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# The Australian Church Record

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

Vol. 11

AUGUST 1, 1946

No. 13



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## NOTES AND COMMENTS.

The States of the Commonwealth have been and are having a great privilege by reason of the distinguished visitors who are even now on their missions in the Commonwealth. General Dobbie has had to face great audiences of people of all kinds of religious faith because of his heroic defence of Malta. The great witness he has been giving to the practical reality of the power of Christ in human life. Then the three noted travellers in Eastern lands, especially in their triumphal journeys through the desert of Gobi, the Misses French and Cable, are thrilling their thousands of hearers with the story of their journeys and their experience of the power of the Word of God and the Gospel in those lands. The Bible Society has been extremely fortunate to have been allowed to get this trio of witness for their annual meetings. The story they have to tell is one of heroic journey and testimony as to the needs of the peoples and the satisfying Saviour whose cause they have been privileged to foster.

The Archbishop's Report, "Towards the Conversion of England," has at last been made available in Australia and New Zealand and is providing opportunity for emphasising the need of Evangelism. In New Zealand the Report has been under discussion by the C.E.M.S. and one speaker spoke of the need for judgment beginning at the House of God. He said "We must ourselves be fully persuaded before we can persuade others. We must call ourselves back to those twin hand-  
maids of religion, the Bible and the Prayer Book. . . . We cannot be evangelists until we are fully equipped for

our task." He gained a unanimous support for a motion which provided for a sincere self-examination of those Churchmen who realised the need of a definite movement, "towards the conversion of New Zealand." Of course, the speaker was emphasising the veriest truism; for how can we commend the Gospel of the Glory of God to other men unless we have allowed its sway in our own lives. The Kingdom of Heaven is like unto heaven said the Master. Each infected gain of meal becomes an infecting centre—that is the way the kingdom spreads. "The Love of Christ constrains us," said the Apostle, it holds us in its grip and unless we are held by it we have no effective witness to give to others concerning it.

Someone had grievously blundered! and that someone deserved such a censure as to preclude such imprudence and impudence from ever happening again. It too often happens that Ministers of the Crown are in the hands of their departmental heads, insomuch that their signatures to even important documents are of the "rubber stamp" order. Of course there are a multitude of routine signatures that practically involve little responsibility, but in the present case some thing quite novel was being attempted, and the juvenile or crank official who arrogated to himself the authority for the idea and production of the questionnaire took for granted a ministerial complacency that has perhaps only been disturbed because of the public attention drawn to it by the question in Parliament.

A casual perusal of the document is productive of grave concern that such a foolish thing could be born in the Federal Department of Education.

With the lessons of the greater war still in our easy remembrance it is hard to understand the complacency of our Government evinced towards the men who are relentless in their determination to keep our social life in a continuous ferment. We have been celebrating the Peace the recent victory over Germany and Japan has brought to the world; but the chaos that characterises our social life because of the many strikes, black markets and basher gangs shows clearly that there is no real peace. With every desire in the community to let

everybody have a fair deal, there is a militant minority who seem to have got the governments by the ear and are keeping the people of this Commonwealth in a state of continued uneasiness and even fear. And the Government seems powerless to combat the evil. It sits down under it all and keeps silent, or as silent as the opposition will allow it. But it does nothing but seek to appease the wrongdoers into quietness seemingly full of anxiety to keep under any reason for uncomfortable criticism until the next hurdle of election is cleared.

There is no zeal for righteousness—that is to say, just dealing between man and man and government and man. The black marketeers, the liquor trafficker, the gambling confraternity, not to mention the devotees of other unspeakable vices, have it all their own way because money talks and sometimes shouts: But in the end it walks! And what then? As said the seer of old:

"The love of money is the root of all evils, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

"The Churchman's Magazine" has attained the respectable age of 100 years. Its "Centenary Number" has come to hand in handsome dress and with its usual interesting but enlarged body of information. We sincerely congratulate its promoters for the "100 years of Faithful Witness for Protestantism," and wish its work a longer and even more useful life. We stretch brotherly hands in blessing across the seas—for our brethren seek to "work the work of the Lord even as we do." We bid them "Good luck in the Name of the Lord."

The Chief Rabbi of Jerusalem, Dr. Isaac Hertzog, has expressed his horror at the mass murder in Jewish Jerusalem. "I could never," he said, "have imagined that the descendants of those who received the law of life on Mount Sinai could show such disregard for the sanctity of human life." We can well understand Dr. Hertzog's feelings of dismay over the criminal action of men who are his co-religionists and think that they are furthering the cause of the chosen people by the perpetration of such terrible deeds. We gladly



publish in another column a protest by our Jewish fellow citizens against such deeds of madness, especially when they are directed against a people who, in spite of mistakes, have every good intention towards their Jewish brethren and sympathise with them in their most ardent hopes. Strong action is demanded on the part of the British government, and we know that the quality of mercy will characterise any steps that may have to be taken to ensure a just peace.

In the midst of natural anxiety concerning the food shortage in Great Britain, it was a relief to read the headlines last week in the Daily Press: "Good News in Hungry Britain," and to read that an extra pound of sugar per month, one-third pint of milk free to all school children, and four ounces more sweets a month were to be supplied. But the fly in the ointment was the announcement that "Two million Barrels of Beer" were to be allowed—think of the grain value that is to be lost in its brewing and the evil it is bound to effect in many a home. "Britain is already drinking two millions more barrels of beer a year than in 1939." There will be myriads of homes in which this last piece of news will receive no welcome. The Liquor Traffic has wealth enough to make its existence a threat to any country in which it has a foothold.

A most interesting discussion came over the air on Monday morning. Some Conference was held in one of the capital cities in which scientists and clergymen were collaborating on the Atomic Bomb difficulties. It seems to have been a point of general agreement that our scientific discoveries have got beyond man's moral power of control. Some years ago one of our leading clergy in the Old Country made the suggestion that it might be advisable for a halt to be called in the scientific advance so that we might be able to catch up morally and spiritually for the sane use of the knowledge that had been obtained.

A remarkable statement was made in the course of the Conference by one of the scientific confraternity to the effect that while the scientist was being driven back to a religious belief the Church was largely drifting towards scepticism—truly a scorching and

searching criticism of a too general attitude of mind on the part of Church leaders of all description which indicates a lack of any strong conviction, evidenced in a practical way, of the reality of the great and basic facts of the Christian Gospel. "Except a man be born from above he cannot see the Kingdom of God."

### THE NEW HYMN BOOK. No. 3)

In our former two articles we endeavoured to make plain the main facts with regard to the New Hymn Book, which is to be made available for those members of the Church of England in Australia who desire to use it. We hope to continue these articles as the time for publication draws near. For the present we will only call attention to three or four of the hymns which are to be included.

People have often asked, "Why have we no Australian Christmas Carols and why do we still sing carols which speak of Christmas as a winter festival and a time of snow?" This question is now answered by the interesting Australian Christmas Carol written by the late Miss Alice Allnutt. It is based on what is known as a fantasy. The idea is that the wandering tribesmen knew nothing of the coming of the Christ Child, but the Australian Bush did and blossomed into glory to welcome him.

An exquisite tune has been written for this carol by Dr. Edgar L. Bainton in a semi-modal manner, which recalls the character of the old traditional carol music. Here is the carol:—

When Jesus Christ came down to earth.  
In days of long ago,  
The wintry landscape of the north  
Was veiled in pure white snow.

Our sunny southern bushland lay—  
By white man's foot untrod;  
Beneath the overhanging sky unstained—  
Fresh from the hand of God.

The wandering tribesmen could not hear  
The angels' song above,  
Yet still the Cross swept round the sky  
The symbol of God's love.  
The maiden-hair a carpet spread  
For Mary's weary feet;  
The Christmas bush flushed rosy red,  
The new born King to greet.

Mimosa's gold and frankincense  
Hung sweet upon the breeze;  
For myrrh of pain, the blood-red sap  
Dripp'd down the forest trees.

The flame trees burned their signal-fires  
From height to distant height;  
At dawn the birds sang carols gay  
To hymn the Lord of light.

The Christmas-bells hung red-gold beads  
Upon each slender stem,  
Like fringe of scarlet and of gold  
Upon the High Priest's hem.

Where man was dumb, the virgin bush  
To God the glory gave,  
Who sent His only Son to earth  
The lost to seek and save.

Last week the Rev. R. Bowie sailed to take up missionary work in China, under the Church Missionary Society. A year or so before he left us he wrote a beautiful hymn for the League of Youth. It is intended to be sung to the tune of Beethoven's Hymn To Joy, which closes the Ninth Symphony.

Jesu, Lord of life, most Holy,  
Throned in light at God's right hand,  
Filled with joy, and yet most lowly,  
Draw we nigh at Thy command;  
By Thy blood on Calvary's altar,  
Thou didst for our sin atone;  
Washed and cleansed, we do not falter,  
Boldly come before Thy Throne.

Thou commandest; we are willing  
By Thy grace Thy will to do;  
May we by Thy Spirit's filling  
Every day our life renew;  
Cleanse our lips with coals of passion,  
Purge our minds of earthly dross,  
In our souls Thine image fashion,  
Brand our foreheads with Thy cross.

Come we, Master; do Thou send us,  
Send us forth to do Thy will;  
By Thy power from sin defend us;  
Thou our Rock and Fortress-hill;  
Send us forth, Thy battle waging,  
Soldiers of the Hosts of Light;  
In Thy strength our foes engaging,  
We shall conquer in Thy might.

### THREE BRAVE WOMEN.

The world famous "Trio," Miss Mildred Cable, and the Misses Evangeline and Francesca French will be publicly welcomed on Tuesday evening, August 6th, at 8 p.m. in the Assembly Hall, Margaret Street. The Archbishop of Sydney will preside and welcome the visitors.

These three brave women crossed the unknown Gobi Desert five times; were captured and imprisoned by Moslem brigands; have written a score of books; and received the Lawrence of Arabia Medal from the Royal Geographical Society and the Livingstone Medal from the Scottish Geographical Society. Hear their story of adventure, peril and deliverance.

