

in which the veteran of the Victoria is held was forthcoming in the form of letters of congratulation, including a personal message from the Governor of Victoria (Sir Winston Dugan). Other received from the Lord Mayor of Melbourne (the Speaker of the House of Assembly (Brigadier G. H. Knox), of Malvern (Cr. G. H. Kilborn), Solicitor (Mr. F. G. Menzies), the Archbishop of Churches in Victoria, and the Army.

Mr. W. G. Sprigg, secretary of the day Observance Council, read the laudatory letters and the Hon. W. M.L.C., expressed pleasure in having to Mr. Veal. In doing so he stressed the great influence that Mr. Veal exercised in the young lives of many to-day, had attained certain clarity in the community. As a spirit Mr. Veal held the affection of the nation expressed in letters revealing for his influence on national, social and family life of the people.

Mr. Veal came to Australia from his birthplace, Kent, England, on a 80 years ago. Recalling his early and family life he said he had been conscious of Divine direction, with the outcome of the teachings of his father. Years had passed and of time had been able to attain consciousness and the realities of the Word. It had been a very long time for him during his lifetime. He was convinced that a sense of reality was essential in religious life.

Always studious, Mr. Veal is a Greek and Latin and has produced "Five Bishops," a work of literary publication.—From "The Age."

In enclosing the above extract W. H. Edgar, M.L.C., gives the following interest:—

I am led to enclose an extract from "Melbourne Age," referring to the given to the Veteran Vicar, Mr. Veal, in his 91st year, and a priest. A copy of the 91st Psalm, read by the Editor of "C." of the suitably inscribed with the text of life will I satisfy him."

Mr. Veal studies the Old Testament in Hebrew, Greek, and takes part in the Citizens' Service held every Tuesday in Ass.

This movement was launched years ago, during the last year, Rev. A. A. Ebbs, of St. Mark's, being one of the founders. It is held nearly every Sunday, at the St. Paul's Library at St. Paul's, and is an expert gardener, a special specimen of apple, and does not wear glasses. At my life 70 years ago, at the meet every Tuesday in private Friendship.

A reference in your Church a copy sent to the Primate, a noble church man of the 19th century.

#### TASMAN

#### CHURCH OF ENG

The annual Corporate Communion of the future on St. John's Day, C.E.M.S. was attended by 100 men in the Bible School, Nicholas Hall, Wesley Church, Cathedral on Anzac Day. This was followed on Wednesday week.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

## THE AUSTRALIAN

# Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

—New Series.

JUNE 15, 1944.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

## The King Calls the Empire to Prayer.

### A Great Challenge.

...again what is demanded is something more than mere endurance.

...need a revival of the spirit, an unconquerable resolve. We believe that God has used our Empire as the instrument of His purpose.

...hope that throughout the process of the liberation of Europe may be offered up earnest, continuous prayers, by which we can fortify the determination of our sailors, and airmen, who go forth to set captives free.

...now once more the supreme test is faced. This time the challenge is not to a fight to survive, but to win final victory for a good



HER MAJESTY THE QUEEN.

"We shall not ask that God may do our will, but that we may be enabled to do the will of God."

"The Queen joins me in sending this message. She well understands the anxieties and cares of our women-folk at this time, and knows that many will find, as she does, fresh strength and comfort in such waiting upon God. She feels that many women will be glad in this way to keep a vigil with their menfolk as they man the ships, storm the beaches, and fill the skies."

"At this historic moment, surely no one is too busy, too young, or too old to play their part in a nation-wide, and perchance world-wide, vigil of prayer as the great crusade sets forth."

After nearly five years of toil and suffering we knew that crusading impulse with which we entered war and met its darkest hour. We are sure that our fight is against evil and for a world in which goodness and honour may be the foundation of the life of men in every land.

That we may worthily be matched with this new era of destiny, I solemnly call my people to prayer and dedication. We are not unmindful of our own failings in the past and present.

"If from every place of worship, from every home and factory, from men and women of all ages, many races, and occupations, our intercessions arise and please God both now and in the future not remote, the predictions of the ancient Psalm may be fulfilled:

"The Lord will give strength unto His people, the Lord will give His people the blessing of peace."

\* \* \*



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**NOTES AND COMMENTS.**

We have reprinted our gracious King's great challenge to the Empire to dedication and prayer to God. Such a noble "Call to Invasion. Prayer" is in itself an indication of Divine blessing, and a reason for hearty and heartfelt thanksgiving to the God of our fathers. It is a time of crisis, operations without parallel in history are in course of enactment that are full of promise for victory and the return of peace to a war-stricken world. It is good to know that a nation and empire has heeded its leader's Call to Prayer, and that throughout this Empire of so many differing races there is a practical unity of approach in prayer to God at this time, as well as in many hearts, a desire for self dedication and national dedication to the will and purpose of God. There are, we know, many adversaries that would call off our attention from the worship of God and render impossible our fulfilment of that world ministry, to which our King so truly refers. He has challenged us to pray, not that God should do our will, but that we may be willing to do His will. We know well that the Divine Will calls us to service and witness in a world that sorely needs Him and the salvation He has wrought in Christ Jesus.

Sursum corda! Lift up your hearts!

Let us continue in private and public worship to life them up unto the Lord.

great ideal and to a large extent it has been realised. It is well for men to review the past and "look to the hole of the pit whence they were digged," to bring their ways to the test of those high standards and fine achievements of past years. For there is always the danger in this old world of ours of drifting away from the true standards by over occupation with organisation, and what are, after all, the material things of life to the exclusion of attention to the things that are essential for being and growth. The Y.M.C.A. in ideal is an organisation whose principles are entirely spiritual and it would be a tragic pity if any over obsession with a popular welfare work should obliterate what were the real aims of its founders, and the glory of its past years. We must never forget "The three great factors which combined in the genesis of the association—personal contact, united prayer, study of the Bible." These great factors have lost none of their importance throughout the past 100 years.

"Our only work," said its founder, "is to win young men from sin into holiness, to instruct those who are ignorant, and to guide and uphold those who desire to walk in the paths of virtue and truth."

Many testimonies are reaching us concerning the new outlook on Foreign Missions produced by the experiences of our men in lands life Africa, New Guinea and other places where our men are coming into contact with native Christians—the result of the Church's Missionary enterprise. The Bishop of Melanesia has given another one of special interest. Preaching recently at the opening of the General Synod at Auckland, the Bishop said:—

"I had the privilege of speaking to a large gathering of American sailors on board one of their great ships serving 'somewhere in the South-West Pacific.' I had been speaking to them of our people, their history, their customs, their arts and crafts, and of our work amongst them. When I had finished speaking, the captain rose from his seat and took my place at the microphone and said such word as these: 'Until some months ago, although I am a good churchman—indeed, have always regarded myself as a good churchman—I had never had much time for what we call Foreign Missions. I was one of those who felt that there was so much to be done at home that it was even wrong to send men and money overseas. But I must say—and I gladly give my testimony—that what I have seen of these island people here in the South Pacific during these past eighteen months or so; and when I remind myself of the very large number of our

airmen who have been shot down or forced down in these islands and have been recovered for further service with their squadrons through the kindness and co-operation of these peoples, and of the numbers of our seamen who have been helped by them and when I remember that they are now what they are very largely through the work of such men as the Bishop and others engaged in the same work—then I must entirely revise my whole attitude to Christian Missions. And I believe that many other men will have done—or will do—the same.' And then again I think of an incident some months ago, when a small Japanese patrol came into one of our villages where some of our lads were standing about close by the village church. As the patrol came near, the Japanese officer asked, 'Church? Church of England?' And the answer 'Yes' having been given, 'I, too,' was his reply as he removed his hat and went inside—there (I hope) for a few minutes to be spiritually refreshed before he went on his way again, perchance to give his life in a struggle which was not of his personal choosing."

Our attention has been called to an English publication in which the following statement occurs:—

"Fair Play." Our attention has been drawn even within the past few months, to a number of parishes in which parishioners who have been regular attendants at the parish church have felt obliged to give up attendance, for the reason stated. It may be argued that Anglo-Catholic churches generally are happy communities united in their preference for the form of service provided, but that fails to take into account the far greater number of persons who, as the Royal Commission (1906) said "might attend if the services were differently conducted," and who have been literally driven out of the Church by practices condemned in the 39 Articles. In this connection we would also quote the words of the late Lord Chief Justice Cockburn:—

"It is the undoubted right of every inhabitant of every parish in the kingdom, frequenting the parish church, to have the services of the Church performed according to the ritual of the Church, as established by law . . . In these questions of doctrine or ritual the laity are interested, and deeply interested as well as the clergy . . . One of their most sacred and valued rights is infringed when they are driven to abandon their churches by the introduction of a ritual which is not of the Church, and which appears to them to be an advance towards a religion which is not that of the Reformation."

This is but "commonsense" to most thinking people, but remarkably "uncommon practice" in a good many parishes in the Commonwealth. The infringement of the spirit and letter of our Book of Common Prayer by the vagaries of men who ape the Roman is a travesty of fair play.

But history shows that the spirit of Romanism frankly ignores the thing that is just and true.



Not only in England is there strong criticism of the Pope in reference to his plea for peace, but in America the same kind of hostile criticism is in evidence. Quoting from the "Melbourne Argus":—

"A New York 'Herald-Tribune' editorial comments that if the Pope is speaking of a negotiated peace with the Nazi evil—and it is inevitable that his carefully guarded words at this critical juncture in the war should be so interpreted by many—then his address could only be regarded as an unneutral intervention in favour of the Hitler conspiracy at the moment of its greatest peril.

"It is impossible," the newspaper asserts, "to speak as if the two sides were on an equal footing and a solution can be achieved through a negotiated rebalancing of powers. There is much in the Pope's address that can be taken to heart, and also much that is simply missing the profound actualities involved."

The Archbishop of York spoke strongly to the same effect. Of course no one wishes to belittle a man who stands for so many millions of our fellow citizens and allies, but we have too much evidence that Roman opportunism is simply a common place of history, and that the Italian gentleman who fills the papal throne belongs to a section of Italians who really sponsored Italy's partnership in the Nazi Axis. His efforts to impede the Allied cause in Rome's interests revealed a very narrow outlook upon the course of the War, and his attempted intervention in the matter of Peace indicates, as the New York paper puts it, "an unneutral intervention in favour of the Hitler conspiracy at the moment of its greatest peril." We fear that the papal attitude towards our England for many years now provides more concern than confidence in regard to these papal desires for peace. His Holiness may well be thankful that British ideals will largely regulate the terms of peace, and that, much as it must go against the grain, he will come under the protection of a company of nations who have some regard for righteousness and truth, and whose justice will always be tempered with mercy. There is no need for him to think that England and her allies will emulate the example of Italy in her dealing with a conquered nation.

