric at Morning Prayer and the Rubric before the second Lord's Prayer in the Communion Office, is interesting. I had always regarded "repeating after him every petition as belonging to a similar category to "saying after me." If the "old Annotator" is right then it seems to me that his remarks would apply also to the saying of the General Confession at Morning and Evening Prayer, and the one-time common practice of saying or singing it by literally repeating every petition after the Minister arose out of a too literal interpretation of Prayer Book rubrics. Not as easy, however, is it to interpret the direction for the bride and bridegroom to make their vows and say them "after the Minister" as meaning other than what it says.

On the general point which came up for discussion in your columns I am still of the opinion that the Rubric before the first Lord's Prayer in the Communion Service would, to quote Mr. Albert Mitchell ("This Service" p. 41) "contravene and supercede" the earlier direction. That appears to be the most natural interpretation of the Rubric,

and one which has been supported by the almost universal practice of our Church for many a long year. 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 reason for the insertion of the Rubric in 1662 is well known, but that it was intended to give more than a general direction seems to me to be open to question. Before I could support a change in a long-established practice, to the confusion of our people, I would need more cogent reasons than those usually advanced.

Yours faithfully,

C. M. GILLESPIE.

## REVIVAL.

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

The word revival was once a winsome, thrilling word. It was radiant with life and beauty. What then is the meaning of the cry that we hear on every hand to-day? The revival is a thing of the past. But if that is true, why is it true? It is certainly not because human nature has changed. The heart of humanity remains the same through all the years. It is not because the Divine Nature has changed. "Jesus Christ is the same yesterday, to-day and forever." It is not because revivals are no longer possible. But the fact that so many, both within and without our Churches, do not desire a revival to-day is by no means proof positive that a revival is not needed. It is rather an indication of the greater need.

It is my firm conviction that the Supreme need of this hour is for a revival of religion.

As the first step in this direction I would suggest that a great Spiritual Revival Campaign be held in the Sydney Town Hall.

I would be pleased to know the views of the readers of the "Church Record" in this regard, and would also appreciate offers of assistance to organise this Campaign.

Yours faithfully,

ERIC G. NICHOLLS.

4 Lindsay St., Burwood, 13/6/46.

## CARE OF INFANTS BUREAU.

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

The formation of a "Care of Infants Bureau" by members of St. Anne's, Ryde, Fellowship (A.C.R. 6/6/46) is to be commended, and it is to be hoped that the members concerned will be emulated by other churches.

This service has already proved a great boon to many members of the Mothers' Union, who are able to enjoy their meetings in peace and quietness.

There is no doubt that the raising of a family can quite easily cause a spiritual decline in the lives of mothers. Most mothers go into voluntary retirement some time before their confinement, and from then on, if the family reaches any proportions, life is one continual rush and bustle. Morning and evening devotions are interrupted, if not rendered well nigh impossible, by the feeding and irregular sleeping hours of the children.

Few mothers are equal to the task of taking very young infants with them to church, and once a child has reached the crawling

stage fewer are capable of managing the child during service, at the same time deriving any spiritual benefit. It then becomes necessary for father to remain at home while mother attends service, and then the question of minding the children and the preparation of meals intervenes. It cannot be denied that many fathers are not prepared to co-operate to such an extent as would permit the mothers to attend service and enjoy it. The slightest indication of a martyr complex on the part of the former would render the scheme impracticable.

It is here that the C.I.B. steps in and renders such valuable service. Although the scheme at St. Anne's appears to cater for only very young children, there is no reason why, given suitable attendants and amenities, it could not be extended to embrace older children, who amuse themselves quite readily.

There is a trend in some churches towards encouraging mothers to bring children with them to service. Special seats are reserved for mothers, and a notice displayed on the seats to that effect. With special carpeting and padding, noise can be greatly minimised, and although the noise of squalling children in church is as upsetting to some as the inevitable barrage of coughing between movements at a symphony concert, it is surprising how one can become accustomed to it. Sometimes, of course, mothers are obliged to retire, but they can be relied upon to cause as little disturbance as possible, as the seats which they occupy are towards the back of the church.

It is to be hoped that clergy and committees will pay more attention to these matters in future. One thing that is of paramount importance in the life of a nation is the training of children, and as this falls practically entirely upon the shoulders of

mothers, it is essential that they should not have to draw upon reserves of spiritual capital while carrying out this task.

It is time they had a New Deal, too.