A United Women's Rally will be held in the Assembly Hall, Margaret Street, on Wednesday, 7th August, at 2.30 p.m. Mrs. A. W. Stuart will occupy the chair, and Mrs. H. W. K. Mowll will introduce these noted pioneers of the Gobi.

On Sunday afternoon, 11th August, at 3 p.m. in the Congregational Church, Pitt St., a great public meeting will be held at which Miss Cable and Miss Francesca French will speak. A choice programme of music, arranged by Miss Lilian Frost, will be rendered and the service will be broadcast by 2CH.

Suburban meetings will be held as specially advertised elsewhere in this issue. All information from Rev. A. W. Stuart, Bible House, 95 Bathurst Street, Sydney. Phone MA 5431.

### QUIET MOMENTS.

#### HEROIC FAITH.

(Hebrews, Chapter II (A Postscript).)

"Heroic faith did not die with Jephthah and Samson. The author of the great roll of Honour, writing to-day, might write thus:—

"By faith, William Wilberforce removed from England the guilt of the African slave trade. By faith, he, together with Thomas Clarkson, prepared the way for the abolition of slavery throughout the British Empire.

By faith, Lord Shaftesbury gave up a life of ease and power to fight against apathy, prejudice, vested interests and official obstruction, that hapless folk should receive compassion, and mercy prevail in the land; by faith, he forced through Parliament the first Factory's act forbidding the employment of children under nine in factories; by faith, he made it illegal to employ women and little children down coal pits at all, let alone work there for twelve and more hours on end; by faith, he brought to an end the barbarous practice of sending boys and girls of fours years of age up the insides of chimneys to sweep them.

By faith, David Livingstone set sail for Africa, and sojourned in that strange country, not knowing whither he went; by faith, he penetrated to the heart of the Dark Continent, bringing to light hidden iniquities and age long cruelties; by faith, he opened the way for the coming of the Gospel with freedom and healing in its wings.

By faith, Florence Nightingale, when she was come to years refused to be called the daughter of a wealthy father, choosing rather to suffer affliction serving the neglected children of God than to enjoy the pleasures of London in the Season; by faith, she led a band of trained nurses to care for the total absence of even the commonest preparations to meet their simplest needs; by faith she overcame the obstacles of Army and Medical etiquette; by faith, she passed through the sea of Red Tape as by dry land; which the authorities, essaying to hinder, were put to confusion; by faith, she remained at her post though prostrated by fever; by faith, despite permanent injury to her health, she created sick-nursing as a ministry of enlightened skill, making science the handmaid of mercy.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of

them and embraced them, and confessed that they were but pioneers on the earth.

By faith, William Booth and Catherine Mumford, his wife, endured ridicule, obloquy, and violence to carry the Gospel to the slums of Dark-est England; by faith, they brought Christian compassion to rescue the poorest and most forlorn.

And what shall I more say? For time would fail me to tell of Richard Cobden and John Bright; of James Young Simpson and Lord Lister; of William Carey, Alexander Duff and Robert Laws; of Mary Slessor also, Josephine Butler and Elizabeth Fry, of Captain Scott and Lawrence Oates, of all who through faith removed mountains, drained marshes, laid submarine cables, irrigated desert lands; who reformed prisons, changed the hell of lunatic asylums into a haven of mercy; found anodynes to allay pain, taught the blind to read; gave ears to the deaf; brought hope to the leper; who won for all children the chance of education; redressed ancient wrongs; achieved long-cherished hopes; cured incurable diseases so that women received their dead restored to life again; others endured cruel sufferings, mockings, slanders, yea, moreover bonds and imprisonment; some were killed while experimenting; some lost fingers, arms and life itself through working with deadly rays, dying that others might live; young men spent the best years of their lives in trenches amid rending steel and scorching flame and rats and lice, and the stench of putrifying corpses; they were gassed; they were bayoneted; they were shot down from the sky on fire; they were drowned in the depths of the sea (of whom the world was not worthy); they campaigned in deserts and over mountains, and dwelt in dens and caves of the earth.

Wherefore, seeing we also are compassed about with this great cloud of champions now become spectators, let us lay aside all that might hamper our running, and let us run with unswerving purpose the course that is set before us, looking unto Jesus who first inspired us with faith and Who will vindicate it."

—Taken from "Little Scotland," Youth Magazine published by the Church of Scotland.

He who is faithful over a few things is a Lord of cities. It matters not whether you preach in Westminster Abbey or teach a ragged class, so you be faithful. The faithfulness is all.

### THE BIBLEMAN'S CORNER.

#### THE BIBLE IN GREECE.

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

Mr. F. Lyman MacCallum, the agent of the Bible Societies in Turkey and Greece, has sent forward an appealing account. He says: "The story of the Bible Society in Greece during the years of war and enemy occupation is very much the story of Greece herself. It is a story of courage, of need and makeshift and of hope deferred, but still of keeping on indomitably.

1940 found the Agency already rather short of Greek Scriptures, all of which have to be imported from abroad. In October came the sudden Italian attack on Greece, followed by the German invasion a few months later. On the day of the official German entry into Athens the people stayed at home, but the evening radio ordered them to re-open their shops next morning, and to continue trading at their old prices. Wondering what would happen in a German world to the Agent of a British and Foreign Bible Society, Mr. George Kladis, the Sub-agent for Greece, unlocked the depot and sat down to find out. But nothing extraordinary happened. After some weeks a German officer made inquiries as to whether the Society owned property which should be registered, but he did not seize the stock or prevent its continued sale. Contrary to the advice of his friends, Mr. Kladis even retained the English sign, "Bible Society," over the door, in the hope that this might attract German or Italian soldiers, to whom the Greek sign would be meaningless. But the military gave him very little custom. With one or two, Mr. Kladis tried to hold Christian conversation with such few German words as he could muster. "Our Christ is Hitler," answered one of these men in soldierly fashion, and went out. It was not encouraging.

#### SUFFERING AND DEATH.

The food situation deteriorated rapidly, so that the winter and spring of 1941-42 were the worst periods of the occupation. Shops only opened during the morning, and all who could, slept through the afternoons to conserve energy. People disliked to make unnecessary movements, for they knew that every physical action increased their hunger. Deaths became numerous.

#### TRIALS OF THE BIBLEMAN.

One morning in January, 1942, the depot was searched by an Italian officer. On leaving, he took with him a copy of the British and Foreign Bible Society's 1939 popular report, entitled "Everyman's Book." Mr. Kladis was ordered to appear at police headquarters, and there he was shown the pictures of British soldiers and sailors, and of King George VI, together with an article unfavourable to Nazism, all contained in this popular report. He was accused of carrying on anti-Nazi propaganda and the depot was ordered to be closed until further orders. Then he was put in a truck and taken to the basement of the Averoff prison, which he shared with some scores of other prisoners. One of these shared his blanket with Mr. Kladis until a message, smuggled out in an empty dinner pail, brought him his own blanket and regular food from home. After a month he was handcuffed to another prisoner and taken by truck to the prison camp at Larissa in central Greece. He arrived somewhat ill and was admitted directly to the prison infirmary, after which he was permitted to



join some officers who ran their own mess. Thus instead of starving to death, as he had feared when he set out, he found himself in relative plenty, and even this was supplemented by occasional supplies sent him by friends in Larissa. He received considerate treatment throughout and after four months was released in May, 1942.

### THE DEPOT RE-OPENED.

On his return to Athens he found the depot still closed. It was a time when many were selling their household furniture and utensils in order to buy bread, and Mr. Kladis decided to reopen the depot as a sort of second-hand and exchange market. The Scriptures still remained on the shelves and were available to customers. But the last Greek Bible had been sold about the time of the German entry and the last Greek New Testament went out about a year later. An American bought out the entire stock of English Scriptures for distribution to British prisoners of war. "Mary Jones," of which a large edition in Greek had been printed locally shortly before the war, became the chief standby. The second-hand business failed after a couple of months but the depot remained open. And then—waiting and waiting, and the sick heart of hope deferred. No scriptures, no funds, no food parcels reached Mr. Kladis from outside. After Rommel's defeat in North Africa the Allies were daily expected. Perhaps the biggest disappointment of all was when they failed to arrive after the landings in Italy. It was October, 1944 before they appeared, and at this stage Greek war-time currency collapsed finally and completely. Little Gospel portions sold for as much as a hundred billion drachmas each! In November a new Government brought in a new drachma, and the long road to recovery seemed to lie straight ahead. Then came the Communist rebellion of December, 1944, for the citizens of Athens the bitterest and most horrible episode of the whole war."

### A WIDE OPEN DOOR.

Mr. MacCallum continues: "Twelve long months have passed since that dark page was closed, with the great help of the United Nations the pulse of Greek industry and commerce is again beginning to beat. But only the tiniest trickle of Scriptures, sent in postal parcels, has at yet reached the depot. Meanwhile our one show window, which had survived the bombs and grenades of the rebellion, fell an untimely victim to a joyous bullet on VE day, so that our lowered shutter looks like a patch worn over a sightless eye. But glass is promised soon, and in the customs house are thirteen cases of Scriptures containing a goodly proportion of Greek. So will the Society have a solid and comforting answer to its many Greek friends, who, not knowing the obstacles to be overcome, have been bewildered and disheartened by this apparent neglect of their spiritual needs at a time when their country stood most in need of moral stabilisation. And it is clear that, for the time being compared with the Society's available resources, there is no limit to the Scriptures which Greece is prepared to buy and use."

## PERSONAL.

Miss I. Jeffreys has been appointed Lay Secretary for the South Australian Branch of C.M.S.

Mr. A. J. Batchelor, who went to England last year to be secretary of the New Guinea Mission Association, has had to resign for health reasons. He will be succeeded by Chaplain A. Bell of the Diocese of Ballarat, who was formerly vicar of St. Peter's, Ballarat, and recently Assistant Chaplain General.

The Rev. W. Flemming, C.F., has been appointed to the cure of Doncaster (Vic.). Mr. Flemming was a prisoner of war under the Japanese and has done a great work in keeping records of fellow prisoners, many of whom died. Many a bereaved parent has been comforted by the messages or information Mr. Fleming has been able to give to them.

The Rev. C. T. Rodda, rector of Violet Town and Dookie in the Diocese of Wangaratta has retired from active parochial work after 30 years of ministry. The Ven. R. B. Davison, Archdeacon of Rockhampton, has been appointed to fill the vacancy.