We reprinted from an overseas exchange some months ago an article by Lady Montgomery, mother of our Empire hero, Bernard Montgomery, entitled "The Christian Home," in which we had beautifully and simply

expressed the power of the home for good in the nurturing of children. A rector of one of Sydney's fashionable churches has been writing recently from another point of view, on the power for evil resident in the home when parents fail to realise the power of example and are neglectful in the duty and responsibility of training their children aright. The rector of St. Mark's, Darling Point, to whom we refer, has made this strong appeal to parents with growing children to live up to their responsibilities for the children's sake, he writes:—

"I write this month a frank message to parents, and especially to parents with children growing up in their homes. Whilst there are many homes in the community where the spirit of what I am about to discuss does not apply, there are many homes where the greatest menace to the children are the parents. That may seem unkind, but it is not written in malice, or with any idea of being unfair. There are children who appear before the Children's Court for misdemeanours; others who meet with trouble in school, and elsewhere, who are troublesome because their home training has been neglected or very imperfectly carried out. The conversation of the parents at table is not always edifying for the young. The language is not always carefully chosen. Truth is often sacrificed in the presence of the children—in fact I have known children to be instructed to utter a falsehood when it is convenient to do so. The value of example is not always appreciated, and so often children are sent to Church or Sunday school by their parents, instead of being brought. "How old will I be when I can give up saying my prayers like daddy?" was the embarrassing question asked a mother by a cute eight-year-old."

All this is unfortunately tragically true, and we hope Canon Barder's words will carry due weight.

#### TOO BAD!

A press item from the other side states: Five new bishops raised to the Episcopal bench in wartime, were confronted with a serious and embarrassing problem: How were they to "perform" the rites which attended their office without the (supposedly) necessary garments? Without coupons how could such garments be secured? A special application was made to the Ministry of Supply and sympathetically considered. But the authorities would take no risk. When the special issue of coupons arrived, each coupon was stamped, "For theatrical purposes only"!!!

### DAY OF PRAYER FOR STUDENTS.

SUNDAY, JUNE 25, 1944.

The Australian Student Christian Movement, as the representative in this country of the World's Student Christian Federation, asks all branches of the Christian Church to unite with it in the observance of this Sunday as a day of prayer for students throughout the world.

Throughout the world to-day students are sharing in the suffering of mankind. Universities have been destroyed or disbanded, many students are in prisoner of war, concentration or internment camps; others are refugees or exiles, striving to carry on under almost impossible conditions. Large numbers of students are in the fighting services, and those who are serving their country by continuing their studies are carrying on under conditions of unusual strain and unrest.

The A.S.C.M. seeks the prayers of Christian people for all such students in every land, and for all those who are seeking to help them—in particular for the World's Student Christian Federation and for the Student Christian Movement in this country, in their effort to lead students to commit themselves to Christ and to unite them in His service. It is requested that prayers should be offered for all Universities, Theological Colleges and schools—for those who teach and those who direct their affairs; and in particular for the educational work in which the Church herself is engaged.

#### PRAYERS.

Let us remember before God all Universities, Colleges and Schools, and in particular the educational work of the Church:—

O God, Who art the Source of all wisdom and knowledge, we ask Thy blessing on our Universities, Colleges and Schools, and upon Thy Church in all her educational undertakings. Guide with Thy pure wisdom those who teach and those who learn, that they may be of one mind in their common endeavour to seek and serve the truth, that from our colleges there may go forth men and women, strong, unselfish, and devoted, who will hear Thy call and answer it by consecrating all their powers to Thy service through Jesus Christ our Lord.

Let us pray for all students, remembering especially those who through the war are in danger or distress—in body, mind or spirit; prisoners, exiles and refugees; those suffering for conscience sake; those in the fighting forces:—

Almighty and most loving Father, we remember before Thee the students of all lands. Grant courage to those in danger, comfort to those in distress, and guidance to those in perplexity. Grant that in all their suffering and difficulties they may remain faithful to the truth and to the visions which Thou hast awakened in them. Help them to recognise Thy call amid the clamour of earthly voices, that they may spend their lives in Thy service. Through Jesus Christ, our Lord.

Let us pray for the work of the World's Student Christian Federation in this land, and throughout the world:—

O Thou, Who on the night of Thy Passion didst pray that all might be one, pour out Thy blessing, we beseech Thee, upon the

World's Student Christian Federation as it seeks to draw the students of the world into fellowship with Thee. Grant to its leaders and members breadth of vision, quickness of imagination, and a spirit of sympathy and love. In days of strife and divisions may its unity in Thee remain unbroken, its faith unshaken, and its vision of a world Christian community undimmed. This we ask through Jesus Christ our Lord.

Remembering the world of to-day, in its sin and suffering, and in its need of salvation, let us pray for Christ's Church throughout the world:—

O God our Father, we pray for Thy Church, which is set to-day amidst the fears and sufferings of a war-torn world. Baptise her afresh, we beseech Thee, in the life-giving spirit of Jesus; bestow upon her a greater responsiveness to duty, a swifter compassion with suffering and an utter loyalty to Thy will. And hasten the time, we pray Thee, when the bitter grief of division and strife may pass away, and Thy Church Universal show forth among the nations the faith which conquers the world; through Him that liveth and reigneth with Thee and the Holy Spirit, world without end. Amen.

### MEN, MONEY AND MISSIONS.

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

Of all the practical problems of life, none is more urgent than those that are forced upon us by money and the things it represents. Our personal possessions, the materials which the earth produces in an ever abundant variety. Food, clothing, houses, furniture, products, mines, factories, all which form part of our material structure of common life.

A good many of the difficulties of our social problem lie in the distribution of wealth. We have all these things in abundance, yet we do not seem to have the wisdom or the power to handle them aright. The result is they threaten to choke us with their ever-increasing abundance and become instruments of mass destruction. One of the Four Freedoms mentioned in the Atlantic Charter is "Freedom from Want." Here lies the basis of human needs. But can these things make a new world?

History shows that man has had a constant tendency to enslave other men. This desire for dominance is deeply seated in human nature. But man is still captive of a deeper and more vital kind. The captivity of mind and soul; of sin, blindness and selfishness. In the past the explorer has broken the bondage of ignorance; the engineer, isolation; the scientist, suffering, disease and premature death. But it is the Christian Message that breaks the bondage of the soul. It is

the greatest Freedom of them all. Our Lord came to "proclaim liberty to the captives."

When our Lord went back to heaven He left behind His Church to carry on His work. Men and women were chosen to exercise the ministry of Reconciliation, of bringing the truth of the Gospel before people of every race and colour. This is the Church's primary task to-day. Our Missionary Societies have been established to make this possible. They deserve the full support of all Christian people.

The programme of the Church Missionary Society has wide and urgent implications. Preparations are being made to enter the Pacific countries as soon as possible after the cessation of war in these parts. It is by material resources of men and money that they hope to carry out its task.

It is obvious that only a very few men and women can be the spearhead of this work, hence those who are at home are called upon to share in the work of evangelisation, by providing the money necessary to bring succour and practical help to the natives of New Guinea, the Netherlands East Indies, and Pacific Islands.

Money can be the equivalent for service. While it cannot save a human soul, build up a character or evangelise a district, yet it is a factor without which these things cannot be accomplished. With the money provided, our Missionary Society is given power to inaugurate and carry through great enterprises for the Kingdom of God. It can multiply its opportunities, its influence and fruitfulness.

Wealth is a trust, a stewardship for which we shall be accountable to God. We need a right perspective about material things, money and possessions. Very few Christian people come up to the Christian ideal in this matter. We should take trouble about our giving, our service for others. When people go back in the Christian life, they lose the power of giving.

After all, how many things are there that really matter in this world, when viewed with the eyes of Christ. "Where your treasure is, there will your heart be also." "Give, and it shall be given unto you, good measure pressed down, shaken together, and running over, shall God heap into your bosom." This is a piece of practical worldly wisdom which has stood the test of experience. Every gift given with prayer in response to the love of God and human need, will not lose its reward for the giver.

### THE CHURCH AND EDUCATION.

(From the Bishop of Goulburn's Synod Charge.)

I am more convinced than ever that it is desirable for the Church to have a bishop in Canberra, and the only bishop who can go there officially is the bishop of the diocese which includes the territory of the Federal Capital. That happens to be the Bishop of Goulburn. Since last Synod I have had the opportunity of talking the matter over with the Bishops of the Commonwealth. They are interested in the scheme and wish it well. They feel that the time has not yet come for concerted action, but they are glad to learn that the Church may fairly soon have a member of the episcopal bench resident in the National Capital. It is the hope of many that Canberra will become an important educational centre. I am sure that the Church must play a larger part in education in the future than she has ever been able to play in the past. Not only in Australia but in England also the war has revealed an appalling ignorance of the Christian religion on the part of the adult population. The rising generation depends very largely on its parents for its religious ideals and moral standards. Very few parents are capable now of giving religious instruction to their children. The religious ideals are fading out of our civilisation. The moral standards, which were rooted in the religious faith, will fade away also. It is not likely that moral convictions will retain their cutting edge unless they are inspired by strongly held beliefs of a religious nature. If we are to remain moral at a high degree of restraint we must have satisfying reasons. The Christian religion gives us such reasons. If it fades away, the moral codes will go also.

This question concerns both Church and State. The State has been living on the moral capital largely provided by the Church. If the Church weakens the State will fall back on law. More and more barbarous punishments will be devised for the enforcement of law, and more and more skill will be attained at evading the law. Law provides a necessary framework for national life, but no nation can live by law alone. There must be a vision, a moral enthusiasm, that goes far beyond law, to enable a nation to become great and creative. It is from the Church that this vision should proceed. The Church that is not disturbing the State, keeping it on its toes, is failing in its duty and its mission. Both Church and State are institutions for the service of God. The Church's commission is wider than that of the State, but both work in and through the nation. "I have set thee a watchman unto the house of Israel," says the prophet Ezekiel (xxxiii 7), "therefore hear the word at my mouth and give them warning from me." A church that forgets its duty of watchman to the nation is no longer really Christian no matter how correct its forms may be. Its salt has lost its savour. But to bear its witness intelligently and forcibly it must know its ground. It must know better than the State what the State should do. This means education in the highest sense of the best brains in the Church. Not every churchman is qualified to speak the message of the Church to the leaders of the State, but the Church should see to it that there are churchmen fully qualified and competent to speak. This does not mean



academic qualifications only. It means a wide experience of life reflected on in the light of Christian convictions. Part of that experience of life comes from a study of the past, of our origins, and of the journey through history that has brought us where we are. This is where the academic training can be of the utmost assistance and this is a thing that the Church must never neglect. It is my hope that the Church will assist the State to create such a university centre in Canberra, that by its means true religion and sound learning may ever flourish and abound in this Commonwealth of ours.