Yours sincerely,

KENNETH HARRIS.

15 Enid Ave., Granville, 13th June, 1946.

N190130, S/Sgt. Harris, K. H., District Accounts Office, R.A.S. Showgrounds, Sydney.

## THE CHURCH'S ATTITUDE TO DIVORCED PEOPLE.

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

The article on the Matthean exception by the Rev. J. S. Wright does not altogether solve the problem of the treatment of divorced persons, with the right of the innocent party to remarry, and remain full members of the Church. First of all, we have to settle the meaning of the word *porneia* (fornication). Does it include adultery, and so has a wider meaning than the word fornication, which to-day seems to be restricted to unmarried people leaving the word adultery to apply to unfaithfulness among married people.

This restricted meaning of the word fornication is the reason I suppose for the mediaeval interpretation of Christ's exception to apply to immoral living before marriage. That a man discovering his wife has led an evil life, has the right to divorce her, in other words his marriage was no marriage, and so could be annulled.

If this applied to men as well, the explanation would come perilously near to being unreal as 80 or 90 per cent. of men

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are classed as unchaste before marriage. Some of the best scholars translate the word porcnia as whoredom. This to my mind is the most satisfactory solution. It would then mean that after years of trying to reclaim the erring partner unto 70 times 7 and finally having to cut away from the whole sorry business, the innocent party would have no desire to remarry after obtaining a divorce. For the hasty marriages during wartime, we of the clergy must take our share of the blame. I advised my people, I would not take such a marriage, till the parties knew each other's families, if necessary by correspondence, and the bridegroom to be came back to seek his bride after the war. Some of the visiting soldiers suggested the girls could marry them and then divorce them after the war for desertion. Suppose the girl had accepted this degradation of marriage to satisfy lust, kept it to herself, and then posed as the innocent party, the Church would readily have taken the second marriage, and been none the wiser. The late Canon Burns, of Nairobi, said to me while endeavouring to suppress his natural optimism, "and so I soon found it to be, But ism: "The marriage question in Africa is a the Africans themselves would have no letting down of the Christian position and in the Synod of Uganda declared, nothing but the best was good enough for the African in the matter of marriage. After years of agitation and prayer, I think the divorcee should not have the Holy Communion. We have a ministry to the divorced people, but for the sake of the whole body, as there is no time in history when sin ceases to be sin; they should permanently forfeit full status in the Church of God. I say to them when they come for the second marriage: You did not come to the Church to get your first marriage dissolved, you went to the State. The State having dissolved your marriage, it is only fair they should take the second marriage. Then we will do all we can to help you spiritually. Because of the many broken marriages during the war and many successful second marriages signs are not wanting that the Lambeth Conference of 1948 will be asked to make things easier for divorced people in returning to full membership of the Church. The folly of legislating for hard cases is seen in the deplorable misrepresentation and failure to accomplish anything of helpfulness that followed resolution 15, and its assent to contraception under certain conditions agreed to by the Lambeth Conference of 1930. Every effort should be made to avoid a similar mistake in regard to divorced persons at the next Lambeth Conference, when it takes place.

Yours, etc.,

B. B. LOUSADA.

Stories about Field-Marshal Montgomery have now become a part of English folk-lore, but here is the only one I have heard in which Monty was worsted—and not by his own fault.

It was when he was Commander-in-Chief South-East Command. From a list of films available for the troops, he saw one entitled "The Red Army." He sent for it and ordered all officers in his command to a compulsory parade to see this film. The day came, he went on the stage before the screen and gave a vivid, informed lecture on the importance of the Russian war machine. He asked all to pay the closest attention.

The theatre darkened. On the screen flashed the title—"The Red Army; The Story of the Life of Ants."—The British Digest.

## Churchman's Reminder

"Prayer is the soul's sincere desire uttered unexpressed—

"Lord teach us to pray."

July.

7.—3rd Sunday after Trinity. Desire to pray is not always a token of desire for pardon. We should be desirous to pray for blessing. But even that too may give place to a higher purpose in our prayers, which is to express our sense of the greatness of the eternal. Nothing is more comforting, or as that word means—strengthening.

14.—4th Sunday after Trinity. It is prayer that makes "things temporal," the avenue leading to "things eternal." It is a safe and beautiful passage of the mind of the believer who thus prays.