The Rev. W. Walters was inducted by the Bishop of Geelong to the parish of St. Mary's Preston and Reservoir, on July 4.

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

Rev. Kenneth F. Button, B.A., vicar of Pahiataua (N.Z.) has been appointed vicar of St. Matthew's, Hastings, N.Z.

The Archbishop has appointed the Rev. R. H. B. Williams, of St. James', East Malvern, to be Director of the Home Mission Fund in succession to the Rev. F. A. Ray, who has accepted the parish of Mornington and is to be inducted on Tuesday, August 13.

Miss Hilda G. Garnar was ordained deaconess by Bishop Baker at the Cathedral on June 29.

The Rev. R. E. Richards, priest-in-charge of Lismore, Victoria, has been appointed vicar of Warrnambool, Victoria, in succession to the Rev. W. Clinch. He will begin his new duties on August 1.

Dr. Batty, the Bishop of Fulham, London, brother of Bishop Batty, of Newcastle, is retiring after 20 years service as Bishop with oversight of the scattered English congregations on the Continent of Europe. Formerly Vicar of Christ Church, Down Street, London, the Bishop has spent 50 years of his life in the ministry. The Bishop of Fulham is a Suffragan to the Bishop of London.

Mr. H. E. Evans, Solicitor-General, has been appointed Chancellor of the Diocese of Wellington in succession to the late Mr. E. F. Hadfield.

The Rev. F. O. Ball, Vicar of Island Bay, N.Z., has been appointed to succeed Archdeacon Petrie as Vicar of Feilding. Ordained priest in 1934, he served a curacy at All Saints', Palmerston North, and became Vicar of Martinborough in 1936 and Island Bay in 1941. During the war, Mr. Ball made several voyages as chaplain to the Forces in the hospital ship Maunganui.

Mr. H. A. Insull, headmaster of the Cathedral Grammar School, Christchurch, has been appointed headmaster of Marlborough College, Blenheim, N.Z. He has served on many committees in the Christchurch Diocese.

The Bishop of Waiapu (N.Z.), the Right Rev. George Craig Cruickshank, has resigned by reason of ill health. Dr. Cruickshank was only consecrated in February, 1945, to succeed Bishop Gerard.

The Rev. L. G. Ball, formerly of Bendigo, and an ex-R.A.A.F. chaplain, has been appointed Victorian secretary of the Bush Church Aid Society.

Having been appointed Dean of Norwich, England, the Bishop of Wellington, the Rt. Rev. H. St. Barbe Holland, reported his resignation from the See of Wellington to the standing committee of the diocese on June 18. His resignation will take effect from August 31, and he hopes to leave for England early in September. Bishop Holland's appointment was announced in London on June 17. The vacancy in Norwich has been created by the resignation of the Very Rev. D. H. S. Cranage. Dr. Holland has been ten years Bishop of Wellington, having been consecrated in 1936. He was formerly Archdeacon of Warwick in the Diocese of Coventry.

The Rev. Frederick Stanley Ramson, L.Th., has been appointed Honorary Canon of St. Paul's Cathedral, Wellington, N.Z. Canon Ramson was ordained deacon in 1913, priest in 1915. He was in succession Headmaster of Hikurangi College (1913-19); Vicar of Bulls (1919-22); Vicar of Petone (1922-32); Vicar of Otaki and Chaplain of the Maori College (1932-35); Vicar of St. Peter's, Palmerston (1936-46). For many years Canon Ramson acted as Clerical Secretary of the Wellington Synod and has taken a leading part in Diocesan business.

On June 4, there passed to his rest Ernest Frederick Hadfield, aged 79, Chancellor of the Diocese of Wellington. He was the fourth son of the late Bishop Hadfield, and was educated at Wellington College and at schools in England, gaining a scholarship to Selwyn College, Cambridge. He was called to the Bar at the Inner Temple in 1888. In 1890 he commenced practice in Wellington, and remained in active practice there till shortly before his death.

Congratulations to the Rev. and Mrs. W. Osborne Brown, of Corral, on the birth of a son.

The Rev. H. S. Taylor, rector, St. Barnabas's, East Orange, and the Rev. J. Richards, rector, Canowindra, have exchanged parishes as from July 31.

Bishop Mowl dedicated three memorial windows at St. Matthew's Church, Manly, on Sunday last. The windows have been donated by Mrs. Dixon Marshall, in memory of her late husband and of her two sons who died in the last war. The firm of John Ashwin and Co. made and erected the windows.

A "Thanksgiving and Memorial Appeal for £2,500" has been launched for extensive additions (new baptistry, tower, porch, and spire) and other improvements at St. James' Church, Croydon, N.S.W.

Miss Mildred Cable and Misses Eta and Francesca French, pioneer missionaries of the Gobi Desert, will address meetings in Newcastle on August 3 and 4.

### THE SEVEN AGES OF A NEWSPAPER SUBSCRIBER.

(From "The Sydney Daily Telegraph.")  
From infancy, from childhood's earliest caper,  
He loved the daily paper.  
Propped on his grubby elbows, lying prone,  
He took, at first, the Comics for his own.  
Then, as he altered stature and his voice,  
Sports were his single choice.  
For a brief time, at twenty, Thought became  
A desultory flame,  
So with a critic eye he would peruse  
The better Book Reviews.  
Behold the bridegroom, then—the dazzled suitor,  
Turned grim commuter,  
Learning without direction,  
To fold his paper to the Housing Section.  
Forty enlarged his waistline with his wage.  
The Business Page  
Engrossed his mind. He liked to turn his eye  
To quotes of B.H.P. and A.C.I.  
Choleric, pompous, and too often vexed,  
The fifties claimed him next,  
The Editorials, then, were what he scanned,  
(Even, at times, he took his pen in hand.)  
But what witness how the human viewpoint varies;  
Of late he reads the day's Obituaries.  
—Phyllis McGinley.

## BOOKS.

"Crux Ansata," by Mr. H. G. Wells, pp. 109. Free Citizen Press, Sydney.

Mr. Wells has written what the sub-title calls "An Indictment of the Roman Catholic Church." We are furnished with a brief sketch of the author's life from which we gather that he is now in his eightieth year. The pamphlet is a creditable piece of work for an octogenarian.

Mr. Wells is indignant because the Allies did not bomb Rome. He regards the present Pope as "an open ally of the Nazi-Fascist-Shinto Axis." Mr. Wells conceives that Catholicism as distinct from a congeries of "strange ideas and stranger practices" that preceded it, began at Nicaea in 325. Mr. Wells is sympathetic to the Catholic ideal of "one universal rule of righteousness keeping the peace of the earth." He regards its failure as due to encrustations of Mithraism, blood-sacrifice and Greek philosophy.

We are transported rather hurriedly with a slender connecting link in the Persian teacher mani to the Catharo and Waldenses of the thirteenth century persecuted by order of Innocent III. Then we are snatched back to St. Francis of Assisi and St. Dominic, and after a brief sketch of these notables to Gregory I of Rome. The proposal to evangelise the Angles "is a high water mark in the chequered history of the Roman Church." The Pope initiated Charlemagne and crowned him Emperor in spite of himself. He wanted to be an Emperor without the Pope. We learn with some little astonishment that it is to Charlemagne we owe the "filioque Clause" in the Nicene Creed. Hildebrand, by his imposition of celibacy, consolidated, and at the same time de-humanised the Church. "The Holy Roman Empire, which began in the ninth century, was 'a claim and an argument rather than a necessary reality.' Henry IV, the Emperor, fell out with the Pope, submitted, recovered from his humiliation, and created an anti-Pope. But we must remember some of the Popes were disinterested. They recognised that the choice of the age lay between conformity to the precepts of Christianity or submission to a merely brutal life-impulse. Gibbon recounts for us the dissolute lives of the Popes, but this had 'very little controversial weight.' The Church under Pope Gregory VII was the most civilised and civilising thing in the Western world. It was at its best. We have a description of the Crusades borrowed from Mr. Ernest Barker and Gibbon. The latter is described as 'caustic but veracious.'

There is then an interlude occupied with the extravagances and brutalities of Gilles de Rais. Gilles escaped being burned though he was hanged. Mr. Wells is given to understand that this will prove of great benefit to him at the Resurrection. Apparently he will fare better than the heroes of Nero's funeral pyres or than Cranmer, Ridley and Latimer. There was Social inequality in the fourteenth and fifteenth centuries. This remains until to-day. The Black Death and the discovery of paper made a great change. The one made labour dear, the other made books and knowledge cheap. John Ball of Kent voiced the discontent of the mass, a discontent which has developed into lucid Socialism, through religious recalcitrance, non-conformity and dissent, and lastly radicalism. Religious people who took religion seriously protested against dispensations and indulgences. But apparently the Indian mind has missed the experimental mode. Mr. Rangee G. Shahani, as well as Eckhart, Swedenborg, St. Theresa, St. John of the Cross, and Miss Evelyn Underhill cause "the broad stream of creative literature in England to unite in making loud rude sceptical noises," in itself no small feat for a stream. Chaucer's "Canterbury Tales" spill them.

(Continued on page 9)

### Proper Psalms and Lessons

#### August 4. 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16;  
Mark ix 2-32 or Phil. i. Psalm 34.  
E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

#### August 11. 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12;  
Mark x 1-31 or Phil. ii. Psalms 39, 40.  
E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

#### August 18. 9th Sunday after Trinity.

M.: 1 Kings xvii or Wisd. xi 21-xii 2; Luke i 1-25 or Phil. iii. Psalms 46, 47, 48.  
E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17. Psalms 44, 45.



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## TO AUSTRALIAN CHURCHMEN

## THE SOCIETY OF THE SACRED MISSION

## THE BISHOP OF ADELAIDE'S SCHEME.

In the current number of "The Adelaide Church Guardian," the Bishop of Adelaide informs his Clergy and people that "with the approval of almost the whole Bench of Bishops, as well as of the Clergy and Synod of Adelaide Diocese," he has invited the "Kelham Fathers" properly known as the Society of the Sacred Mission, to come and establish a House of the Society in Australia for the strengthening of the Religious Life and for the training of men for the Ministry of the Church. The College which the "Kelham Fathers" will establish will be an independent Church of England College for men from all parts of Australia.