But it is not only in the higher branches of learning that the Church must concern herself. The first years of life are important for all the rest of life. The Church must find ways of caring for her children if she is to become a power for good in the land. I am well aware of the difficulties, and I know that the subject has been discussed ad nauseam. But we have not yet found the solution and therefore we must go searching. It is not merely a matter of instruction. It is more difficult than that. It is a matter of winning the little folk to a loyalty, to a love of God and His Church. This cannot be done simply by religious instruction in State schools. We need in addition forms of worship suitable to the child's imagination. We must relate the children to God in and through the Church. I am sure Sunday schools are important, but they need a lot of thought to make them produce the desired results. I hope the parish priests and church officers and others will apply their best thought and care to these problems.

As for religious instruction in State schools I am sure it is very important but it can only be done efficiently, as things are, in the small schools. Large classes are not teachable. It is possible that we shall be driven to a re-organisation of parish areas if ever we come seriously to grips with this grave problem. It is in the towns where the work cannot be done properly and the larger the town the less effective the work. If the depopulation of the country side continues we shall have fewer and fewer small schools. A strong staff in all the large towns is obviously necessary. It is in these that church work generally is weakest because they are all understaffed. If the Anglican Church were not quite so parochially minded and Anglican priests not quite so individualistic we might be able to rearrange our man-power after the war to the very great advantage of the work of the Church. I ask you to think about these things and see if together we cannot find our way to better ways.

The Rt. Reverend A. V. Gerard, C.B.E., M.C., M.A., has resigned his position as Bishop of Waiapu in order to return to his work as Chaplain-General to the New Zealand forces overseas.

Believing that his first duty was to the members of the Forces whom he has served so well first in the Middle East and later in an Italian prisoner-of-war camp, Bishop Gerard, also felt that the Diocese of Waiapu could not any longer be subject to the lack of episcopal oversight occasioned by his further absence over long periods. Accordingly, he has given notice to the Archbishop of New Zealand of his intention to resign the see.

## A NETHERLANDS MISSIONARY HONOURED.

Queen Wilhelmina of the Netherlands recently awarded the Bronze Cross to the Dutch missionary, Father Emery de Klerk, for displaying courage and intrepidity against the enemy on the Solomon Islands, therewith serving the Allied interests and holding the Netherlands' name high.

The story of Father de Klerk is the dramatic story of a real hero. Rather than leave those put in his charge, he stuck to his post on Guadalcanal throughout the Japanese occupation and the battle which finally ousted the enemy from the island.

When the first rescue ship moved into the isolated Beaufort Bay in February, after the American victory, Father de Klerk was found ministering to his native converts as serenely as if he had been unaware that he was living on the edge of a great battlefield. Undaunted by the murder of two of his fellow priests—one Dutchman and one American—and two nuns by the Japanese soldiers, Father de Klerk carried out his duty as he saw it, avoiding an evacuation order by Major-General Alexander A. Vandergrift, the Commander of the American Marines on Guadalcanal.

Father de Klerk went to the Solomons and took over the Beaufort Bay Mission immediately after his ordination. In the beginning of the Japanese occupation the Japanese behaved relatively well towards the missionaries. Later, however, at Tasimbok, they bayoneted to death the American priest, Father Arthur Duhamel, a Dutch priest, Father Henry Engberink, and the two nuns. In October, when the Japanese heavily reinforced their garrison on Guadalcanal, the situation became extremely perilous for the remaining missionaries so that Major-General Vandergrift had to order their evacuation.

When the evacuation ship put in at Beaufort Bay Father de Klerk was nowhere in evidence. He had most conveniently found "business to do" in the hills, where he stayed until he saw the ship leave. Throughout the fierce battles which followed in the next few months, Father de Klerk stayed at his post, looking after the health and spiritual needs of his converts and seeing that they got food.

Apart from that, Father de Klerk rendered, with disregard to his own life, important services to the American Forces. In September, 1942, he was responsible for the saving of several American air crews after their planes had crashed. He led the American airmen personally through Japanese-held territory to a place where a coastal guard could make contact with American planes. By his effort a number of coast guards, missionaries, and also two American airmen were evacuated from the Beaufort Bay area.

On top of all this he organised a number of natives as scouts, guides, and bearers which proved to be a great help for the Allied Forces.

"O do not pray for easy lives!

Pray to be stronger men.

Do not pray for tasks equal to your powers; Pray for powers equal to your tasks.

Then the doing of your work shall be no miracle."

## PERSONAL.

Mr. George James Gilbert whose death took place recently at Coburg, was for twenty-five years verger of St. Mary's Church, North Melbourne, where he won the respect of all who knew him.

After several months of failing health, the Rev. C. W. Meredith, vicar of St. Paul's, Caulfield, died suddenly at the vicarage on May 11. He was trained at Trinity College, Melbourne, and St. Aidan's, Ballarat. Ordained in 1914, he assisted at Ararat and the Pro-Cathedral, Ballarat, was locum tenens at Horsham, and entered this diocese in 1919, when appointed to the parish of Warburton. After ministry at Clayton and Murrumbidgee, he was appointed to St. Paul's, Caulfield, in 1936.

On May 11, Mrs. Lucy A., wife of the Rev. Charles Hudson (R.A.N. returned), died suddenly at her residence in Croydon (Vic.). After many years of ministry in the Ballarat diocese, Mr. Hudson was acting vicar of Coburg, 1911-1913, and then Chaplain in the R.A.N., 1913-1929, and minister of Croydon, 1929-1931.

The death of the Rev. A. Brain has removed from the Melbourne clergy one of the most devoted and saintly members. A graduate of Oxford, he offered for service in Australia, and was ordained for Melbourne in 1891, and went to Archdeacon H. Langley at Rosedale. He was ordained priest by Bishop Goode and was sent to Orbest in 1892; was minister at Lorne (1894), Echuca (1899), St. George's, Hobart (1902), Stratford (1913), Korumburra (1918), where he retired in 1922. His ministry was marked by devoted earnestness, which made him beloved in every parish. He was a constant supporter of the C.M.S., and after his retirement was for several years a member of the committee; he was also a highly esteemed member of the Citizens' Prayer Fellowship, of which the Hon. W. H. Edgar is chairman.

Miss M. Cowle of Melbourne, has been in residence at the A.B.M. Hostel, Sydney, in preparation for her work as Matron at the Yarrabah Mission. Miss Crowle left for Cairns on Friday, 19th May.

Miss Doris Downing, who has had 12½ years of service as a missionary in New Guinea, has volunteered for a further period of service there. The Bishop of New Guinea has accepted her offer, thus giving to St. Arnaud Diocese the honour of having two of its own missionaries abroad.

Mrs. Hawkins, the wife of the Ven. Archdeacon Hawkins, of Auckland, died on April 13th.

We understand that arrangements are being made by which the Rev. L. L. Nash, M.A., R.A.N., will be able to accept the parish of St. George's, Hobart, Tas. His father, Canon C. H. Nash, is at present acting as locum tenens.

The Rev. W. Raine, vicar of Marton, N.Z., has resigned the Parish of Marton owing to continued ill-health. Mr. Raine has the distinction of serving the Diocese of Wellington for an unbroken period of 35 years.

S. Paul's College, Sydney. Bequest to Chapel Fund.—Lieut. G. E. Walker-Taylor, R.A.N.V.R., a former student of S. Paul's College, within the University of Sydney, whose death took place on active service some months ago, has left £100 to the College for its new Chapel Fund.

The Rev. W. E. Weston, who was admitted to the diaconate by the Bishop of Newcastle (the Rt. Rev. Francis de Witt Batty) on May 12, has been appointed to assist the Rev. C. W. White in the Mt. Vincent-Kurri Kurri (N.S.W.) parish.

Canon R. J. Stanton, for 13 years vicar of Otahuhu, N.Z., has been appointed Vicar of Devonport, Auckland. He is chairman of the Provincial Youth Council and has played a leading part in organising the Young Anglican Movement.

The Rev. William Hume, rector of S. Stephen's, Adamstown, N.S.W., has tendered his resignation to take effect on May 31. Mr. Hume, who was assistant at S. James', Sydney, before his appointment to Adamstown, will take up work in the Diocese of Newcastle, England.

We record with deep regret the passing of the Rev. R. L. Houston, who has been living, since his retirement from active duty, in Strathfield, N.S.W. He was ordained in 1897 and held several cures in the diocese of Sydney, where he won the regard and affection of his people. To Mrs. Houston and her family we desire to express our sincerest sympathy.

The Ven. Archdeacon S. M. Johnston, M.A., F.R.H.S., F.R.A.S., F.S.A., Registrar of the Diocese of Sydney, has been appointed to a Canonry of St. Andrew's Cathedral, Sydney.

Rev. Rex Mathias, M.A., Dip.Ed., was instituted into the office of Director of Religious Education in State schools (Vic.), at a special service in St. Paul's Cathedral, Melbourne, on May 30.

Flt.-Lt. Murray Charlton, son of Rev. and Mrs. L. Charlton, of the Rectory, Killara (N.S.W.) has been awarded the Distinguished Flying Cross.

Archdeacon Curzon-Siggers has resigned from the office of Canon of St. Paul's Cathedral, Dunedin (N.Z.). The Archdeacon was appointed Canon in 1909, and carried out the duties of a member of the Chapter with interest and vigour. He is resigning because advancing years and ill-health prevent his continuing to carry on in that position.

Mrs. Laura Hudson, a faithful parishioner of St. Paul's, Clunes, recently celebrated her 96th birthday. Mrs. Hudson was born in England at Abboton, Berkshire. When she was four, her parents (Mr. and Mrs. Robert Slocombe) came to Australia. Her father went to Clunes to take part in the gold mining industry. They journeyed from Ballarat to Clunes in a dray drawn by bullocks, after an unsuccessful attempt to make the trip with horses. The dray became bogged up to the axle.

Dr. C. A. Jarman has taken up his work as cathedral organist, and master of the chorists of St. Peter's Cathedral, Armidale (N.S.W.). He was fawelled and given presentations from the choir of St. Mark's, Darling Point, where he has maintained such a high musical standard for the past three and a half years. Dr. Jarman was cathedral organist at Armidale prior to his appointment to St. Mark's, and has returned in response to the unanimous invitation of the sub-dean and chapter.

Rev. Frank Slater has been appointed to the chaplaincy of Norfolk Island, in succession to Rev. N. Woodhart, who has returned from there and again taken up his work at The Oaks (N.S.W.). Mr. Slater was formerly curate at Waterloo (N.S.W.).

Rev. and Mrs. P. R. Westley, of St. Thomas's rectory, Auburn (N.S.W.), are receiving congratulations on the birth of a son on May 25.

On 27th April there occurred at Stawell the death of the oldest clergyman in the Diocese of Ballarat, Colin Alexander Grant, who had been on the retired list since 1923.

The Bishop of Adelaide has appointed the Rev. L. E. W. Renfrey as first Warden of the new Brotherhood of St. John the Baptist, in the Diocese of Adelaide.