## RECTORS OF ROSE ASH, ENGLAND.

For 270 years the Parish of Rose Ash has had for its Rector a member of the Southcomb family. The succession has gone down from father to son with but one exception, and that a cousin. We believe this to be without parallel in the Church of England. The event was celebrated on July 29, 1945, when the church was packed to bear witness to the affection in which the latest, and we regret to say, the last, Southcomb is held.

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WANTED an experienced Senior Stenographer and Typist for Sydney Diocesan Registry, to commence duties about end of September, 1946. Applications must be in writing, State age, experience and send copies of references to Diocesan Secretary, Diocesan Church House, George Street, Sydney. Applications close 5th August, 1946.

## HOUSE WANTED.

MARRIED CLERGYMAN, with three small children, urgently requires a house to let, or self-contained Flat, in or near Sydney. Would consider purchase if reasonably priced. Garage essential. Full particulars to "CLERICUS," c/o The Church Record Office, Diocesan Church House, George St., Sydney.

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## NEW SOUTH WALES.

### Diocese of Sydney.

#### PARRAMATTA RURAL DEANERY. SUNDAY SCHOOL TEACHERS' ANNUAL SOCIAL.

The eleventh annual social evening of the Parramatta Rural Deanery Sunday School Teachers' Association was successfully held at St. John's Parish Hall, Parramatta, on Monday, June 24. The Rector, Bishop W. G. Hilliard, and Rev. J. W. Mason, together with the Superintendent, Mr. W. S. Shackleton, officers and teachers of St. John's Sunday School, welcomed the visiting schools of the district. A special welcome was given to officers and members of the teaching staff of St. Andrew's, Summer Hill.

A select musical programme, interspersed with games and competitions were features of the evening's entertainment.

Miss J. Loutit contributed vocal solos, and Mr. F. E. Johnstone, organist, entertained at the piano. Mr. L. S. Wickham officiated during the games period, and Miss V. Hosford acted as hon. social secretary.

An enjoyable supper was served by the local teaching staff, Fellowship members and senior scholars.

#### DEDICATION OF ST. JOHN'S CHURCH, KURRAJONG.

In the presence of more than a hundred parishioners and friends of Kurrajong the new church of St. John's, Comleroy, was dedicated by His Grace the Archbishop of Sydney on Saturday, June 8. In his address the Archbishop spoke of the challenge to Christians that the present condition of the world affords. That challenge cannot be dismissed in general views of a social gospel, but has an urgent individual appeal. He concluded with a text from John 17: "For their sakes I sanctify myself that they also might be sanctified through the truth." The Church was largely furnished by gifts from friends in the diocese and by help of the Colonial and Continental Church Society.

#### THE SYDNEY MISSION TO SEAMEN.

The 65th annual meeting is to be held at 100 George Street North, on Wednesday, 17th July, 1946, at 8 p.m. Chairman, The Most Rev. the Archbishop of Sydney. Speaker: Sir Leslie Morshead, K.C.B., K.B.E., C.M.G., D.S.O., E.D. Light refreshments will be provided by the Ladies' Committee.

#### ST. PAUL'S, CHATSWOOD, CONVENTION

The 40th Annual King's Birthday Convention at St. Paul's, Chatswood, was blessed with fine weather and good attendances. The Ven. Archdeacon Begbie was chairman for all the sessions and contributed much, by his vigorous Christian enthusiasm, to the spiritual warmth of the meetings.

His Grace, the Archbishop gave a fine exposition of the Book of Ecclesiastes and the Song of Solomon, showing how each in its own way exemplified the two levels of life put before the woman at the well in Samaria. (John 4, 13-14.)

The Rev. R. J. Williams gave a challenging and thought-provoking address on the obligations and duties of the Church as a body of men and women.

Dr. S. Barton Babbage, was first speaker after lunch and gave a very helpful and instructive address on the Person and Work of the Holy Spirit in the life of the believer.

He was followed by the Rev. M. L. Loane who sounded the keynote of prayer in his exposition of Phil. 4, 6-7.

In the final session Archdeacon Denham spoke on the Parables of the Hidden Treasure and the Pearl of Great Price, drawing special attention to the interpretation that the Finder and Purchaser is Christ and the object of His search and purchase, His Church. Finally the Rev. T. G. Rees spoke challengingly on the call to consecration.

It was pleasing to note, amongst the folk present during the day, quite a number who had attended the first Convention 40 years ago.