## The relation to the Australian College of Theology.

We do not notice any reference to the Australian College of Theology in the Bishop's letter. We may be mistaken, but we gather that the word "independent" is inserted with a very definite purpose. It indicates to us that the curriculum, as well as the College, will be independent. This leads us to observe that there is a grave defect in the conduct of theological, or, more correctly, ecclesiastical discussion in the Church in Australia generally. If an Evangelical Diocese were to set up an "independent" College for the training of students from all parts of Australia, there would be a general outcry. Evangelicals would be accused of breaking away from the general life of the Church. It would be said that they were introducing an element of misunderstanding and hostility between brethren that was much to be deplored. We have not noticed any such criticism regarding the Bishop of Adelaide's venture. Why is this? It must be remembered in the future that the first wedge driven into the unity sought by the Australian College of Theology has been driven in by the supporters of the Anglo-Catholic tradition. We hasten to add that we do not ourselves censure all such independent action. If a Diocese feels that it can provide better fare for its students and for the rest of Australia than that which is offered by the Australian College of Theology, it is quite competent, both legally and morally to do so. But we hope that if the Australian College of Theology is gradually bowed out of existence, the responsi-

bility will be shouldered, at least equally with others, by those who inaugurated the break-away.

## Is the new Kelham House likely to prove advantageous?

We are fortunate in having as a guide to our answer the sermon preached in the Adelaide Cathedral by Rev. L. E. W. Renfrey, on the "veneration of our Saviour in the Blessed Sacrament." The sermon was preached to the Confraternity of the Blessed Sacrament. The Confraternity of the Blessed Sacrament is a semi-secret organisation that has earned unenviable notoriety for a space of seventy years. In 1897 its members were invited to pray "That Evening Communion may cease." In "Suggestions for the Due and Reverent Celebration of the Holy Eucharist," printed privately for the Confraternity, the priest is directed to offer the following prayer, "Receive, O Holy Father, Almighty, Everlasting God, this pure Oblation, which I, Thy unworthy servant, offer unto Thee, the Living and true God, for my numberless sins, offences and negligences; for all who are here present, as also for all faithful Christians, living and departed, that it may avail to our salvation unto life eternal. Amen." At the Solemn Requiem of the Society, on November 10th 1890 the preacher said: "The souls in Paradise are offering the homage of their spiritual sufferings in the realms of Purgatory and are helped by our prayers and Eucharistic offerings on their behalf." No wonder that Bishop Wilberforce in the early days of the Confraternity complained of its "Un-English and Popish tone." It is at least significant that at the very time that arrangements have been made to establish the Kelham Mission in Adelaide, a sermon to the members of this Confraternity should be preached in Adelaide Cathedral. We are of opinion that the views advocated by Rev. L. E. W. Renfrey will represent substantially the views advocated by "The Society of the Sacred Mission." We know that in times past members of both organisations worked in harmony.

## Rev. L. E. W. Renfrey's Sermon.

Mr. Renfrey who appropriates to himself the title "Father," a title until

recently unknown as an appellation of a clergyman of the Church of England, makes the following startling statements: "The doctrine of the Real Presence of our Blessed Lord in the Sacrament of the Altar . . . had to be taught and contended for by such illustrious priests . . . as Lancelot Andrewes, Bishop of Winchester." No voucher is given in support of this assertion. We wonder would Mr. Renfrey be happy with Andrewes' statement: "Of the mode of the presence, we define nothing rashly . . . no more than, in our baptism how the blood of Christ cleanses us." Archbishop Wake, another "illustrious priest" has this comment, "He plainly insinuates that the Presence of Christ in the Eucharist was much the same as in Baptism." Andrewes declares distinctly in his reply to Cardinal Perron, "The symbols (of bread and wine) so abiding, it is easily known no divine adoration can be used to them nor any other than hath been said: '(that is, 'We, by the grace of God, hold the sacrament to be venerable, and with all due respect to be handled and received.')

We would like to know if the Sacred Mission will deliver us from these frequent misrepresentations of Anglican Theology. How different is Mr. Renfrey's theology from that of Bishop Andrewes'. Mr. Renfrey asserts: — "In the Blessed Sacrament is to be found the real and true Presence of our Lord, so that He is to be worshipped in It with as direct a worship as His Mother . . . gave Him when He lay an infant in the manger at Bethlehem." There is a fanciful exegesis of the text "the babe leaped in my womb," with no recognition of the poetic and ecstatic frame of mind in which Elizabeth greeted the Blessed virgin. That may be pardoned, though it can scarcely be commended. We are told that John's cry, "Behold the Lamb of God" is the very cry which characterises and describes the offering of the Mass." There is no offering of the Mass in the Church of England. The words in question have been removed from our Prayer Book. Is this disloyalty to characterise and describe the theological teaching of the Sacred Mission? "Behold the Lamb of God, that taketh away the sins of the world," says the priest, holding before our eyes the pure whiteness of the Sacred Host . . . In the Sacrament is present, in the Mass is offered up the Body and Blood of Christ, as really and truly present as they were when He came walking along the bank of Jordan." Mr. Renfrey's desire is "to

see the Blessed Sacrament not only reserved in every parish church, but the people of the parishes flocking to bow down before It." We do well to ask, "Why is such teaching permitted in Adelaide Cathedral, when the bishops in 1928 took particular pains to guard the practice of reservation from this unscriptural excess?" In view of the fact that Mr. Renfrey is permitted, unchecked, to teach such doctrine, we view with concern the proposal to erect an independent College for students from all parts of Australia, unless we have some assurance that the views of the Confraternity of the Blessed Sacrament will be distinctly repudiated. We fear that no such assurance will be given.

## The New College and St. Barnabas.

We notice from a study of the manuals of the Australian College of Theology that St. Barnabas College occupied a place in the Class Lists. But the place it occupied was never considerable so far as numbers are concerned. In 1942 it secured six places in the list including the honoured distinction of providing the Hey Sharp prizeman for that year. Of the names that it provided, three qualified to serve in Adelaide and three in Perth Diocese. In 1945, no new names from St. Barnabas College appear either as completing the theological course or as qualifying in the first part. St. Barnabas College has suffered through the war. We wonder if this is the time to erect an independent College. Is there an attempt to put the old College of the Diocese permanently out of commission? Will Kelham also minister to the needs of Perth Diocese? The multiplication of Theological Colleges creates a number of evils. Men who are trained in small sectional institutions, are deprived of the benefit that comes from intercourse with their fellows and that inter-change of views which provokes thought and reading. If St. Barnabas College with its excellent record is to be further weakened, we ought to be told the reason. It looks as if a narrow and extravagant system of theology is to be the ruling characteristic of churchmanship in Adelaide, and we deplore it.

We referred in this article to the misrepresentation of Bishop Lancelot Andrewes' opinions. We conclude with one of his most outspoken protests against Roman doctrine. "Let them adore there, 'under the forms,' their concealed Divinity ground out of a flourmill: Zion would abhor and utterly flee from this." (Latin works

p. 92. Anglo-Catholic Library Edit.) This is no mere chance expression. In another place we read, "Never will we grant that there that Christ of yours made from bread is offered in sacrifice." (Responsio p. 251. Ibid)

It is because we feel that the Society of the Sacred Mission will seek to introduce the opposite doctrine to that of Andrewes that we look with disfavour upon its establishment in Australia.

## ABSOLVO TE.

(Contributed.)

The following appeared in an English newspaper in 1853, but is very suitable for reproduction now:—

One Priest alone can pardon me,  
Or bid me "Go in peace,"  
Can breathe that word, Absolve te,  
And make these heart-throbs cease:  
My soul has heard His priestly voice—  
It said, "I bore thy sins — rejoice!"

He showed the spear-mark in His side,  
The nail-print on His palm;  
Said "Look at Me, the Crucified,  
Why tremble thus? Be calm!  
All power is Mine; I set thee free.  
Be not afraid—Absolve te!"

In chains of sin once, "tied and bound,"  
I walk in life and light;  
Each spot I tread is hallowed ground  
Whilst Him I keep in sight,  
Who died a victim on the tree,  
That He might say, Absolve te.

By Him my soul is purified,  
Once leprous and defiled;  
Cleansed by the water from His side,  
God sees me "as a child";  
No priest can heal or cleanse but He—  
No other say, Absolve te.

In Heaven He stands before the Throne  
The great High Priest above,  
"Melchisedek"—that name alone  
Can sin's dark stain remove;  
To Him I look on bended knee,  
And hear that sweet Absolve te.

A girded Levite here below  
I willing service bring,  
And fain would tell to all I know  
Of Christ the priestly King;  
Would woo the hearts from sin to flee,  
And hear Him say, Absolve te.

"A little while," and He shall come  
Forth from the "inner shrine,"  
To call His pardoned brethren home,  
O bliss supreme, Divine!  
When every blood-bought child shall see  
The Priest who said, Absolve te.

## CORRECTION.

The publishers regret that an oversight occurred in last issue, when the article which should have been headed "About Organists," inadvertently carried the heading "Against Organists." We take this opportunity of apologising to the author, and at the same time hasten to assure organists that we have nothing against them.

## BOOKS.

(Continued from page 7)

selves in "promiscuous careless fashion." Langland is more bitter in his criticism of the abuses of the Church; his doctrine is substantially a sort of Calvinistic Humanitarianism. Wycliffe was far more learned and able than either St. Francis or St. Dominic. His remains were dug up and burnt by order of the Council of Constance.