We regret to record that Canon A. H. Garnsey, M.A., has resigned his Canonry in St. Andrew's Cathedral, Sydney, by reason of continued ill-health.

June 24—St. John the Baptist's Day—22nd Anniversary of the Consecration of the Archbishop of Sydney—Our heartiest felicitations.

## A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Under 5/-; 3/-.

## CHURCHMAN'S REMINDER.

"The true religion is built on a rock: the rest are tossed upon the waves of time."—Bacon.

"Upon this rock I will build my Church," our Lord to Peter. St. Matt 16:18.

June. 18—2nd Sunday after Trinity. As at times the Prayer Book balances what otherwise is often exaggerated—either the awfulness of God or the Kindness of heart of the Redeemer. We should desire a continual fear to offend together with an assurance of perfect forgiveness granted us by the Almighty.

24—Saturday. Nativity of St. John Baptist. What a lesson to us, "I must decrease." "Though the Forerunner did decrease in comparison with Him Whom he introduces, yet in the very decrease he became greater still in comparison with other men.

25—3rd Sunday after Trinity. Another needed reminder of prayer. Nowadays there is much prayer, and rightly, too, but let it not just be selfish prayer. This can be tested by the accompanying decision to accept the Divine sequel and to continue to be Christ's faithful soldier and servant.

29—St. Peter. Whatever the reference to Peter being a Rock meant, there is no suggestion here of superior status, or of authority to hand down his priority. Let us all strive to be faithful in declaring our belief that Christ is indeed the Son of God. Then would the Church add to its strength.

## TO THE RESCUE.

Bill Smith and his wife kept a small but flourishing shop in a very remote country place. Every month regularly the man went to the market town to buy goods for the store, while his wife stayed at home to mind the shop.

On one occasion recently, he did his shopping very early, and, in consequence, the goods were despatched at once and reached Mrs. Smith before her husband.

Hardly had she set eyes on the packing-cases when she uttered a yell, and, seizing a hatchet, began frantically to open the largest.

"What's the matter," she was asked by an interested customer who was waiting to be served.

Pale and faint, Mrs. Smith pointed to the inscription on the box:

"Bill inside."



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## TO AUSTRALIAN CHURCHMEN

## ONE WORLD

Mr. Wendell Willkie has written an interesting travel book describing his journey round the world in 1942. I have never been able to understand why the book had such an enormous circulation, amounting to millions of copies. There is nothing new or startling about it, and to an ordinary person who has had opportunities of travel and of meeting people of different nations it seems rather naive. One reads on, and on looking for the thrill, agreeing with nearly all that is said, and hoping everybody else will agree too, but still, even to the last page, just wondering why this has been heralded far and wide as an epoch-making book. It is clear that Mr. Willkie will have no isolationism and that is all to the good, but the one thing above all else that captures my imagination is the title "One World." That is a theme to stir the aspirations of not only every far-seeing statesman and politician, but still more of every Christian. We know, of course, that Mr. Wendell Willkie was not the first to have this vision. From the very earliest days of the Christian Church this theme has been the chief guiding principle of Christian endeavour. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female for ye are all one in Christ Jesus."

Controversy rages over the question of Church Union in South India; the same question is imminent in China where Chinese Church leaders are restive under the divisions of the denominations; the fire will soon spread to Africa, and, whatever the Church at home may say, the Christians of those nations will demand a working system of union. Whatever arguments "The Church Union" raises against Church Union, however much appearances may be against Christian Union, the tide is running fast and all the Catholic Canutes in the world will not stop it.

If the Christian Church is alive to its world mission, and if it is loyal to its Lord, it will see the absurdity and sin of maintaining divisions which Christ has not ordained. There is no room for distinctions and differences in the family of God. "There can be neither this nor that for ye are all one in Christ."

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth."

This is a fundamental and essential principle of the Catholic Church as seen by Jesus and by St. Paul. But it has yet to be realised in experience. There is no doubt about the rightness of the principle, nor is there any lack of expression all down the ages of human longing for the attainment of universal brotherhood. The literature of all nations from China to Peru is full of it, and in the happy nineteenth century our grandfathers saw the vision near at hand, or was it just a mirage?

"Till the war-drums throb no longer  
and the battle flags are furled  
In the Parliament of Man, the  
Federation of the World,  
There the common sense of most  
shall hold a fretful realm in awe  
And the kindly earth shall slumber,  
lap'd in universal law."

Not only has mankind ever desired such world-unity but in successive ages valiant attempts have been made for its realisation. The Papacy, the Holy Roman Empire, the conquests of Genghis Khan, the Moslem Sultans, Moguls of the East and Emperors of the West, from Alexander to Hitler, all witness to the dreams of world unity in some form or another, even down to the League of Nations, now in a melancholy eclipse. While some have dreamed of union by conquest, more modern visionaries of the pattern of Sir Norman Angell have seen golden chains of economic interest uniting the peoples, while war disappears over the distant horizon as a great illusion. Nationalism is the villain of the piece. And rightly so. It is the chief divisive influence that has wrecked many a scheme of international comity. Modern statesmen and theorists see the bogey of national self-interest. But the Christian Church has seen it all along. Christianity at its best, when truest to its Master has set its face with stern disapproval against nationalism.

"There can be neither Jew nor Greek . . . in Christ."

The good fruit of the Reformation carried this maggot in its core and nationalism has been the undoing of the Church ever since. Nationalism

must not be confused with Patriotism. There is all the difference in the world between the two. Nationalism is narrow, selfish and devoted to home-rule and such-like separatist or isolationist movements. Patriotism seeks the highest welfare of the nation that it may make its best and noblest contribution to the world at large. Patriotism can be a true Christian virtue in full accord with world-unity, but nationalism is the poison in the cup.

A study of the Church throughout the world will soon show that the movement for World Unity is alive and progressive there more than anywhere else. In spite of interminable discussions about the politics of Church Union, the Spirit moves and carries forward a real fellowship of Christians which goes deeper than decrees. The Christian Church has seen the vision and will not rest until unity is attained. The Lambeth Conference of 1930 struck the right note:—

"The vision which rises before us is that of a Church genuinely Catholic, loyal to all Truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled. . . ."

There is no going back on that. The spirit of it was from above and will spread throughout the world. How else can we interpret the great World Conferences of the Christian Churches at Edinburgh, Stockholm, Jerusalem, Lausanne, Oxford, Madras and Amsterdam? While the nations rage and ecclesiastics argue, God is working His purpose out, and even while the war surges and thunders, the spirit of unity in many lands is alive underground like the unseen roots of a spreading growth. It will break out into flower for all to see when communications are opened up once more and Christians can travel and meet. The Ecumenical Church is born and will grow.

But there is a condition. It is all "in Christ." The way to closer union with one another is by closer unity with Him. Things that are close to

the same thing are close to one another. Perhaps Euclid did not actually say that but he might have done if he had thought about it. The Churches that would seek union must seek it by being united to Christ in the closest bonds of faith, obedience and loyalty and He will draw them together.

There is no other way. Nor is there any other method by which the Nations can find universal peace and concord. The Christian Church must lead the way in which the nations can follow. It is only when the kingdoms of this world become the Kingdom of our Lord and of His Christ that the nations of the world will be at one.—F. Boreham, in "The Record."

## DISRUPTIVE ENDEAVOURS.

The Bishop of Newcastle in his recent Charge to Synod, closed on a mournful note. In the midst of discussions and resolutions-making for the unity of the Churches it is disheartening to find the rift in our own Church of England increasing in seriousness. The Bishop writes:—

"I have lately been saddened to learn that a Society has actually been formed by certain churchmen in another diocese, with the object of converting, not evil-doers or the great mass of the indifferent, but those of their fellow churchmen whose ceremonial practices and doctrinal beliefs differ from their own. So long as the activities of this Society were confined to the diocese of its origin they were cause only for regret. But there have recently been indications that they are to be extended to our own and other dioceses. I have accordingly made representations in the appropriate quarter. From what I have been able to learn as to the character of its propaganda I should think it improbable that the movement will meet with any considerable measure of success amongst educated and intelligent people. But a professional agitator trained for the work can easily do much to sow suspicion and create division amongst others. I am sure you will agree with me that it is utterly deplorable that in these gravely critical days, or, indeed, at any time, energy which might be used in the cause of God's Kingdom should be wasted in such disruptive endeavours."

It will be noticed that Dr. Batty refrains from indicating the diocese or the views of this Society. We know that in a southern diocese for some years now there has been a society

which seems to have a large interest in the Church Standard and which styles itself forsooth, the Australian Church Union, and claims to be a scion of the famous or infamous English Church Union that has produced such dis-harmony in the Church by its Romanising tendencies. So disruptive has that union been in Anglican Church life that a recent speaker of repute at one of its functions, oppressed by the growth of materialistic thought and the trend away from religion, gave utterance, to an appeal for modification and even the "re-orientation" of some elements of "Catholic faith and practice" in order to make possible a reunion of forces within the Church. Very significant was the following admission—

"This will not be accomplished without sacrifice. It may mean the giving up of certain practices which, however much we may value, have little or no lawful authority behind them. Such sacrifices will inevitably make for unity both within the Catholic movement and in the life of the Church of England as a whole."

In the light of that admission by one of their own leaders our description of the Union's work as disruptive within the Church is surely not too strong.

No reader of the Church Standard of recent months can help realising that the Australian counterpart of the E.C.U. is on the move and seeking entrance for its disruptive and un-Anglican teaching and practice into every Australian diocese.

It is not possible to lay the blame for these diversities of practice on aestheticism, although the appeal of beauty and colour is very real and explains quite a large part of these differences. There is something far more serious and subtle at work. As the late Dr. Westcott wrote: "We must admit nothing which turns our worship from inward to outward, which tends to set the transitory in place of the eternal. Nothing external, however splendid and impressive, can bring us nearer to the Divine, but external things may engross and exhaust our powers of devotion. Veils of sense, no less thin veils of intellect, may come between us and the spiritual, in which alone we can rest. To rest in forms is idolatry. Earth may still hold us under the guise of heaven."

But when added to these aesthetic forms we have strange doctrines, from which our formulas were carefully cleansed in the Reformation period,

foisted upon us in the name of Catholic teaching and practice—can disruption be avoided?

Who is responsible for such disunity?

When we go for a holiday, and on the Sunday make our way to the Church of England for the service of Holy Communion, and are provided with a service for which our Book of Common Prayer is absolutely useless, have we any right to protest? We are not dealing with suppositions, we are dealing with facts of our own experience. Is it quite fair that loyal Anglicans should be treated, quite literally, to a "mumbo jumbo" form mostly inaudible and practically altogether strange, when they go to an Anglican Church for the advertised service of Holy Communion? These are questions seriously put that demand serious consideration and reply by bishops who are charged to drive away false doctrines and to see that the due order of the Church is preserved.

## HIS PRAYER.

(By an Unknown Soldier.)