#### THE SYDNEY PRELIMINARY THEOLOGICAL COURSE.

#### EXAMINATION RESULTS.

#### New Testament—Lent Term, 1946.

(In order of merit.)

D. P. Spalding, Noreen Butterly, Catherine Newmarch, Enid Stahl, P. C. Beaumont, Phyllis Hulse, L. M. Abbott, Nancy Drew, Mrs. M. Morris, Joyce Pratt, C. G. Bellingham, Mrs. D. Greig, N. R. A. Graham, Leslie Kelman, A. E. Dudeney, Winifred Brown, John Hansen, J. B. Goodman, Virgil Homer, W. B. Jones, C. W. Rich, A. McLaughlin, May Wallis, Oliver Laws, A. Dunkley.

Three students were unsuccessful.

### Diocese of Bathurst.

#### MISSION "STREET-STALL."

On Saturday, May 4, the members of the Narromine Guild and the Mothers' Union held a "street-stall" in aid of the Australian Board of Missions. This stall is an annual event and is usually held on the Saturday prior to Palm Sunday each year; this year circumstances made it necessary to accept this later date. The stall was very successful, just over £38 being realised. The Rector is grateful to those who organised and staffed the stall, and those who assisted by gifts, donations, and in other ways.

Together with the Lenten offerings from Narromine and Trangie the above result means that we have passed our Mission "target" of £46.—Parish Notes.

### Diocese of Grafton.

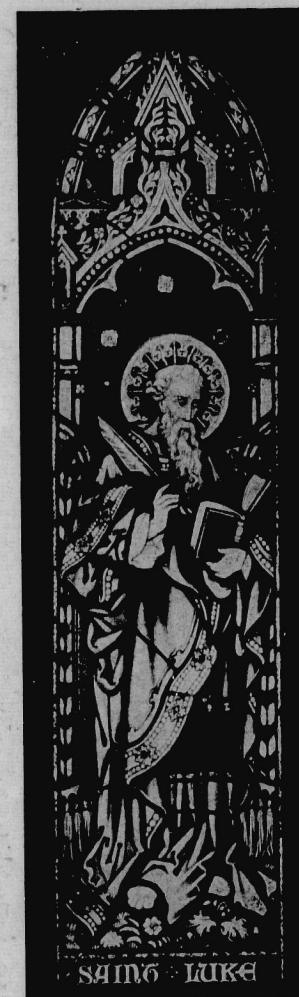
#### VISIT OF DIOCESAN ARCHITECT.

"I was very pleased with the visit from Melbourne of Mr. Louis Williams, our new Diocesan architect. In every town which I visited with him he showed himself quick to size up a situation, and suggest the wisest course. He gives us his best in taste and skill and pains, and he is admirable in his tactful manner of handling Rectors, Councilors and Bishops! He has certainly given us a stimulus, and a solid confidence to go ahead with our plans in building during the next two years or so.—From the Bishop's Letter.

#### BANGALOW.

This parish had the pleasure of welcoming the Bishop at the beginning of May. The primary purpose of his visit was to Dedicate a window in the Parish Church to the memory of a former Rector, the Rev. Canon R. V. Rigby. The subject of this window is the Apostle of Love, St. John, a very beautiful

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piece of work from the studio of Mr. A. C. Handel. The inscription at the base of the window is: "To the Glory of God and in memory of Richard Victor Rigby, Th.L., Canon of Christ Church Cathedral, and Rector of this Parish 1932-1939. Obit Feb. 1st, 1945."

## VICTORIA.

### Diocese of Melbourne.

#### C.E.M.S.

The Corporate Communion of the C.E.M.S. was held at St. Paul's Cathedral on King's Birthday holiday, June 17. About 650 men attended. The service was conducted by His Grace the Archbishop of Melbourne. At the breakfast held in St. Kilda Town Hall, about 350 men participated. The Rev. W. R. ("Skip") Tyler, ex senior chaplain A.I.F., gave an able address on "The Church and the Future" making some practical suggestions for future conferences.

#### C.E.B.S.

Leaders of the C.E.B.S. held an intensive week-end in leadership training at their permanent camp, Frankston, from June 15 to 17th. The camp was under the direction of the hon. general secretary, Mr. K. H. Gordon. The speakers included the Right Rev. J. D. McKie, "Christian Principles in Leadership"—the Rev. R. Dann, Melbourne's new Director of Youth, "Spiritual Life in a Branch"; Mr. J. Wills, "A Leader's Preparation"; Rev. G. T. Sambrell (chaplain) "Camping"; Rev. A. J. Bamford, "Missions"; and Mr. L. J. McIntyre, "Social Service."