The Reformation had a threefold aspect. The flow of money to Rome should be stopped. To the common people it meant making Christianity a power against the unrighteousness of the rich and powerful, to the ecclesiastical leaders, an effort to restore the unifying virtue of the Church. The princes wished to break the power of Rome, but had no intention of releasing the judgments of their subjects. "The Church of England is one of the most typical and successful of the resulting compromises, still sacramental and sacerdotal." The popular Reformation was entirely different. Lacking the courage to assert that he was relying on his own mind and conscience, the common man set up the authority of the Bible against the Church. This was the case with Martin Luther. But a medley of people refused to submit to the princes. They became Non-conformists and Dissenters. At first they accepted the Bible as their rule, but that is a strategic rather than an abiding position. The drift of modern Non-conformity is towards "a mitigated and sentimentalised recognition of the bare teaching of Jesus of Nazareth." The princes in Germany crushed Non-conformity. The difference between England and Germany can be traced in great measure to this fact. Henry VIII went over to the Protestant side because of his attraction for Anne Boleyn and the resistance of the Pope to his suit for nullity of marriage with Catherine. But there was a counter-Reformation in Europe backed by the Jesuits and ushered in by the massacre of St. Bartholomew. The Waldenses were brutally massacred in 1665, which provoked the wrath of Milton. "Milton is one of the strangest figures English Protestantism has provided." We are given several extracts from the prose works of Milton, including naturally his pleas to let loose all the winds of doctrine upon the earth, so Truth be in the field. The Jesuits made excellent schoolmasters, but could not keep free of politics. They were connected with conspiracies against the Huguenots, against Elizabeth, right down to the Gunpowder Plot.

But the Church of Rome is continually shrinking. McCabe, who was formerly the Very Reverend Father Anthony, writes them down to a possible maximum of 180,000,000, of whom probably 100 millions are illiterate and children. McCabe says the Pope has certainly not more than 50 million subjects who can write their own name. Mr. Wells is restrained from citing McCabe any more largely as he wishes his book to be "as unaggressive as possible."

The history of England is a history of a struggle against the Church of Rome and the totalitarian state. Green's Short History is drawn upon to illustrate this and the old marching tune, "Lilliburlero" is given at length. Mr. Wells is disappointed that neither Green nor Dickens appreciated the importance of the Gordon Riots.

He attributes this to the fact that "these excellent Liberals thought that Popery had ceased to be a danger." Mr. Wells him-



self while attributing this opinion to Gladstone makes no mention of the pamphlet "Vatican Decrees," issued by that statesman.

The book closes with an indictment of modern Roman Catholic activities. The coalition with Japan, the uneasy combination of the Sword of the Spirit movement and the Religion and Life movement.

What can be said about this booklet? The best part of it is the contributed part. We are all familiar with the strength and weakness of Green. We recognise that James Anthony Froude and G. G. Coulton deserve well of their countrymen. We can appreciate the vigour of Milton and are glad to renew acquaintance with Chaucer. It must also be admitted that Mr. Wells has supplied the ordinary reader with a strong indictment of Rome. The facts he marshals, which are not his own, challenge attention.

On the other hand, the book abounds with sneers that are ill-timed and unpropitious. "What is an Archbishop of Canterbury to a Pope?" "A reeking slum of human indignity is lit up by the flattering brightness of subservient chronicles." "He was a good Catholic, conscientiously and unfeignedly religious. But for that, he might never have been hung." "The theological freak of Charlemagne, the filioque clause."

Quips like these, taken almost at random, are scattered through Mr. Wells' book. They increase its piquancy, but do not elevate its tone. But there is something more serious than defects in tone to complain about in this booklet. These are grave errors of fact. Writing of Charlemagne, Mr. Wells says: "It is to him we must ascribe the proposal to add the words 'filioque' to the Nicene Creed." The ordinary student of history knows that filioque was recited at the

Council of Toledo in 589 A.D., nearly two hundred years before Charlemagne ascended the throne. The same formula was recited at the English Synod at Heathfield, A.D. 680, close on one hundred years before Charles took office, and one hundred and twenty-nine years before a Council at Aix-la-Chapelle, sanctioned the insertion. Again, we read, "The Greek Orthodox idea is tainted by a very human disposition to think fathers ought to be at least a little senior to their sons." Mr. Wells wisely adds: "The reader must go to his own religious teachers for precise instruction on this point." Certainly Mr. Wells is not capable of giving it. Mr. Wells forgets the anathema in the original Nicene Creed, "But those who say, there once was when He was not, and before He was begotten, He was not . . . these the Catholic and Apostolic Church anathematise."

It is surprising to find Gregory VII described as "a good and great-spirited man defeated by the uncontrollable complexities of life." The story of Stegand and the deposition of six bishops because they were English seems to have escaped Mr. Wells. We have an uneasy feeling that the collision with an Imperialist in the person of Henry IV created an undue favourable impression in Mr. Wells' mind. Mr. Wells assures us that "polygamy has never disappeared from Christendom so far as those who have had the means to practise it are concerned." It would be, of course, equally true to say that murder has never disappeared from Christendom and equally unconvincing. When Mr. Wells solemnly tells us "almost every country in Europe, except England had at one time or another been provoked to expel the Jesuits," he forgets that "A Bill against Jesuits, Seminary Priests and other such dis-

obedient persons" found a place on the English Statute Book in 1586. The Roman Catholic clergy of England in a protest addressed to Clement VIII direct attention to the fact that it was after the activities of Allen and Parsons that "The first seven laws were enacted against the ministers of our religion and those who should harbour them." No wonder Mr. Wells modestly declares, "The Very Reverend Father Anthony writes with a ruthless confidence in his knowledge that I cannot emulate."

Mr. Wells has firmly implanted in his mind that Protestantism is part of the Marxist dialectic the dawn of revolt against princes and potentates. He believes that "disposition to indifference in religious and social dogmas" is due to the "very exceptional share" the English have had "in the inspiration and early organisation of scientific research." The common people he avers detest all precise and binding and conclusive statement. This is not the usual description of the scientific method. But it is Mr. Wells' description.

So Mr. Wells is quietly complacent about "the innate disposition to regard all existence as experimental and to distrust and reject the glib profundities of the religious 'mystic'." He believes that there is a growing movement which will issue in a kind of Nihilism, where all serious efforts to solve a world's agony will be regarded with profound disdain. Even a broad stream as we have seen, to wit, a stream of creative literature will make loud, rude, sceptical noises. It does not matter if we believe that Constantine the Great had Athanasius banished from Alexandria because he admitted Arianism to Communion. The charge was laid in 328 and successfully met by Athanasius and the first banishment did not take place until the

end of 335, and was concerned with an alleged threat to stop the exportation of corn. But Mr. Wells, like the Common man, detests all precise and binding and conclusive statements.

The book contains some valuable historical matter, but is sadly marred by a lack of cautious critical judgment. Its basal theory is a creation of Mr. Wells' imagination, very imperfectly supported by accurate information. Protestantism is more than the outworking of scepticism, and history is more than futile gropings in the dark. We are aware of the menace to liberty of certain presumptions of the Papacy, but are constrained after reading Mr. Wells to exclaim with Virgil: "Non tali auxilio nec defensoribus istis tempus eget." Mr. Wells is often most amusing when he is in deadly earnest. He is always supremely himself.

(Continued on page 13)

## CORRESPONDENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

Thank you very much indeed for publishing my letter in your last issue, but your compositor unfortunately spoiled the effect of my principal point by omitting the capital letters in the words "and grant that we may ever hereafter serve and please thee in newness of life." The printing in the Prayer Book is "And grant that we may ever hereafter Serve and please thee In newness of life."

I should be very much obliged if you would kindly draw attention to the correct form.

Yours sincerely,

M. E. De B. GRIFFITH,  
Warden.

[We regret the oversight.—Ed.]

## ABOUT ORGANISTS.

(The Editor, "Australian Church Record.")

Dear Sir,

Your contributor's articles "About Organists" have been read with much understanding and appreciation by me, and I am sure by many another organist. May I add a few lines from my long experience as a Church Organist? Although the Church Organist is the regular official not only charged with the playing of the organ, but often with the management of all the musical portion of the service, he must also be endowed with wisdom from on high. He must of necessity be a man of many parts, his equipment must include tact, ability to overcome sudden perplexities, ability to solve problems acute or otherwise which often crop up in a moment of time, ability to face up to any emergencies with alertness and competency, and a definite and experienced knowledge of the management of a choir, whether his duties involve that of a choir-master or not. I have stated that tact is a necessary adjunct when dealing with choirs, for if Miss Blank is not asked to sing the next solo, whether her voice is suitable or not, she is going to leave the choir. This and many other grievances, real and imagined, have to be adjusted with much diplomacy.

I was organist once at a suburban Church where there were weddings often on Saturday afternoons. One particular Saturday there were three I had to play for, one

being taken by a visiting clergyman who was also a cemetery chaplain. During the ceremony I found he had strayed from the wedding service, and was repeating quite a considerable portion of the funeral service which was so familiar to him. However, after a time he discovered his mistake and continued with the wedding service, the wedding couple apparently being quite oblivious to the error.

I was asked to the breakfast of another wedding, and at the conclusion of the speeches, the best man rose and in an audible voice said, "Here you are, organist, this is for you," at the same time passing down the row of people, an envelope containing my fee! I was really quite pleased to have it even under those conditions, for I had often been told the fee would be posted, or it had been forgotten, or even handed an envelope with nothing in it.

At a mountain resort some weeks ago where I was acting organist, the well known hymns and canticles were heartily sung by the congregation and small choir, and the services proved to be very happy ones. Especially were they so for a tall stone deaf gentleman who continued to sing over the words of the hymns after every one else had finished. But he was a good listener even if he couldn't hear a word, and many a visiting clergyman felt encouraged by his rapt attention to their discourses.

I was organist once at a church where the choir consisted of a number of factory girls, good natured and full of fun, whose only idea of good singing was fortissimo ad lib. con fuoco. My task was a difficult one from many points of view.

The organ being the ideal form of accompaniment for Church praise, and it is instrumental music pure and simple, the organist must be in spiritual harmony with his

environment, and his music a means of grace and so an added sweetness will glorify his talent with a fresh consecration.

Let our aim as organists be far reaching, inspiring and helpful, and so the ministry of music which is so essential in Public Worship will create that reverent atmosphere needful for Divine Service.

Yours sincerely,

F.C.

## PRAYER BOOK RUBRICS.

(The Editor, "Australian Church Record.")