Stay with me God. The night is dark.  
The night is cold; my little spark  
Of courage dims. The night is long.  
Be with me God, and make me strong.

I love a game, I love a fight.  
I hate the dark; I love the light.  
I love my child; I love my wife. . . .  
I am no coward. . . . I love Life. . . .

Life with its change of mood and shade.  
I want to live. I'm not afraid.  
But me and mine are hard to part.  
O, Unknown God, lift up my heart!

You stilled the waters at Dunkirk  
And saved your servants! All your work  
Is wonderful. Dear God, You strode  
Before us down that dreadful road.

We were alone, and hope had fled.  
We loved our country and our dead  
And could not shame them; so we stayed  
The course, and were not much afraid.

Dear God, that nightmare road! And then  
That sea! We got there—we were men.  
My eyes were blind, my feet were torn—  
My soul sang like a bird at dawn!

I knew that death is but a door;  
I knew what we were fighting for—  
Peace for the kids, our brothers freed,  
A kinder world, a cleaner breed.

I'm but the son my mother bore,  
A simple man, and nothing more.  
But—God of strength and gentleness—  
Be pleased to make me nothing less!

Help me again when death is near,  
To mock the haggard face of fear,  
That when I fall, if fall I must,  
My soul may triumph in the dust!

—"The Gunner."



## NEWCASTLE SYNOD.

## EXTRACTS FROM THE BISHOP'S CHARGE.

After reviewing at some length changes in personnel the Bishop reviewed the work of some of the diocesan organisations.

## FOREIGN MISSIONS.

Referring to the work of Foreign Missions Dr. Batty said:—

"Our greatest encouragements, however, have come from the evident growth of the Missionary spirit in the Diocese. It can hardly be doubted that this is due very largely to the fact that the war brought so many Australians for the first time into direct contact with the results of missionary work. These results speak for themselves. They show us what it means for a primitive people to be called out of the darkness of heathendom into the marvellous light of the Christian Gospel. And unless we are very slow of heart, or dull of imagination, they kindle in us the desire to do all we can to assist the missionary cause. That is apparently what has happened to us in this Diocese. Last year we increased our missionary contributions by more than fifty per cent., and exceeded the quota assigned to us by the Board of Missions by over £1000. That in itself is sufficient indication of increased missionary interest. Another indication was afforded by the crowds which attended our Missionary Exhibition two months ago. But the best and most heartening indication of all is the fact that two of the younger clergy of the Diocese have told me of their desire to volunteer for missionary service in Papua as soon as they have completed their apprenticeship in the ministry of the home Church. I rejoiced to be told this, because I know that the surest index to the vitality of the Church at home is its interest in the work of the Church abroad. The extent of the hold which the Gospel has upon our own hearts is to be measured by the intensity of our desire to make it known to others."

## THE THREAT TO CIVILISATION.

"It is only leadership of the highest quality which will meet the world's need to-day. We face a threat which is without parallel in our experiences. The nature and extent of that threat is not, I believe, even yet realised by any but a minority amongst us. We appreciate to some extent the military strength and genius of our enemies. We understand something of the political issues at stake in the war. But the threat I have in mind is neither military nor political. To-day, I believe, we can say with St. Paul quite literally, 'We wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of this world's darkness, against spiritual wickedness in high places.' The threat which we have most to fear to-day is a threat to the whole cause and structure of civilisation. What is at hazard is everything which distinguishes men from beasts, everything which mankind has gained in its slow ascent from its jungle ancestry. And it is a threat, let us remember, which comes not only from without but from within."

"What we mean by civilisation rests upon the recognition of three main sanctities—the sanctity of human personality; the sanctity of marriage and of the family; the sanctity of the plighted word. Without the recognition of these three, civilisation could not have come into existence; if that recogni-

tion, having once been given, is withdrawn, civilisation is undoubtedly doomed to collapse. The danger which threatens us just now is that the recognition should be withdrawn. The sanctity of personality, the rights of the individual, are in danger of being completely disregarded. In the fundamental political struggle between individualism and collectivism, collectivism is winning tremendous victories. Practically every country in the world has developed a totalitarian form of government, some because they wanted to, others, like Australia, because they had to. Unhappily it appears to be true that the waging of total war requires the acceptance of total government. But in accepting the restrictions which total government may impose, we must make it clear that they must be made to cease directly the period of war-time emergency has passed, and that they must not even now be extended outside their rightful area."

## PRESS CENSORSHIP.

"In regard to the second point, we are all, I am sure, most thankful that the recent disputes concerning the censorship of the Press, have issued in so satisfactory a definition of the limits of censorship, and so clear a pledge that they will not in future be exceeded. We should all be grateful to those representatives of the Press whose wisdom and resolution helped to secure so adequate and important a result. We should be glad to think that an equally clear pledge had been given in respect of the first point. So far we have not yet had any clear undertaking by the Government that its war-time control will be abolished so soon as the state of national emergency is passed. Different spokesmen for the Government have made differing statements on the point. But, in my opinion, we ought to demand a clear understanding in this matter. Total government is necessarily bureaucratic government. And bureaucracy creates its own vested interests. The instinct of bureaucrats for survival is very strong. We must see to it, however, that bureaucracy does not survive the war, and that, directly circumstances allow it, we return to our democratic way of life. Undoubtedly the best government is that which governs least."

## FREEDOM OF WORSHIP.

"I was interested to read recently an important letter addressed to the 'Adelaide Advertiser' by a former member of this Synod, the Reverend C. W. J. Gumbley. I found myself in profound agreement with him. In it Mr. Gumbley called attention to one very serious implication in the Powers Referendum Bill, upon which we are presently to be called to vote. It is that which is involved in the claim of the Bill to extend to the States freedom of religious worship. The implication is that such freedom would not exist if the Federal Parliament were unwilling to confer it. But that is a most dangerous and complete mistake. The State exists to safeguard the freedom of its citizens; it does not confer it. Freedom is our birthright. The State did not bestow it, and cannot lawfully take it away. If, for the time being, we think well to part with it in measure, we do so of our own free choice, exercised through our representatives in Parliament. It is true that certain Acts, in particular Magna Carta and the Habeas Corpus Act, are sometimes thought of as conferring freedom upon the people. But, as Mr. Gumbley points out, 'the truth is almost the exact opposite: they are Acts to restrict the encroachment upon the inalienable liberty of the people of certain

power-snatching groups or interests. As Hallam writes of the Habeas Corpus Act, it was enacted to cut off the abuses by which the Government's lust of power, and the servile subtlety of Crown lawyers had impaired so fundamental a privilege.' I entirely agree with Mr. Gumbley that this particular provision should be deleted. The Government and the Crown lawyers must not be allowed, in colloquial language, to get away with the idea that religious liberty is a privilege which the Federal Government can bestow or withhold at its pleasure."

## THE PLIGHTED WORD.

"The threat to the third great sanctity upon which civilisation is based—the sanctity of the plighted word—is no less obvious. It is at least equal in seriousness to the threats to the other two. Unless the giving of a promise is a guarantee of its fulfilment, civilised life is impossible. Yet it has come to be taken for granted by the advocates of power-politics that in the sphere of international affairs promises will be kept only if it is convenient to keep them. One of the characteristics of the ideal man, laid down in a famous definition, is that he is one who 'sweareth unto his neighbour and disappointeth him not though it were to his own hindrance.' Such a definition would be scornfully repudiated by multitudes in the modern world, and therein lies the principal threat to our civilised existence."

## SAPPING THE FOUNDATIONS.

"If it is the war which has made the results of the process apparent, the process itself is of much longer duration. It is a process in which, it is unhappily true, there has been widespread acquiescence. Much of the literature of the past twenty-five years or so has been characterised by persistent attacks upon these fundamental sanctities. In all countries, and not only in those called totalitarian, democracy has been impugned, and doubts subtly insinuated, as to the value of parliamentary government. Despite the warnings of far-seeing men, we submitted without much protest even before the war, to government by regulation. And with that submission went the notion that public servants are not really the servants of the public, but rather its masters. In regard to marriage and the family the attack has often been open and blatant, as in the writings of those who advocate a new morality, and in the obscenities of a certain type of modern fiction. Sometimes it has been more subtly made in the form of clever dialogues and witty epigrams, calculated to create the impression that such things as self-control and marital fidelity are old-fashioned and dull. We have been badly served in all this by some of our literary advisers. Rather over twenty years ago a degenerate Irishman wrote what is almost certainly the most obscene book which has ever been published in the English language, a really filthy book. Yet with one or two honorable exceptions—Mr. Rudyard Kipling was one, and Sir Edmund Gosse another—critics seemed to vie with one another in pronouncing it a masterpiece, and as marking a new and important stage in the development of the literary art. One critic who had previously been considered sane, compared its author to Milton. But the general public cannot honestly cast responsibility for our present moral collapse upon the professional literary critics. It has itself very largely to blame. A couple of generations ago a popular and most successful playwright in England was found guilty of most serious moral offences, and sent to gaol. At the time of

## THE ARCHBISHOP'S AND THE CHURCH'S RESPONSIBILITY.

his sentence three of his plays were being performed in London theatres to packed audiences, who roared with laughter at his witty attacks upon conventional morality. English society fêted and flattered him when he preached an unmoral attitude to life, and then broke his heart in prison when he practised it. But you cannot have it both ways. You cannot treat unchastity and infidelity as fit subjects for laughter when they are preached, but for punishment when they are practised. I say this, not to call to mind an old scandal, but to emphasise a present need. I have expressed my conviction before, and I express it once again, that ordinary people could do a great deal towards the moral disinfection of society if they resolutely refused to be amused by suggestiveness and salacious jesting, and by boycotting any play or publication which is disfigured by it."

"Of the change which is observable in respect of the sanctity of the plighted word, it is again hardly necessary to speak. It has come almost to be accepted as a commonplace that at least in international affairs a promise will be kept only so long as is convenient to its maker. I do not mean that all the nations practise such duplicity. Indeed, I am sure they do not. But we have all acquiesced in it in others. Under the mistaken policy of appeasement we watched, almost without protest, the re-arming of Germany, the rape of Manchuria by Japan, the wanton assault by Italy upon Abyssinia, all of them in defiance of pacts solemnly undertaken. We have got to develop a new outlook—or, rather, to recover an old one—in this matter, if civilisation is to be saved. Unless and until men and nations can accept each other's promises at their face value, social and international stability will be beyond our reach."

## THE ULTIMATE CAUSE OF DANGER.

"The weakening of these three sanctities is, of course, only the proximate cause of our present perils. They are themselves but the results and symptoms of a deeper and more serious malady. The sanctities of which I have spoken, all of them, have a religious basis. With the undermining of that basis they themselves must be undermined. There is no reason to claim sanctity for human personality unless man is indeed the child of God, and the heir of everlasting life. There are no grounds for maintaining his rights as against the State, if the State is destined for comparative permanence and man is destined to extinction at death. If he is no more than an animal, there is no convincing reason why man should seek to control his animal desires. And the only unassailable reason why he should keep his promises to his fellow-men is that he and they are alike children of the one Father Who always keeps His."