### JUNIOR CLERICAL FRATERNAL.

The Melbourne Junior Clergy Fraternal was recently revived at a meeting called by the new Bishop of Geelong, the Rev. T. R. Clarke was elected President, and the Rev. T. W. Thomas, hon. secretary. Membership is open to "all clergy of not more than twelve years' standing from ordination to the Deaconate, and all theological students in their final year prior to ordination."

#### C.M.S. BIRTHDAY.

The Victorian Branch of the C.M.S. celebrated its 54th birthday on Tuesday, June 18, by holding a rally in the Chapter House of St. Paul's Cathedral.

Bishop McKie was in the chair and Bishop Donald Baker welcomed home a number of recently returned missionaries. Other speakers were the Rev. A. B. H. Riley, who with Mrs. Riley, has been working in Yambro, Southern Sudan; Sister Nancy Law, of India, who during the war was captured and interned in Japan for some years; and Miss Mary Andrews, who told of her thrilling experiences and escape from occupied China, and flight over the Hump into India, illustrated by slides.

## SOUTH AUSTRALIA.

### Diocese of Adelaide.

#### THE HERO OF MALTA.

A large company of people attended General Dobbie's meeting in Adelaide last week. Two large buildings, the Tivoli Theatre and Maughan Church, were filled

to overflowing. The Chief Justice of South Australia, presided, and referred to the indomitable spirit of Malta's defence, under the leadership of Sir William Dobbie, which he said, had provided inspiration and a lesson for all nations. In Australia, as elsewhere, things had been happening since the war which were disquieting in the light of the hope of a better world in the future. What hope was there for peace between the nations if nations themselves were not at peace within their own borders?

The General had a great reception as he told in characteristically simple manner the Miracle of Malta. A very pleasing incident was the presentation by two young Maltese women of silver bowls to Lady Dobbie on behalf of the Adelaide Maltese Community.

## NEW ZEALAND.

### Diocese of Nelson.

#### EXTRACTS FROM THE BISHOP'S LETTER.

I have heard this week from Canon Warren, the General Secretary of the C.M.S. in England, that the Society is commencing to plan for the celebration of the third jubilee. It was on April 12th, 1799, that it was founded, and it is proposed that most of the commemoration will be in 1948—the year of the Lambeth Conference. It is a cause for great thanksgiving that God has used this great Evangelical Society for a century and a half to be such a powerful agent of the Gospel in so many parts of the world. I hope all our readers will feel the privilege of being associated with it, and will find ways of increasing their share in its work. On Sunday, May 5th, all offertories in all Churches in the Diocese are allotted to our work overseas. I trust there will be a generous response on the part of everyone.

I have just been reading an account of how God laid His hand on a man who at the present time is taking a leading part in winning young people in Christ. I am quoting it, as I feel it will help us all to remember the goal of all our work and the indispensable means of reaching that goal. "It was in 1926," this man says, "that my brother and his Christian friends covenanted to pray daily for my conversion. I knew nothing about it at the time, and just as well, for had I known I should have been very angry. As I look back I can see that prayer was the only effective weapon that they could have used. I refused to attend meetings or read religious books. But where preaching fails, prayer avails. Outwardly, I became more and more indifferent to spiritual things, and seldom lost an opportunity of scoffing at my brother's convictions. Yet, in spite of all this he continued in prayer with perseverance and faith. During these months the Spirit of God began to create in me a soul-thirst, and after a long battle on my knees in the quiet of my room I passed from death unto life. As I rose, immediately the Spirit challenged me, 'Go, tell your brother of this.' 'No! Lord, not that! only yesterday I was mocking him.' But after further prayer I walked into my brother's room where he sat writing. 'Dick,' I said, hesitatingly, 'I have decided to start anew. I have just become a Christian.' I had imagined that one of two things would happen. Either he would not believe me or he would be overcome with shock. But it was I who was to receive the shock. Very slowly, in a matter-of-fact way, he looked up and

said, 'Oh, I have been expecting this!' 'Expecting it?' I exclaimed. 'Yes! I have been expecting it. You see, I have been praying for you!' This is the sort of prayer the Lord delights to hear, the prayer that expects.