Dear Sir,

I hope I represent the average reader of "The Record," because I do not find the discussion of Prayer Book Rubrics tedious. I would suggest to Mr. Gilhespy that both in the exhortation and in the rubric in the Holy Communion Service "after" has the significance of "in accordance with" rather than "subsequent to." It does occur in that sense in the Litany:—"Reward us not after our iniquities"; also in the Visitation of the Sick:—"absolve him after this sort." This would harmonise all the rubrics. The old Annotator's remarks would apply also to the saying of the General Confession and "custom" would support him here. I have not heard either the Lord's Prayer or the General Confession said or sung as follows: Priest: "Our Father." People: "Our Father." Priest: "which art in Heaven." People: "which art in Heaven." Is there any musical setting of the General Confession arranged in that form? I would like to be informed on this point. Mr. Meyer has pointed out that in ten instances no direction as to how the Lord's Prayer is to be said is given. But this may be disputed. There are twenty instances of the use of the Lord's Prayer. Two rubrics direct its use in accordance with

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## SYDNEY MEETINGS.

Tuesday, August 6th, at 8 p.m. **GREAT PUBLIC WELCOME, Assembly Hall, Margaret Street.**

Wednesday, 7th, at 2.30 p.m. **UNITED WOMEN'S MEETING, Assembly Hall, Margaret Street.**

Sunday, 11th, at 3 p.m. **PUBLIC MEETING, Pitt Street Congregational Church.** Broadcast by 2CH. Musical Programme.

Friday, 16th, at 8 p.m. **LANTERN ADDRESS—Unique slides. "In the Steps of Marco Polo." Assembly Hall, Margaret Street.**

Saturday, 17th, at 7.30 p.m. **YOUTH RALLY, Assembly Hall, Margaret Street.**

## SUBURBAN MEETINGS.

Thursday, 8th August, 8 p.m. . . . . Town Hall, **ASHFIELD**

Friday, 9th August, 2.30 p.m. . . . . Presbyterian Church, **MANLY**

Monday, 12th August, 8 p.m. . . . . Town Hall, **MOSMAN**

Tuesday, 13th August, 8 p.m. . . . . Town Hall, **AUBURN**

Wednesday, 14th August, 2.30 p.m. . . . . Masonic Hall, **LINDFIELD**

Thursday, 15th August, 8 p.m. . . . . St. John's Church, **CAMPBIE**

Sunday, 18th August, 3 p.m. . . . . Presbyterian Church, **BURWOOD**

Wednesday, 21st August, 2.30 p.m. . . . . Methodist Church, **BONDI JUNCTION**

For all information—

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its employment in another service of the Church. One pre-supposes that there is no minister present. This accounts for three. In the remaining seventeen to which Mr. Meyer refers (though he only counts sixteen) and which are pertinent to the discussion, there are ten instances in which no direction is given to the people to say the Lord's Prayer. There is no rubric at all in the Communion Service. There is a close parallel to the rubric at the beginning of the Communion Office in the Confirmation Office. "The Bishop shall add, 'Let us pray,' followed by the words, 'and this Collect' at the conclusion of the Lord's Prayer."

Mr. Gilhespy would find it difficult to justify rubrically "established practice" in every case in relation to the Lord's Prayer. The case of the bride and bridegroom has this unusual feature. It is something more than the repetition of words after the minister, he rubric begins, "Then shall they give their troth to each other in this manner." Formerly, the rubric stated "the man first saying." This was altered to "shall cause the man . . . to say after him as followeth." I submit that "after" means here "in accordance with what the priest says." I support my contention by referring to the rubric concerning the giving of the ring, which reads "and the man . . . taught by the priest shall say:"

Yours faithfully,  
THOMAS C. HAMMOND.

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

If your correspondents refer to the Statutory Prayer Book (by Tomlinson and Wright) 1900, with a preface showing the unauthorised changes in other editions they will find the Lord's Prayer nineteen times, and in each instance printed "in sentences" directing how it is intended to be said, i.e., together by minister and people. The peculiar exception is in the Catechism which, of course, is an instruction as to how it is to be phrased or said.

Yours faithfully,  
A.F.P.

#### AN APPEAL FOR £25,000.

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

In New South Wales to-day there are thousands of ex-servicemen who are totally and permanently disabled—some have lost legs or arms, some have lost sight or hearing, some suffer from tuberculosis, and others suffer internal injuries. They are beyond hope of recovery, and can never work again nor enjoy the privileges which other men do.

Those men have no organised fund or auxiliary to help them; they have no comfortable club-rooms where they can relax. They have a place at Railway Square, but it is a crude affair, lacking in every amenity which we take as part of our everyday life. We want to give them more than this—we want to give them the comforts which are less than they deserve. Will you help us?

In commending to you this worthy cause, we know that you will open your heart and your purse to those who have paid such a high personal price for our national freedom. You have our personal assurance that every penny, every shilling, every pound you

contribute will be put to the best use possible in alleviating the tribulations of those we seek to help.

Yours faithfully,  
ARTHUR McARTHUR,  
Organising Secretary.  
121 Bathurst St., Sydney.

#### EXECUTIVE COUNCIL OF AUSTRALIAN JEWRY.

##### Statement.

24th July, 1946.

The following statement has been made by Mr. Saul Symonds, President of the Executive Council:—

"The Executive Council of Australian Jewry, which is the authority duly constituted to speak on behalf of Australian Jewry as a whole, joins with all citizens of the Commonwealth in expressing abhorrence and condemnation of all acts of terrorism and violence, wherever and by whomsoever committed.

"In particular it expresses horror at the insensate and murderous outrage perpetrated in Jerusalem on 22nd July. It extends profound sympathy to the relatives of all the British, Jew-

ish and Arab victims of this brutal crime.

Australian Jewry yields to no section of the Community in its undivided loyalty to the Commonwealth and the Empire, and, trusting in the traditional justice of the British people and in their historic championship of the oppressed, looks forward with confidence to a just and peaceful settlement of the Palestine question, wholly consistent with the fulfilment of the Balfour Declaration and the Palestine Mandate and the solution of the problem of finding a refuge, mainly in Palestine, but also in other democratic countries, for the hundreds of thousands of Jews who must leave Europe immediately if they are to survive.

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

The Management Committee acknowledges with grateful appreciation the following amounts: Dr. G. B. Bearham, £10; Mr. E. J. McConnon, £5; St. Stephen's, Willoughby, £1; amounts under 5/-: 10/-.

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#### PLEASE NOTE —

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

CHURCH MISSIONARY SOCIETY,  
93 Bathurst Street, Sydney.

#### AN EVANGELISTIC WEEK-END.

Under the auspices of the Church Army a Conference has been arranged for Clergy and Laymen to be conducted by the Rt. Rev. the Lord Bishop of Armidale and the Very Rev. Dean J. Bell at the Church Army Training College, Stockton, on August 10th to 12th.

It is to begin with a Welcome Lunch on Saturday, August 10, at 1 p.m. and will close on Monday with Holy Communion at 6 a.m. Breakfast at 6.30 a.m. so that visitors from Sydney may be able to catch the Empress at 7.30 a.m.

No charge will be made for food or accommodation, but visitors will be given the opportunity of making a thank-offering.

Visitors staying at the College are asked to bring a sheet, pillow case, towel and a rug.

As accommodation is limited, we ask that intending visitors will notify us as early as possible. Local Clergy and Laymen will be welcome to attend the sessions on either day.

#### BOOKS

(Continued from page 11)

**The Wind Bloweth.** S. John Bacon, 317 Collins St., Melbourne.

A most convincing story of the conversion of a Bolivian Franciscan Friar—proving the mystery in the "choosing" of some out of the "many who are called." In the present distraught condition of Bolivia it is assuring to know that the Spirit of God is so effectively working through the Bolivian Indian Mission.

**The Liberty of A Christian.** — S. John Bacon, 317 Collins St., Melbourne.

An abridged edition of Martin Luther's "The Liberty of a Christian," which in 1520 was written by the Reformer and dedicated to Pope Leo X in a final attempt to win him over to the truth.

This setting forth of the truth was so clearly according to the revelation of Scripture that only to wilfully blind eyes could it fail to be convincing. Written so long ago it still remains a valuable testimony to all Christians and a plea to non-Christians.

**The Christian Home,** by John H. C. Fritz. S. John Bacon, 317 Collins Street, Melbourne.

A more than usual plain and wholesome description of what marriage should mean to those who earnestly seek to build a home on a firm and lasting foundation. The dedication of such a home to the "Author and Giver of Life" ensures it sweetness and endurance.

"After 1888 it was no longer possible, except for the ignorant to maintain that literary works such as we find in the Old Testament could not have existed in the Mosaic era."—Professor A. H. Sayce.

#### AN EXTRAORDINARY EXPERIENCE.

It is doubtful whether any other author in history has had the extraordinary experience of seeing the mortal remains of the characters of his book disinterred from widely-separated burial places, and reburied on the scene of their original exploits, but this has happened to Mrs. Aeneas Gunn, the characters of whose "We of the Never Never" were just as much creations as those of any work of fiction. Eighteen months ago volunteers of the War Graves Maintenance unit at the Adelaide River, under Lieutenant Gordon Greaves, gave up their leave to track down the graves of all the people in the Australian classic who had passed on and remove them to the sanctuary at Elsey Station, where the author's husband, "The Maluka," is buried. They are five in number: Constable Kingston ("The Wag"), who died in 1908; H. V. Peckham ("The Fizzer"), the mailman, drowned on the Victoria Downs-Katherine run in 1911; "Happy Dick" Gager, who died at Katherine in 1930; John MacLennan ("The Sanguine Scot"); and Jack Grant ("Horse Teams"), who was killed by one of his quadrupeds at Katherine in 1932. Still left to be reinterred is David Suttie ("Dan, The Head Stockman"), who died in his camp on the road in 1912. Thousands of miles had to be covered to bring up these worthies together, the next-of-kin consenting. Jack McLeod, "The Quiet Stockman," "Mine Host" Thomas Pierce and "The Little Missus" herself are still in the land of the living. Mrs. Gunn won't see the interment. The wonderful and still-active woman lives at Hawthorn, Victoria, with 83 summers, a large number of them the fierce ones of the Never Never, behind her.—From "The Bulletin," 6/5/46.