"Therefore, as it seems to me, the only hope for the world's future lies in a general revival of the religious motive. That is the task to which the Church must address itself to-day. The times call for aggressive evangelism. It is therefore matter for satisfaction that at the recent session of our Provincial Synod a motion embodying this conviction was carried unanimously, and the matter referred to the Bishops of the Province for action. I need not say that when a policy is framed in this connection, we of this Diocese shall want to do everything in our power to help to carry it into effect."

The Church is not an organisation, but an organism; not a dead machine, but a living body.

## THE ARCHBISHOP'S AND THE CHURCH'S RESPONSIBILITY.

At the recent Convocations of Canterbury and York the Archbishops of both Provinces dealt with the responsibilities of the Church at the present juncture. "No weakness, no selfishness" was the keyword of Dr. Temple's speech in the Convocation of Canterbury. "We meet," he said, "at a time when our nation is entering on what is, we hope, the last phase of the war. Our prayer must be constant that no weakness in us may delay the victory of our arms and no selfishness in us hinder the establishment of a truly righteous peace. We fight to throw back the aggression of a tyrannical foe and to end his tyranny. That is our first task. Force can render this service to the cause of human progress, it might be caused by force in the hands of evil . . . But that is all that force can do; its function is purely negative. For all positive progress we must look elsewhere—to love of justice, to the spirit of good will, and to the self-discipline needed to make these effectual. As we seek God's help to sustain us in the conflict against the aggression of evil, let us no less seek His help to sustain us in the yet more difficult enterprise of establishing justice and fostering good-will."

The Archbishop then turned to questions of post-war reconstruction, dealing especially with the fund which is to be raised in Britain for the reconstruction of Christian institutions in Europe. He said that many members of the Church of England would be glad to help the courageous Churches in Norway and Holland. The Church of England has special links with the Orthodox Churches and the Old Catholics, and to help them would be its special responsibility.

The Archbishop of York, speaking in the York Convocation, referred to his visits to the Churches of America and Canada. He said that he could not be too grateful for the kindness and hospitality he had received. He was very struck with the vigour and hopefulness of the two Churches. He also spoke of his happiness in meeting and conferring with many who did not belong to the Anglican communion.

With regard to the coming struggle in Europe, Dr. Garbett urged his hearers not to expect too speedy an outcome. The first duty of the Church in these times was, he said, to call the people to prayer. "We must," he continued, "endeavour to encourage and train the natural impulse to prayer so that in private and public prayer, at home and at church, our people learn to express their fears, their needs and their hopes for themselves and for others before the throne of God." He urged that the Church should exercise its ministry of consolation and give clear teaching about the future life. He concluded by saying that it was the duty of the Church to see that the nation kept clearly before it the high ideals for which it was fighting. "The Church must bear its witness against the dangers of self-interest, hatred and disillusionment. It must insist that, with God's help, a new world can be built by men and women who accept Christ as their Lord."—"Protestant Newsletter."

## CONFIRMATION AT GLEN DAVIS.

The Archbishop, accompanied by Canon Robinson, went to Glen Davis on Tuesday for a confirmation service. Fifteen candidates were presented by Mr. M. B. Davies, the Minister in charge. The Rev. Alec Morrisby, of Wallerawang, was also present for the occasion. Glen Davis—the oil town—is increasing rapidly in population as the industry increases.

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## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

ST. PHILIP'S, SYDNEY.  
PILGRIMAGE.

The members of the Church of England Men's Society, and any interested ladies, or gentlemen, are invited to a gathering to be held at St. Philip's Church, York Street, Sydney, on Tuesday, June 27, at 8 p.m.

The gathering will take the form of a pilgrimage when Mr. P. W. Gledhill, will give a lecture entitled, "The early life of the Parish of St. Philip's." The lecture will be illustrated by lantern slides. This will be followed by Mr. J. Blissett, Captain of the Bell Ringers, giving the history of the bells.

After the lectures, the visitors will be shown the historic records and relics including the Bible and Prayer Book that came out in the First Fleet, the Communion Service presented by King George III., and the Communion Cup, used by the Rev. Richard Johnson. The visitors will be taken up into the tower, and Mr. Blissett, and his assistants will play chimes and hymns on the bells. Mr. Monk will preside at the organ. At the conclusion refreshments will be served.

## JOTTINGS FROM OUR PARISHES

**Holy Trinity, Bexley North.**—Saturday, 1st July, will be a gala day in the history of Bexley North, for on that day the Church of the Holy Trinity will be opened for the worship of God. His Grace the Archbishop, who laid the foundation stone, will also officiate at this important function. The service is timed for 3 p.m., and all friends and parishioners are earnestly invited to attend this the most important function so far of the new Church.

An offering will be received to assist in the financing of the building.

During the first week of Church life at Holy Trinity, F./Lt. the Rev. H. M. Arrowsmith, General Secretary of the Church Missionary Society, will give four special addresses on the fundamental things of the Church's faith. Some of the talks will be illustrated by lantern slides. The dates will be Tuesday to Friday, July 4th to 7th.

**St. Philip's, Eastwood.**—This year Mr. George Hawkins completes his twenty-first year as Superintendent of the Sunday School. As token of esteem and appreciation of this achievement, a leather despatch case was presented to him at the Church Fellowship Tea on Sunday, May 6th. Accompanying this present, the Rector also handed to him on behalf of his friends an illuminated address bearing the following inscription: "To Mr. George Hawkins.—We, the teachers, scholars and friends of St. Philip's, Eastwood, desire to express our sincere congratulations on the completion of your twenty-first year as Superintendent of the Sunday School. We look upon it as a living tribute to your faithfulness to God and your powers of leadership that the work of this department of our Church, numbering for many years more than four hundred on its rolls and more than fifty teachers on its staff, has been conducted with such smooth efficiency. We ask you to accept this token of our affectionate regard, and we pray that you might have, in ever increasing measure,

joy in your labour of love, and that for many years to come you might be spared as our leader."

**St. Stephen's, Penrith.**—An interesting meeting was held recently between the Parish Council and the Ladies' Guild. The ladies were present at the invitation of the men, and the latter acted as hosts in a very able manner. The main discussion of the evening concerned the question of improving the church building. Plans were made.

**St. Paul's, Rose Bay and North Bondi.**—A C.M.S. Missionary Mission will be held from Sunday, June 18th, to Wednesday, June 21st. Preachers on Sunday will be Dr. Paul White in the morning, and the Rev. H. M. Arrowsmith in the evening. Week-night services will be held at 7.45 p.m. On Monday night the Rev. H. C. Gurney, of Persia, will speak, and there will be a lantern service on Tuesday. The Rev. O. T. Cordell, of Tanganyika, will address the congregation. This will be the youth night. A dedication service will be held on the Wednesday, and an offering made, when the Rev. H. M. Arrowsmith and the Rev. R. A. Hickin will speak. Mr. R. W. Bowie, of the League of Youth will visit the Rose Bay Public School on Friday, June 16th.

## CHATSWOOD CONVENTION.

The 38th Annual Convention on the King's Birthday holiday was held in St. Paul's Church on Monday last. The Archbishop presided at the earlier Sessions, and the Rector, Rev. F. H. Dillon, presided at the last session ending at 5.15 p.m. The general subject was "The Word of God," and the treatment of various aspects of that subject was well done by the selected speaker.

The heavy rain naturally interfered with the attendance, but at the last session the Church was over two-thirds full. During the luncheon hour a special session of prayer was observed for the Allied Forces and the invasion of Europe.

## PROVINCIAL SYNOD.

The following are some of the resolutions passed at the recent Session of Provincial Synod:—

"That this Synod expresses its belief that, for the sake of a lasting peace in the Pacific after the defeat of the Japanese armed forces our Chinese allies should be assisted by every means at our disposal to rebuild their life and life of the Japanese people in friendly co-operation with other nations."

"That this Synod, while appreciating the value of social and economic reconstruction, feels that these in themselves are insufficient, and pledges itself to a campaign whereby the essential spiritual foundation motive and purpose of such plans be made clear, and urges the Bishops of the Province to initiate a deep and prayerful campaign of teaching and evangelisation within the Church and beyond it."

"That this Synod, while rejoicing in the sincere efforts of A.B.M. and C.S.M. among the aborigines of Queensland, the Northern Territory and Western Australia, views with great concern the lack of enterprise of our Church for mixed-blood aborigines in New South Wales, and urged upon the Archbishop and the Clergy the need and opportunity for attempting to supply their spiritual needs in the course of their regular diocesan and parochial work."

"That this Synod is of opinion that text books should be made available in a popular form, containing simple expositions of Scrip-



## Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

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ture and well-illustrated accounts of the History and Faith of our Church, and that this literature should have an Australian outlook; and that the Metropolitan and Bishops be asked to appoint a committee of qualified persons for this undertaking."

This Synod resolves that the State education system should be altered so as to provide for:—

1. The opening of each school day with an act of Christian worship
2. A regular course of religious instruction to be given by the school-teachers according to a syllabus agreed by the Churches and educational authorities.
3. A course of training in religious instruction for all students at the Teachers' College.
4. The provision of a conscience clause for teachers and parents.
5. The continuance of regular visits by clergy or accredited representative to the pupils of their own denominations.

Synod expresses its deep appreciation of the devoted services to Australia during fifteen years by their Excellencies Lord and Lady Gowrie, testifies to the affection in which they are held by the people of Australia, and assures them that the good wishes of all sections of the people will be with them on their return home and wishes the blessing of God upon them.

## DEE WHY.

"Our Annual Meeting of the Parish was held in St. John's on Wednesday, the 12th April. The attendance of parishioners was very small indeed, more especially so, as our energetic Secretary, Mr. W. Milligan, had most kindly written and posted seventy-one invitations to be present. It was the most important Annual Meeting that this Church has ever known, as, although numerous extra calls had been made upon the finances, the credit balance at the end of the past financial year amounted to £267/17/11 as

against £167/0/11 of that of the former year. The sum total of moneys received for the twelve months amounted to £830/17/11 towards which amount the Manly Shop Properties contributed £112/19/9, Brookvale £30, Oxford Falls £3; with these exceptions the Church people of Dee Why donated all the remainder. It has been a splendid effort and I do so hope that in the years to come this state of things will continue, and that, as it continues, a new Church will be made possible. There is much to be said for the kindly self-denying service of our ladies who distribute the Parish Papers month after month; their financial gatherings for the year amounted to £104/12/-. To all who in any way assisted to bring the financial year to such a successful issue I do indeed say "Thank you."

The personnel of our Parochial Council remains much the same as that of last year, the only new addition being that of Mr. W. B. Poole, whom we are glad indeed to welcome. It is a great assistance to any church when a new resident who is an active worker comes to reside in our midst. We need more and still more so that God's work may grow.—From the Rector's Letter.