Have not we all failed badly just here? That does not mean we have not failed in many other places. But we have failed at the place of prayer. God, in His mercy, forgive us and help us to start again in the spirit of the new life that is the message of Easter and in the power of the Holy Spirit, the message of Whitsuntide.

#### STONE FROM SOLOMON'S QUARRY FOR MAORI CHURCH.

At the request of the local Maori People of the Moteo district in Hawke's Bay a stone was brought back by one of the recently returned Maori Padres to be lodged in the structure of the projected memorial church soon to be erected in that district.

As the new church is to honour the memory of the men from the district who served in World War II, it was thought appropriate to procure something which would bear with it not only part of the local background of places well known to the soldier but also a close connection with places of biblical interest and more particularly with the places where the Master himself had spent some of His earthly life.

The stone which arrived with the 28th N.Z. (Maori) Battalion fulfills both those requirements desired by the people of Moteo, in that it was procured from the actual quarry wherein King Solomon shaped the stones with which he built his temple. The piece of stone brought back was actually from the same rock which provided for Solomon's temple.

### H. G. WELLS

Has written a criminal history of the R.C. Church in brief, revealing in particular the Pope's sanguinary political intrigues from the beginning of their era until the decline of Hitler and exposing the Vatican's support of the Axis. In England, on its first day, 40,000 copies of this book,

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#### ABOUT ORGANISTS (Continued from page 4)

puty organist of another Cathedral (not in Australia) playing Chopin's Polonaise in A making up in noise what he lacked in accuracy. I have heard organists play as though they were racehorses who must get in first, and others who seemed to think that every part of the service was a mournful dirge. I have heard organists play so loudly that the congregation has been shined into silence, giving up an unfair contest as a hopeless job; others have played so softly that I felt they were apologising for being there at all. And some I have heard who gave inspiration to the service all through making it live and giving it beauty and dignity.

And now I seek to winnow from this field of experience a few grains of wheat to offer humbly and gratefully to those who are responsible for the musical part of Divine Service, and I trust they will believe I want to give wheat and not chaff.

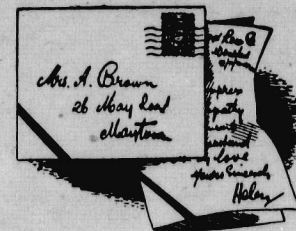
As a guiding principle it must be remembered that the organ is servant and not master. It is not an instrument for display. Its function is to assist the congregation to join in the music of praise and devotion that is a part of the worship of God Who must be worshipped in spirit and in truth. An organist should endeavour first to realise his high and holy privilege and then to perform his duties in a worthy manner.

#### ACCURACY.

First then, play the correct notes. Downright mistakes are far too common. Carelessness and slovenliness should be shunned as the devil. Aim at accuracy. Do not, I beg you, slip in the dominant seventh at every possible and impossible opportunity.

Put variety into your playing. Violent contrasts are to be avoided. They discompose and embarrass the congregation too much, and effectually quench all efforts at singing, even by the hardiest souls. But there must be variety and change, and these can be obtained even on small organs. Give the pedals an occasional rest—this is a great relief sometimes. I have heard an organist ruin a beautiful soprano solo by playing the pedals throughout even in the softest part of the accompaniment, thus badly upsetting the balance of tone. It is a good idea, too, to let the congregation sing a verse of a hymn, or a few verses of a psalm, or, say, the whole of the "Nunc," unaccompanied. In this way people gain confidence. Do not fall into the error of thinking that a small congregation can only be helped by loud playing. If you think that a choir or congregation can only be kept up to time by the organ flying ahead and coming in half a beat too soon (such as is the evil custom in many churches for the psalms) you, like the heathen, imagine a vain thing. Don't worry the congregation by insisting on strict time in a tune such as "Melcombe." You may be correct from a strictly literal point of view, but the poor congregation, "faint, yet pursuing," would be grateful for a slight pause at the end of the third line, and no harm would be done. Always remember your task is to get people to sing and that they must be nursed and encouraged if this is to be done.

Play hymns over so that the congregation can discern the tune and be informed as to the speed at which it is to be taken. I was in a certain church once when the organist played over a four line tune on the full organ, tying the top notes which should have been repeated, thus making one long note of two or three beats, and so losing



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Rottenness in the Church is due to three main causes:—

- (1) White-ants (clerical or lay).
- (2) Dry-rot (Modernism).
- (3) Borers (several varieties).