#### Australian Church News.

##### NEW SOUTH WALES.

##### Diocese of Sydney.

##### NEWS FROM THE PARISHES.

**St. Paul's, Chatswood.**—On Sunday, 9th June, a Weekly News Bulletin was commenced, available each Sunday to all who came to Church. It is designed to keep you posted of the various activities of the Church, obviating the reading of a long list of notices at each Service; to record matters of personal interest in our fellowship one with another; to be a guide in our prayer for each other, and for the work of the Parish generally.—Rector's Letter.

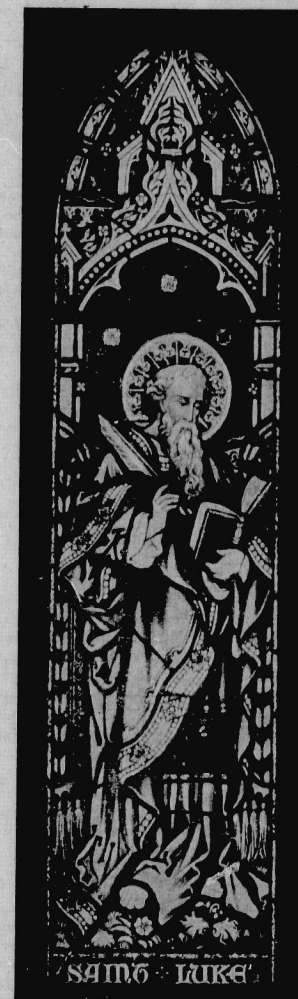
##### TEMPLE DAY AT NARRABEEN.

"I do want to thank all who have co-operated with me during the last three years, and contributed to these appeals. Because of your generosity, I am happy to say a debt of £2,200 was paid off the Church and the property next to the Church was bought for a site for a new Rectory and paid for.

"I ask you to take a Temple Day box again this year, and each week place something in it, so when Sunday, October 6th, comes round you will be able to place your box in the offertory of that day.

"I am appealing this year for two objects. The first is for necessary repairs to the Church property. Owing to the war certain repairs could not be carried out, and now we are faced with re-roofing the hall

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and the renewing of fences to mention some. The second object is the new rectory, which is to be built on the eastern side of the Church. The Churchwardens and Parish Council feel it is a good time to sell the present rectory and so this means the building of a new one.

"I have enclosed the same Temple Day prayer which we used last year. I hope we shall all use this prayer during the next three months."—From the Rector's Letter.

### THE MISSION TO SEAMEN.

The 65th Annual Report has been published and shows a wealth of activity on the part of the staff and patrons of this important mission. The Merchant Navy War Memorial Fund totals £31,170. The statistics of the year's activities show 1003 visits to ships, 329 services with 30,663 attendances, approximate attendances at the Mission centres 176,500, 747 visits to patients at hospitals, and 14,400 free suppers. The chaplains and their fine body of volunteer assistants are to be congratulated upon a fine piece of work for our Merchant Navy. Major-General Fewtrell is the Chairman of Committees.

**Holy Trinity, Wentworth Falls.**—The Missionary Service League meets in the vestry every fourth Wednesday, at 3 p.m. The sum of £101.17/- was raised by the branch during the year 1945-46. An Annual Missionary Fete is held in the church grounds during January of each year.

During May a visit from Miss Mary Andrews told of the work being done in China.

### Diocese of Grafton.

#### MISS FARRELL'S MISSION.

Miss Monica Farrell, the well-known missionary, is to conduct a twelve days' Bible Mission in the Parish of Rappville, from Aug. 5-16. She will give religious instruction in all the public schools of the parish during her stay.

### QUEENSLAND.

#### Diocese of Brisbane. OFFICIAL.

The following license has been issued by His Grace the Archbishop:—The Rev. William Don Clell Dunbar, Th.L., as Vicar of St. Paul's, Taringa. The Archbishop has accepted the resignation of the Rev. Alexander Peter Bruce Bennie, M.A., as Vicar of Mary Valley Parish.

#### HELP FOR BRITAIN.

I was gratified when Synod acceded to my request to pledge the Diocese to send immediately and to go on sending food for Britain by means of individual parcels from Church-people in every Parish. The following motion was passed unanimously:—"That this Synod urges upon each Parish to support the 'Food for Britain' Appeal to its utmost capacity by packing and sending parcels to recognised agencies in Britain for distribution. Donations, in lieu of parcels, may be sent to the Registrar at the Church House for similar purposes."

We have also sent £531 to Dr. Wand, Bishop of London, towards the rebuilding of the bombed Churches of London, and I

have just received from Bishop Crotty (formerly Bishop of Bathurst) a brochure by Canon Alexander, entitled "The Survival of St. Paul's," setting out the part played by St. Paul's Cathedral, London, during the war. It is a most interesting pamphlet. I am therefore ordering some copies (price 6d.) for any who might like to have one. All proceeds go to the Restoration Fund of the Cathedral.—From Archbishop's Letter.

### VICTORIA.

#### A C.M.S. TEMPLE DAY.

St. John's, Toorak, held a Temple Day for C.M.S. on Ascension Day, the objective being £1000. Vision, faith, prayer and effort were rewarded, for on Sunday last the treasurer Mr. R. N. Stokes, at the conclusion of a Thanksgiving service, handed to the Assistant Secretary of the Church Missionary Society a cheque for £1000. This amount was made up of very many gifts, both small and large, but every donation was given voluntarily and spontaneously, each organisation in the parish making a corporate gift. We praise God, and offer our Christian congratulations to the Vicar, the Rev. H. M. Arrowsmith, and his congregation.

### Diocese of Melbourne.

#### A UNIQUE MISSIONARY GATHERING.

On July 2, 1946, in the C.M.S. Fellowship Room, Cathedral Building, Melbourne, a meeting was held which was truly unique for several reasons. First, the speaker was one of the most noted living women-missionaries, Miss Mildred Cable, who was accompanied by her colleagues, the Misses Francesca and Eva French, all being explorers and authors as well as missionaries. Then, for the first time in the experience of many, they came together—missionary students, missionaries, past and present, candidates' committees and office bearers, Heads of Training Colleges, of nine different Missionary Societies, all "one in Christ Jesus" in their desire for inspiration and help in the great work of the selection, training and sending forth of missionaries to the far distant places of the earth.

Emphasising the necessity for all societies, to radically review the present-day situation regarding missionary policies and work, Miss Cable, speaking to the students on "The Missionary, in Relation to God, Her Field and Herself," took as her illustration the courts of the Tabernacle, outer, inner, and The Holy of Holies, representing the whole nature of man, body, soul and spirit.

The importance of the Outer Court was emphasised. We are daughters of a king, we were reminded, and as such should have the manners, etc., of a daughter of a king.

The second is almost more important. A great battle is going on to-day for the mind, the great enemy turning his attention to that which undermines its proper growth—jealousy, self-seeking and other things. Not enough trouble is taken with mental development; the reading of good books, for instance, tends to supply missionaries living together with subjects of conversation. "Thou shalt love the Lord thy God with all thy mind."

The "Holy of Holies" is the place where none but God and oneself meet, and it is necessary to guard the time spent there jealously, to fix the hour, not rigidly, but when most convenient and then never to neglect it.

Problems and answers to questions followed, the time for them being all too short.

Among things discussed were the danger of exclusive friendships, to be checked in training time; living together; length of time for training; best approach to work among Moslem women, etc. Miss Cable asked: What do you do with your missionaries on furlough? And she told of the fine work of Miss Allshorn in England, who has a place in the country where they may live for three months on arrival for furlough, to get them "back to earth," where they can find their souls, on a farm. Committees need to get out of ruts, and re-adjustment of workers in the field is often needed.

One of the biggest problems confronting us in the next few years is friendship with Nationals. Pressure in the Field should never take precedence over adequate training. Students must not have static minds, but be ready to learn everything. Matters of sex should be spoken of plainly, both to men and women, and instruction given as to the care of the body.

Many were the expressions of gratitude to Miss Cable and of hopes to "get together again. Special thanks were expressed to the British and Foreign Bible Society, which is sponsoring their tour, and made it possible to hold this meeting.

### C.E.B.S.

#### DIOCESAN ANNUAL CONFERENCE.

A conference of C.E.B.S. leaders was called for King's Birthday holiday, and eight clerical and three lay readers attended; they came from Morwell, Moe, Yallourn, Sale, Leongatha, Loch, Korumburra, Boolarra and Traralgon, and the proceedings began with a short devotional session in St. James' Church, at which the Rev. R. W. G. Phillips spoke on "Evangelism and Youth."

Officers.—At the business session the Rev. R. Phillips was elected as Chairman of the Diocesan Council of C.E.B.S. after having carried out the duties of Hon. Sec. with much zeal for a number of years. The Rev. R. M. Southey was elected Hon. Sec. and Treasurer.

Missionary.—Among the items discussed was the Missionary objective to be aimed at by the branches in Gippsland, this was set at £20 a year for a minimum. C.E.B.S. in Victoria has adopted as its Own Missionaries, two medical doctors, Dr. Keys Smith and Dr. Wellesley Hannah, and has to find £500 a year from all the branches in the State.—Church News.

### 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.

### "CRUX ANSATA"

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### Diocese of Wangaratta. DIOCESAN G.F.S. RALLY.

The Girls' Friendly Society still succeeds in leading the way in Diocesan rallies, and this year's rally maintained the usual high standard. It was held at Benalla, on Saturday, 22nd June. Contingents came from Wodonga, Wangaratta, Beechworth, Yarra-wonga, Devenish, Violet Town, Euroa and Seymour. The arrangements were excellent and reflected great credit on Benalla, the hostess branch. It was fortunate that this branch was able to hire the large drill hall for the occasion. This enabled everybody to sit down together for the Evening Tea, a feast in itself.

The afternoon began with a service in the Church, and the evening closed with prayers by candle light in the hall. During the sports ground, whilst indoors, handwork displays by the various branches were being judged. During tea a short but stimulating address was given by Deaconess Minna Johnson, on the work of the Mission of St. James and St. John amongst young children, one of the objects for which the branches work.

Altogether the day was most interesting and enjoyable and proved a successful means of attracting young people some of whom had to travel a good distance by train or car. One left asking oneself why, if this can be done with girls, it cannot be done with boys, and why, if it can be done with the young, it cannot be done with grown-ups?—From the Bishop's Letter.