## Diocese of Goulburn.

## SYNOD.

The Bishop celebrated the 10th Anniversary of his consecration early in May. The following resolution of congratulation and appreciation was passed by the Synod:—

"That this Synod places on record its appreciation of the able and loving leadership given to the Church of the Diocese during the past ten years by the Right Reverend the Bishop and that the Secretaries of Synod be asked to include in the minutes of this Synod a record of the achievements during this period. That we assure the Bishop of our love, loyalty and devotion and our readiness to co-operate with him in the work of making the Church in this diocese effective and influential in establishing the Kingdom of God in the hearts of our people; and pray that he may long be spared to continue as our leader and Father-in-God."

Archdeacon Robertson drew attention in detail to the achievements of those ten years, the higher standard of Clerical training, the establishment of the Young Anglican Movement, the expansion of the Church Mail Bag School and the Children's Home and the Bishop's contributions to the Church at large.

## Diocese of Bathurst.

## SUIT AGAINST BISHOP.

## Holy Communion Dispute.

A number of members of the Church of England in the Diocese of Bathurst are the informants in proceedings which have begun in the Equity Jurisdiction against the Anglican bishop of Bathurst, Bishop Wyld.

The Court will be asked to restrain the Bishop from departing from the order of administration of Holy Communion in Bathurst Cathedral set out in the Book of Common Prayer authorised in the reign of Charles II.

It is contended by the informants that, although the Book of Common Prayer contains the only legal order of giving the sacrament of communion in Anglican churches, Bishop Wyld has for some time habitually adopted

the order prescribed in a book entitled "The Holy Eucharist," commonly known as "The Red Book."

They say, further, that he has encouraged his clergy to use "the Red Book" at communion services in other churches throughout the diocese.

## SANCTUS BELL.

Complaint is also made that "the Red Book" prescribes the practice of communicants making the sign of the Cross. This is stated by the informants to be unlawful according to the law of the Church. The practice of ringing a Sanctus Bell at communion is also objected to as being illegal.

Injunctions will be asked for restraining Bishop Wyld from practising the ceremonies complained of. The Court will also be asked to restrain the Church Property Trust from permitting the use of the "Red Book" in the Cathedral or any church in the diocese.

## VICTORIA.

## Diocese of Melbourne.

## C.M.S. FIFTY-SECOND BIRTHDAY RALLY.

The venture of engaging the Town Hall was justified by the audience of enthusiastic people which attended, the number being probably three times that which would have been accommodated in the Chapter House.

His Grace the Archbishop presided, and welcomed the speakers, Sir Frederick W. Eggleston and Archdeacon W. R. Barrett, of Hobart. He conveyed to the meeting the good wishes of the N.S.W. Branch and the Federal Council, and a cable received recently from Dr. Max Warren, the general secretary of the London Society, which read: "Available income, £400,000; increase of £30,000. Laus Deo. Expenditure increased due to China exchange, £57,000. Result: £7500 deficit, met by last year's surplus. We are full of cheer, and asking next year for £439,000."

St. Frederic Eggleston, in his opening remarks, referred in appreciative words to the Chinese National Anthem, which, with a Chinese Guerrilla Song, had just been well rendered by Mr. Roy Till, the Chinese baritone. "It is the duty of every diplomat," said the speaker, "to have contact with missionaries, who, because of their intimate relations with the people, can give points on problems that could not be obtained in any other way. That knowledge has been most useful to me in China."

"Missionaries interned in Shanghai were fairly well treated. There had been a change there, and the Japanese had handed civilian internees over to the Consular authorities and they were well fed and had better conditions." However, he could not report so favourably about other Japanese internment camps in China.

In addition to preaching the Gospel, a great deal of the missionary work in China to-day was economic, for much of the relief work was in the hands of a committee on which were missionaries of various societies and nationalities.

The Chinese people emphasise the negative side of the Golden Rule—"Do not to others what you would not like them to do to you." They were finding increasingly, however, that the Western and Christian enunciation is the constructive way. Although the Christian population of China is not large, the Chinese made most devoted Chris-

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tians, led by the Generalissimo and Madame Chiang Kaishek. One could not help but see the resemblance to the messages of the old Hebrew prophets in the Generalissimo's addresses on righteousness and moral issues. A large proportion of the leaders of the country were either Christian or had been trained in Christian institutions.

Archdeacon Barrett gave a most informative talk on his visit last December to the three C.M.S. Aboriginal Stations of Oenpelli, Roper River, and Groote Eylandt, North Australia. He covered 6000 miles in about five days' travelling time. The slides made from the photos he had taken gave an intimate picture of the care of our Church through the C.M.S. for the original inhabitants of Australia. The Archdeacon's humour added to the interest of his message as he showed the development of the people in material and spiritual ways. Their fine physique bore witness to the fact that the race is not a dying race when the Church and State do their duty in caring for these people. On our mission stations the population is increasing, due largely to regular and good food with balanced diet, and to the medical attention that is given.

The General Secretary called the roll of 46 missionaries of the Victorian branch, nine of whom are on furlough or extended leave, three in the mission field long overdue for retirement, and one has been out 32 years. There are educational, medical and clerical vacancies to be filled in nearly all fields, and some of the most urgent are for two women graduates with Diploma of Education for the C.M.S. Hyderabad Girls' School in India, where the teaching is in English; a man or woman assistant for Archdeacon Kidner is another urgent matter. The Archdeacon is treasurer of the diocese of Central Tanganyika. His big work on his return is the training of African clergy at Kongwa College, which has been closed far too long. His assistant requires a knowledge of book-keeping and accountancy (shorthand and typing would be a great asset), and a willingness and ability to do evangelistic work. Applicants should write direct to the General Secretary, Victorian Branch.

£4000 is required by the end of June to balance the Victorian budget, and the birthday offering amounted to £397, including £115 in hand before the meeting.

Ushers from the C.E.M.S., C.E.B.S., and League of Youth gave valuable assistance throughout.

Other features of the evening were the massed choir from several churches, the inimitable Dr. Floyd presiding at the organ, and the 40 missionaries and friends in the costumes of some of the countries where C.M.S. is working. These added to the colourful and happy atmosphere of the evening.

The dominant note throughout was that the C.M.S. is doing a big work for the building of the Kingdom of God. The urgency of the times calls for more prayer, more recruits and more supporters.—C.E., Messenger.

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### NEW BOYS' HOSTEL.

St. Martin's House, a hostel for 20 senior boys from St. John's Home for Boys in Canterbury, was officially opened and dedicated recently. The house, in Burwood Road, Auburn, was the original St. John's Home, which later moved to Canterbury, and the dedication by Archbishop Booth was on the 23rd anniversary of its first opening.

The boys' lounge at the hostel has been called the Cameron Hammond room in memory of the former Scout Master of St. John's Home, who lost his life on active service in New Guinea. He was the son of Rev. and Mrs. H. H. Hammond, Holy Advent Church, Malvern.

The boys enjoy greater freedom and personal attention at the hostel. They make some contribution towards their maintenance from their weekly wages, but most of their earnings are banked for their future use or spent in training for a profession or trade.

The hostel was renovated at a cost of £2000, collected by public subscription, and was officially opened by Sir Herbert Olney, of the Charities Board.

### SPECIAL PSALMS AND LESSONS.

#### June 18, 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19 or Romans v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii-23 or Ruth i; or Job v 6; Matt. ii, or Acts ix 1-31. Psalms 15, 16, 17.

#### June 25, 3rd Sunday after Trinity.

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

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

#### July 2, 4th Sunday after Trinity.

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

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

The Church is composed of those men and women who have responded to the challenge of the Gospel and are joined to Christ by a living faith. The task of the Church is to be God's instrument for the redemption of life — ALL life. Individual life primarily, and the social order as a consequence of changed individual lives.—Judd.

### NORTHERN JOURNEY.

(By Chaplain the Rev. Hubert Dixon, R.A.A.F.)

Three Douglas's flew in formation over a grey placid sea; it was rather uncanny to see a big plane only 30 yards away, sometimes moving a little ahead of us, dropping back, rising, swinging towards us; and just behind, through another window, the third sailing along on our tail. Somewhere up above, we knew there were fighters, but hoped that they would have no cause to be busy. We flew north; islands slipped past us; blue pyramidal peaks, cloud-shrouded, dotted the distance; then empty sea for mile after mile. Lying beneath a black raincloud we sighted our destination, a long, low palm covered island, tents, the blur of white sandy roads and runways, trucks, black mud, a wide bay. As I stood in the pouring rain waiting for a jeep to pick me up, there was plenty of evidence of the war which had so recently passed from here—smashed and broken palms, blasted foxholes and strong points, the faint smell of death. Bulldozers roared, despite the rain; no time was being wasted in turning an island from which the Japs had only just been expelled into a base to be used against them.

Finally my jeep arrived; what a ride! Neither windscreen nor hood, pouring rain stinging the eyes, the rattle of wheel chains on mile after mile of sodden, sandy road; deep, black sticky mud. All good things come to an end, and finally we reached camp. It was pretty much of a jumble for the unit had only recently moved in. The arrival of a padre rather surprised the men, therefore. Next day happened to be Sunday, so we were able to rest from pressing work for an hour or two to sing the praises of God.

Singing is a bit of a strain on the Padre's voice up here; no more than 8 times in the past 9 months have I had a musical accompaniment to the services. Believe me, some of the boys are rusty! I fancy some who come along to the service more often sing jazz than hymns, so I don't know what if all must sound like sometimes. What I do know is that I have to sing pretty hard, if we hit "Onward Christian Soldiers" or "O God our help in Ages Past," there's always plenty of sound at least!

I spent a few days there, and then had the chance of travelling with another unit which was moving into a new site. A rather different experience for me, but it was the only way in which I could visit them, at least for some weeks. The loaded landing barges chugged along through a brilliant blue and silver afternoon; a gorgeous sunset faded, and still we went on, until off an island, we dropped anchor. Tired and sleepy, we wobbled ashore in the darkness in a little flat-bottomed punt, to pick out soft places on the ground and fall asleep. The next few days were rather hectic; unloading equipment and stores, ferrying them ashore on native canoes; chopping away undergrowth and levelling ground to erect tents; struggling in pouring rain to get everything under cover. It was hardly the formal idea of chaplaincy work, for I bucked in where I could often rather unskillfully, until things began to settle down a little.

On that little tropic island we held our Easter services, sang the familiar hymns and

talked simply of the old grand story. Religion becomes stripped down to bare essentials away on active service, a marquee, black muddy floor, a hissing petrol lamp, a mess table decorated with chaplain's flag and supported on four tins of "Chocolate dessert," men in every variety of dress were the physical surroundings. But the spirit was there at least. In passing, I may say that it was the largest congregation I have had for 6 months, 29 men!