Deaconess Evelyn Stokes, at present Depot Secretary of C.M.S. in Adelaide, has been appointed Deaconess Superintendent of Deaconess House, Newtown, in the Diocese of Sydney. Deaconess Stokes was for some years Secretary of the Ladies' Home Mission Union in Sydney.

The death took place at North Sydney of the Rev. F. W. E. Wilkinson, formerly of Queensland. He had been in retirement since 1935. Deep sympathy is felt for his widow in her great loss.

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# THE U.S.A. MINISTER AND CARDINAL MACRORY (Continued from page 5)

cates that you regard us, in effect, as invaders, I fear will intensify the unhappy impression made by Mr. de Valera's protest.

## OUR COMMON SECURITY.

"Regardless of religious views, regardless of party line, the American people for nearly a century have thought themselves as the special friends of Ireland. Eminent Irishmen have stated publicly that without this powerful friendship Irish Nationalism would not have succeeded as it has. We have asked nothing from Ireland. We have always given but we have always believed that we could rely on Irish friendship and that in an hour of need we should have Irish help. Now in the hour of life and death struggle you warn us off the strategic position so necessary to us and our Allies. This position, however much you and I may wish it may be otherwise, has been, as you know, recognised by the Nations of the World, including the then newly established Irish Free State, as under British sovereignty. There is, therefore, no reason in international law or morale why American troops should not be where they are at British invitation, in the interest of our common security. When, therefore, you refer to American troops as if they were invaders, can you wonder that the American people are mystified and pained?"

## PARTITION AND BOMBS.

"The American people are interested in ending partition, but the great majority view the matter as does the Prime Minister of Eire. You will recall his statesmanlike pronouncement in the Dail—that only by conciliation and agreement can a profitable and permanent solution be reached. Some Americans understand that in protesting against the arrival of American troops, Mr. de Valera may have wishes to emphasise his claim to sovereignty over the Six Counties, but they ask why he protested against the arrival of American troops coming as friends for the protection of Ireland, and did not protest against German bombers coming to bomb Belfast and kill Irish Nationals. They feel that his attitude has been more friendly to the Germans, from whom he obtains nothing but bombs, than to Americans and their friends from whom he receives what is needed to maintain Irish economy.

## LUXURY—A COMPARISON.

"To-day in American homes we are asking ourselves what is the reason for this indifference to our survival and success. Do you blame us for the hardships and deprivation incident to the War? This seems unlikely, for no country in Europe has preserved so large a measure of, not only necessities, but luxuries and comforts. For the year 1939, with four months of war, the imports of Eire were normal, and the following year, the figures show that they increased by half a million pounds. There is, therefore, no evidence of blockade or deprivation in these 16 months. During 1941 imports fell about

one third, but during this time, although Britain was on short commons, she continued to share proportionately many of the things which she greatly needed for herself.

"I mention Britain, for during much of this time we were endeavouring to supply her with things, many of the things she passed on to Eire. In the summer of 1941 I myself was instrumental in getting 20,000 American rifles for the Irish Army. It is certain that if American friendship for Ireland did not encourage Britain to supply Eire generously, it did nothing to obstruct that supply.

## AMERICAN MONEY FOR EIRE.

"The evolution of the aid-for-Britain policy by the American Government brought America in effect into the war months before Pearl Harbour, but, though our need for shipping was even then acute, the American President allotted two considerable cargo ships for Irish charter, the two best ships now in the Irish mercantile fleet. Not only that, but although the Irish Government had, from the beginning of hostilities, forbidden the sending of Irish funds to the United States even after Pearl Harbour no order has been issued by the American Government preventing the free sending of American funds to Ireland. To-day although American citizens are severely rationed as to petrol, the American Government is still permitting petroleum products originating in America to go to Eire in sufficient quantities to operate the 'bus services, to gather harvests, to carry hundred of thousands of tons of turf to Dublin, to supply transportation for the clergy and doctors, and to give the poor their scanty ration of paraffin.

"Without American petrol the Eire Army would be without transport and Eire aeroplanes could not fly. We have witnessed recently the ironic spectacle of Irish Army cars using American petrol, supplied by Britain, to hunt down Allied airmen escaped from Irish internment for having landed on Irish soil, while protecting the ships which brought the petrol from America. We can daily see the most ironic sight of Axis representatives engaged in conspiracy against us happily touring the Irish countryside in cars driven by American petrol, which British sailors have risked their lives to bring to Britain. It is a simple fact that everything imported into Eire, which is everything the Irish people use, except what the soil produces comes from America or her Allies, except what is imported from Spain and Portugal. But even these imports are brought by coal which we or our Allies supply.