### Diocese of Gippsland DIOCESAN NEWS.

It was a great surprise to see the Vicarage of Cann River restored and again inhabited. It has been almost entirely re-built, much of the work being done by the Vicar himself. It certainly is very cosy, though small. One's sympathy goes out to the Vicar, Rev. C. F. Fraser, in the severe illness of his mother, who is living with him. At Genoa we had a wonderful confirmation, some candidates coming eighteen miles in one direction and others fifteen miles in another. The local church folk had nicely decorated the hall and made it Church like, and also entertained us all at supper. A good congregation attended the service in St. Nicholas' Church, Cann River, on the following night and gave me a hearty welcome in a social hour.

At Delegate, it was good to see Rev. D. H. and Mrs. Wicking settling in at the nice Rectory and to see the warm welcome they had received throughout the parish.—From the Bishop's Letter.

—"Bishop's Letter."

### SOUTH AUSTRALIA.

#### Diocese of Adelaide. GOOD PROGRESS.

With this issue of the paper is a statement of our receipts and expenditure for the last financial year. It shows our receipts to be £200 less than the previous year. But in 1944 we received £300 from an anonymous donor for China, in 1945 it was not repeated. Hence, allowing for the £300, 1945 was actually better than 1944 by £100. Further study of our accounts reveals that we give away nearly half our income. Now this is a splendid ideal, but it explains why our property and equipment are in such a bad

state. At the last vestry meeting this serious and urgent matter was dealt with and it was resolved to budget for £100 a year for property maintenance and equipment. We realise two things, that it will be difficult to raise an extra £100 a year and that such a sum is quite inadequate. (I might mention here that one good friend of St. Luke's has promised £10 towards this year's total.) We budget for £300 for C.M.S. and receive more than that, so perhaps we shall receive more than the £100 for the parish. While £100 a year is insufficient to do the work quickly it would mean that our property would be improving instead of becoming worse every year. It is easy to overstress the importance of buildings and equipment, but efficiency demands reasonable standards in such things. Again, a well-kept church is a sermon for every passer-by to see; may ours soon be a more effective witness.

—St. Luke's "Parish Paper."

### TASMANIA.

#### HOBART.

#### THREE INTERESTING VISITORS.

On June 21st, 23rd and 24th Hobart had the opportunity and privilege of hearing the three remarkable missionaries and explorers, the Misses Mildred Cable and Eva and Francesca French. Known as the "Trio," they have travelled through places in China, Mongolia, the borders of Tibet, and across the Gobi Desert, where no other white woman has been. They have come to Australia for and under the auspices of the British and Foreign Bible Society.

On Friday, June 21, at 8 p.m. in the Lord Mayor's Reception Room of the Town Hall, a large and representative gathering of women of all denominations listened intently to addresses by Miss Cable and Miss Francesca French. Miss Perkins was in the chair.

Miss Francesca French told the story of their coming to a town known as the "town of more gods than men." In a Tibetan mountain a Chinese was praying that God would send someone to evangelise the town. He went back feeling that God had not said a word, yet at that moment in a caravan, not one, but three missionaries were approaching this very town. Upon the arrival of the "Trio," thirty people met and asked them to stay and teach them the Bible.

"When you have taught us the Bible," they said, "we will go and teach our people." Miss French told of the hold of Buddhism upon the people, of the priestess, who upon

(Concluded overleaf)

### TOO GOOD TO MISS!

The N.S. Wales "Presbyterian" is responsible for this one: "One of the jokes that rocked the Assembly (in Scotland) was told by a minister from in the Stirling area about one of those inevitable American tourists there. On being shown the massive Wallace Monument, he looked up with pride and said: 'Good old Edgar!'"

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the ringing of a bell nine times, gave ease to souls who were in torment in hell, and of the man whose face was half white and half black, who met the soul at death and escorted it to hell and judgment, and afterwards back to life of re-incarnation.

Miss Cable spoke of the value of the books sent out by the B. and F.B.S. of the Gospels, known as the "Happy Sound According to Matthew" and so on, bound with coloured covers to make them attractive. The Minister of Defence's 70th birthday (at which age a man is supposed to attain great wisdom) presented them with an opportunity of making him, together with other important officials in the town, a present of the Gospels. The result was that within a month everyone was talking about the Gospel, and of a God, not with a face half black and half white, but of love. Miss Cable challenged those present on the question of the value of the Bible in our lives. "It is no use sending the Bible to the Gobi Desert," she said, "if you do not value it yourselves. If it is old fashioned here it is old fashioned there. The greatest romance that ever was is in the story of the places to which the Word of God is going. There is no limit to the harvest of what God can do."

On Monday evening, June 24, the annual meeting of the British and Foreign Bible Society was held. The Right Rev. the Bishop of Tasmania was the chairman, and the Misses Cable and Francesca French the guest speakers. The total income of the Bible Society in Tasmania was £2,602 and over 7000 Bibles had been printed, an increase of about 1700 on last year. The Bishop, in introducing the speakers, said they needed no introducing as their books were known everywhere. Hearing God's call to China, they went out under the C.I.M., and amongst their remarkable adventures had crossed the Gobi Desert five times.

"Over the big entrance door of the British and Foreign Bible Society House in London, a great part of which now lies in ruins from incendiary bombs, are the words, 'The field is the World,'" said Miss French at the beginning of her address. "Inside is a challenging poster, 'Have you read your Bible to-day? Out of every five people in the world, four have not a Bible to read.' If you went to a secular publishing company and asked them to publish a book for you in the language of a people who numbered only 700 they would look at you. It would not be considered a financial proposition. Yet the Bible Society has published a Bible for such a people, who live on an island, and who have preserved a language spoken by no other race. Money making is not their concern, but the precious souls of the people. The Society does not set the price by what it cost to print, but they ask the missionary, 'What can your people afford to pay?'" Miss French told the audience of the way Bibles reach Mongolia. They travel up in mail-bags on hardy little Mongolian ponies, and after long and anxious waiting the missionaries receive them. In the city there is a heathen festival going on, and foremost where all pass by, a table is set up displaying

the Gospel and Acts, and pictures round the walls telling the story of the Prodigal Son, and the Sower. In one volume the books are in a strange wiggly script of the Mongolian language, another in the Tibetan Sanscrit, and another in Arabic for the Moslems. The last mentioned will not be interested in a copy in their own tongue, their holy books are in Arabic, and no book is of any value to them if it is in the language in which he curses his wife. "However," added Miss French with a touch of humour, "the Moslem will often hide a copy under his robe when he thinks no one is looking, because he can understand it better. We do not say anything, even if we see it. It is those copies you make up for in your collection to-night!" "Lord let them go to the people who have hungry hearts," is the prayer of the missionary, and when the day is over they pack up and say, "I wonder what is going to come out of this day's work."

There were many humorous touches in the addresses given by these indomitable souls, that caused much laughter. One story will suffice, and there is a moral attached. One day Miss Cable entered a shrine for a rest. It was the idol's birthday, and when an idol has a birthday his best clothes are brought out and amongst other things, a special wash-hand basin. On this occasion there was a stir, because the wash-hand basin was missing. It had been stolen. One half of the people thought there would be trouble and the other half said: "Well, if the god cannot look after his own wash-hand basin how is he going to look after us?"

### Churchman's Reminder.

"You think you have with you the Interpreter of the House Beautiful"—adopted by Lamb from Pilgrim's Progress.

"Be wise and guide thine heart in the way."—Prov. 23:19.

August.

4.—7th Sunday after Trinity. One of the fine old Collects come down to us from 5th century. Its English version improves it, for which we have to thank Cranmer. What expressions, "Lord of all power and might," "Graft in our hearts the love of Thy Name." The latter cannot be done by ourselves. But how willing God is at all times to "increase in us true religion."

11.—8th Sunday after Trinity. Yet another collect from the same period. They were men of prayer, or the Church could not have weathered the storms of the first four centuries. As it was it had begun to wither, and evil doctrines became mixed with the good. It needed a Reformation to provide us with the wheat, and to cast the thorns into the fire. Thus we have beautiful prayers, more so than their originals in most cases. Are we thankful enough? And do we merge these choice expressions into our daily talks with God, as prayers should be.

### A QUISLING CONVERTED.

Bishop Berggrav, Primate of Norway, gave this telling incident at the Annual Meeting of the Bible Society last month.

"The remarkable force in the Bible was demonstrated anew to me just a few weeks ago, when a previous Quisling came to see me and told me about his experiences in the prison where they now are. In his barrack they had a dihard Nazi, furious and burning with thoughts of revenge. My man used to read his Bible when in bed in the evening. The dihard sneered at him for it. One evening he suddenly said, ironically: Read aloud out of that cursed book. My friend got a strange idea; he chose to read some of the most imprecatory psalms of David — just those words of revenge and hatred which to many Christians are a heavy burden. The wild hater became enthusiastic. Just what he liked to hear. More, more! It lasted some evenings, but then friend suddenly took the seventeenth chapter of St. John. Deep silence. Not a word from any man in the barracks.

"Next day the brutal man was taken to Oslo to be witness in a trial against one of his Nazi fellows. He was put in solitary confinement, and nearly went out of his mind. In the trial the next day he—in his own opinion—was ill-treated by the Crown Prosecutor, and back, in his cell he foamed with rage against him and all society. He caught sight of the cell-Bible, snatched it to find the favourite imprecatory psalms to relieve his temper. A strange thing then happened. Having got in his hand the Bible he—these are his own words to his comrades when he was back in barracks—he fell on his knees on the floor and he prayed to God for His blessing on the Crown Prosecutor.

"I hesitate to tell you this, because you may think it too strange. Do so if you please. But first listen to the rest of the story. The man back in barracks was a new man, and so he is unto this day. Perhaps you then will agree with Quisling Chief of Police I previously mentioned, in his opinion on the Bible. It is much too up to date. One might feel ashamed of one's thoughts about the imprecatory psalms—that it would have been better if they had not been in the Bible. Even through them God speaks to men and conquers their hearts. I think we have experienced that by the help of the Bible, strength may be found to help us and direct us in peace as in war."

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