"These are things which Americans are thinking about with perplexity as they wonder why Eire should be so unfriendly and indifferent to their fate, and believe me Eminence, they will think more and more about these things and being human there will be engendered resentments which will last for generations, and be inscribed in history, unless we can find some means of arresting this tragic tide of misunderstanding

## SYMPATHY WITH MURDER.

"In my view there is a serious danger that these resentments may be suddenly fanned into flames by the murder of American soldiers in Northern Ireland. We have seen recently the tragic results following the execution and glorification of Williams, one of the six misguided I.R.A. youths, who was executed for murdering Catholic Patrick Murphy, the Belfast Constabulary Officer. All over Eire shops were forcibly closed during the hour of execution by I.R.A. groups or their sympathisers, and thousands of people prayed in the streets. In fact, Williams was invested with something of the sanctity of Martyrdom.

"For a long time the Eire police has been immune from murderous assault. The brave and energetic Minister for Justice has made it clear that murders of his Gardia will be dealt with in like manner, and murdering policemen went out of fashion. But within a few weeks of the glorification of Williams as a patriot here, members of the same illegal organisation have murdered Detective Sergeant Denis O'Brien and Detective Officer Michael Walsh.

"What then will be the effect on the minds of these misguided young men of your representing American soldiers in Northern Ireland as overrunning their country against the will of the nation? Will it not be taken as sanctioning patriotic efforts to drive the invader from the soil? I greatly fear that such will be the interpretation of your Eminence's utterance, and if murder follows, the consequence of this to Irish American friendship will not be pleasant.

"Let us, therefore, talk this thing out and see if we cannot arrive at least at a modus vivendi to carry us through the crisis of war without catastrophe. I will wait on you at your convenience either when you are in Dublin or at your Palace in Armagh."

"Yours respectfully,  
(Sgd.) DAVID GRAY, American Minister."

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THE U.S.A. MINISTER AND CARDINAL  
MACRORY (Continued from page 5)

cates that you regard us, in effect, as invaders, I fear will intensify the unhappy impression made by Mr. de Valera's protest.

OUR COMMON SECURITY.

"Regardless of religious views, regardless of party line, the American people for nearly a century have thought themselves as the special friends of Ireland. Eminent Irishmen have stated publicly that without this powerful friendship Irish Nationalism would not have succeeded as it has. We have asked nothing from Ireland. We have always given but we have always believed that we could rely on Irish friendship and that in an hour of need we should have Irish help. Now in the hour of life and death struggle you warn us off the strategic position so necessary to us and our Allies. This position, however much you and I may wish it may be otherwise, has been, as you know, recognised by the Nations of the World, including the then newly established Irish Free State, as under British sovereignty. There is, therefore, no reason in international law or morale why American troops should not be where they are at British invitation, in the interest of our common security. When, therefore, you refer to American troops as if they were invaders, can you wonder that the American people are mystified and pained?

PARTITION AND BOMBS.

"The American people are interested in ending partition, but the great majority view the matter as does the Prime Minister of Eire. You will recall his statesmanlike pronouncement in the Dail—that only by conciliation and agreement can a profitable and permanent solution be reached. Some Americans understand that in protesting against the arrival of American troops, Mr. de Valera may have wishes to emphasise his claim to sovereignty over the Six Counties, but they ask why he protested against the arrival of American troops coming as friends for the protection of Ireland, and did not protest against German bombers coming to bomb Belfast and kill Irish Nationals. They feel that his attitude has been more friendly to the Germans, from whom he obtains nothing but bombs, than to Americans and their friends from whom he receives what is needed to maintain Irish economy.

LUXURY—A COMPARISON.

"To-day in American homes we are asking ourselves what is the reason for this indifference to our survival and success. Do you blame us for the hardships and deprivation incident to the War? This seems unlikely, for no country in Europe has preserved so large a measure of, not only necessities, but luxuries and comforts. For the year 1939, with four months of war, the imports of Eire were normal, and the following year, the figures show that they increased by half a million pounds. There is, therefore, no evidence of blockade or deprivation in these 16 months. During 1941 imports fell about

one third, but during this time, although Britain was on short commons, she continued to share proportionately many of the things which she greatly needed for herself.

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