We were not very far from the Equator, but the climate was amazingly pleasant. Perhaps it was because our island was fairly small and the sea breeze blew in all day. Blue glittering days succeeded each other, the sea creamed on the reef and whispered on the sandy beach; night brought great silver moons and lazily swaying palms. Sometimes this idyll was broken by rain, and fierce storms. On such a day, one of the men and I had chosen to walk around the island. Things were not too bad until the rain started, and as we swung around the coast, we gradually worked into the centre of the storm. Wind roared in from the sea so strong that we could lean against it. Rain swept along parallel to the ground, drenching us, my boots were full of rain and sea water; the sea was a grey writhing smother of foam booming sullenly on the reef.

The island, as with most areas well to the north of New Guinea, had a German Roman Catholic mission. No priest had lived there for some years, but a native teacher carried on with services in the long spotlessly clean native built church. The natives themselves were a cheerful lot; they brought in paw-paws to trade, and were always peddling handfuls of shells, beads, little wooden curios. The standard price (which they did not expect to get, but asked nevertheless) was "Two packet cigarette!"

Several times we went out "fishing" in native canoes. Perhaps it was hardly sporting, but was certainly effective. The natives slowly poled across the shallow water until their sharp eyes picked up a shoal of fish. That was our signal, the pin was pulled from a hand grenade, and it was thrown into the middle of the school. A muffled explosion, the canoes is quickly poled across, and we dive into the clear water grabbing the silver bodies of stunned fish and throwing them into the canoe. Rather unorthodox, maybe, but it certainly provided us with a welcome change of diet. Once, a single grenade landed us about 900 fish, so the natives feasted royally, as well as ourselves.

The days slipped by until I was very restless to leave; transport was the problem. But at length a barge arrived and I was able to get away to a fresh site and another unit, new faces, new problems, new work. I won't detail my stay there as it was not unlike the one I have just described. A message came recalling me to Moresby, and, after the usual tribulations of journeying in this part of the world, I finally arrived back. There I found that I had been taken from my job to fill an urgent vacancy elsewhere. It may be of interest to say that from November 27 to May 7, the period of all my travels, I covered 4400 miles by air, sea and land; flying hours totalled 44, barge and jeep hours, I don't know! I held 25 formal and informal services, and 16 celebrations of Holy Communion. Altogether 80 members were enrolled on the Bible Reading Fellowship, and 45 New Testaments were distributed as well as other literature. It has been a very happy and worthwhile experience.

### THE BIBLEMAN'S CORNER.

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

President Roosevelt has written a foreword in the New Testament and Psalms supplied to the U.S. Forces: "I take pleasure in commending the reading of the Bible to all who serve in the Armed Forces of the United States."

#### GOD'S WORD IN FOXHOLES.

(From the American Bible Society "Record.")

An American Chaplain wrote recently: "To me the New Testament is the centre of the Chaplain's religious work. I use it as a means of contact with the men; for many of them have not previously realised that religion is very strong in the Army. The Testament is the tangible evidence of that strength. My advice to every soldier is that he should read his Testament constantly, and that he should commune regularly with God in prayer." "I realise," he continued, "the general need for Testaments is great, and the men entering the Services should be among the first to get them."

From the South-West Pacific a Chaplain wrote: "The Testament is a wonder-worker in a fox-hole when an air raid is on, and the bombs come close to your place of safety. I ask for Testaments only in this work. The volume is small, and a man is able to put it in his pocket, and carry it with him. A Bible takes up room in his sea bag, and he has little room to spare where he has one bag." A soldier wrote home a striking testimony to the adaptability of a Chaplain. "We go to church in the field, as you know. Once the rain poured down when half-way through the service, but no man left. Another time Church services were held in another manner. We were under artillery fire, and a church assembly was out of the question. But, being a determined man, the Chaplain solved this by sending a message, together with several Testaments, to the various foxholes. The message requested us to read several verses in the Testament, then pass the note, and the book on to the next foxhole. This we did, and the result was an immediate brightening of our outlook. We didn't go to church; the church, that cold, windy Sunday, came to us. In view of what lay in store for us the next week, I appreciate now those few verses from the Scriptures. Incidentally, this Chaplain chose to stay on the mountain with both our wounded and some wounded Germans we had taken. He was taken prisoner the night we left our mountain position and cut our way back to our lines through nine miles of enemy-held territory."

#### INFLUENCE OF TWENTY-THIRD PSALM.

Another Chaplain wrote, "I am writing to acknowledge with gratitude the latest shipment of New Testaments which arrived yesterday. In the name of my men I want to thank you. For your spiritual encouragement you should know that the New Testament is a pillar of strength to our fighting men in moments of deadly seriousness." Yet another Chaplain said, "Recently I placed twenty New Testaments in sick bay and asked one of the men to give them to the patients when requested. Returning in two hours I discovered that all the Testaments were gone. Time and time again men come in and say, 'Chaplain, can you give me a New Testament?' Another Padre wrote, "Now

and then we see little things that remind us of the great place the Scripture has in the life of men. In a service for prisoners I noticed one man gazing away into space while he repeated under his breath the Twenty-third Psalm, as I read it." "Chaplain," said a young naval officer, "I've read through my navy Testament. Have you a whole Bible?"

#### "DARKEN SHIP."

"From the high seas comes another striking word from a naval Chaplain. 'At sunset comes the call, 'Darken ship.' From that moment until sunrise not a pinpoint of light must show. Within the darkened ship, as she steams through the night in convoy, red lights cause eerie shadows. So, it is no surprise to come upon a sailor, with his blanket drawn up over his head reading his New Testament by the light of a flashlight. To the Chaplain comes a steward's mate, nurtured in his boyhood home church timidly asking for a New Testament, at nine o'clock at night. Or, here is an electrician's mate, big and rough, by appearance the last one on shipboard you would suspect, asking for his copy. Or, idling with the lookout on a gun platform, as we steam somewhere in the vast spaces of the ocean, in a sudden and embarrassed burst of confidence, another seaman tugs his worn copy of the New Testament from his dungarees for me to see. This was his father's in the last war; the tattered covers are khaki. He inherits the work of some chaplain from a quarter of a century ago."

A few more instances: Said another padre, "Men lose their Testaments or get them mutilated in combat, and immediately want another. The men read their Scriptures, while lying in the trenches or beside the gun positions, and there have been instances of Testaments saving men's lives when they stopped bullets." "I am a hospital chaplain," wrote a padre. "I have a grand work and a great opportunity. I want never to get used to the thrill which I experience when a soldier looks up from his sick bed and sees the handful of New Testaments which are ever with me on my journeys through the wards, and asks, 'Chaplain, are you giving those away? May I have one?' That's a great moment! And I can say that it isn't a rare happening in the work. In the guardhouse also the men are asking me for Testaments, and I am glad to say that I have proof that they are reading the Word. Who can tell the good which is accomplished as a man in his cell reads the Word of Life."

Such testimonials from chaplains of the United States Forces impress the value of the circulation of the Service New Testaments.

#### POSITION VACANT.

Applications are invited for position of lady Associate Secretary in Sydney, for NATIONAL MISSIONARY COUNCIL of Australia. Good salary. Applications must reach No. 503, Women's National Service Office, 32 Martin Place, Sydney, not later than 30th June, with full particulars of office and secretarial experience shorthand and typing speeds, age, Church affiliation and experience in Christian service, also previous contacts with overseas missionary work either (a) in Australia, or (b) abroad, with references.



## FOUR CENTURIES OF THE LITANY IN ENGLAND.

Although the Litany is one of the most precious services in the Book of Common Prayer, it is rarely heard in many Churches, even in some Evangelical Churches, although every clergyman is bound by his solemn Declaration to use it "and none other." Some fancy unauthorised litanies are used. This is especially to be deplored in time of war, as it is one of the most impressive of the compilations by the martyred Archbishop Cranmer, who was moved to compile it by Henry the VIIIth when at war with Scotland and France.

Before the Reformation litanies consisted of processions on which the invocations of numerous saints were introduced. A procession in the Church of Rome has a counterfeited value for the remission of sins. Consequently all processions were omitted in our reformed Church, the only one admissible being from the Choir, Vestry to the Choir Stalls. Processions were popular amongst the heretical Arians, who, not being admitted into the Churches, assembled about the porticoes singing heretical hymns and then proceeding to their places of worship outside the city. Chrysostom, fearing his people might be induced by those processions to join the Arians, established them on a more splendid scale, and by the help of the Empress Eudoxia silver crosses were provided bearing wax-lights. This is one instance of the many ways in which the true Church was corrupted ritually by following or outdoing the evil example of the heretics, as many Ritualists or "Anglo-Catholics" are "fingering the trinkets of Rome" (Archbishop Benson)—see Procter on the Book of Common Prayer, sixth edition revised 1864, p. 247.—E.G.B.

The following article was written by a student of the history of litanies, who has given much careful study to the subject. May the fourth centenary of the Litany in English lead to its more frequent and regular use.

### THE LITANY.

Four hundred years ago this year there came into existence through the literary and spiritual genius of Archbishop Cranmer the first complete and public service of the Church of England "in the vulgar tongue"—the Litany.

In consequence of excessive rain, "to the great hurt and damage of the corn and fruits now ripe upon the ground," Henry VIII. had issued a letter in August, 1543, desiring "general rogations and processions to be made." In the following year England was engaged in war at the same time with Scotland and France, and the King thereupon issued a further call to national prayer. But "forasmuch," say the royal letters of June 11, 1544, "as heretofore the people, partly for that they understood no part of such prayers or suffrages as were used to be sung or said, have used to come very slackly to the procession (i.e., Litany) when the same have been commanded heretofore, we have set forth certain godly prayers and suffrages in our native English

tongue." Here is the first beginning of our priceless English Prayer Book. [Dowden, "Workmanship of the Prayer Book," p. 142.]

A prominent feature of the mediaeval Litany was an appeal to the saints. After the Lesser Litany and the invocation of the Trinity in four brief lines, a long list of saints followed, the response [Hole, "Manual of the Book of Common Prayer," p. 79] to the announcement of each successive name being "Ora pro nobis." In 1544 only three invocations to created beings were allowed to survive, and when only five years later the first Prayer Book was published, even these disappeared. The Scriptural character of the authorised Litany is seen nowhere more plainly than in the fact that our petitions are now offered "through our only Mediator and Advocate, Jesus Christ our Lord."

A litany has been defined as a form of prayer in dialogue, either stationary or processional, and for either regular or occasional use. Neither the opinions nor even the voice of the officiant were allowed to dominate. Nothing could be more democratic than this congregational worship in which the priesthood of the ministry is matched by the priesthood of the people in common supplication. "The old Litany, with its beautiful ideal of prayer, in the simplest form for infant lips and the sublimest strains for thinking minds, seems to-day in its pathos to-day." [Dyson Hague, "Through the Prayer Book," p. 143.]

A fresh evaluation of our Prayer Book Litany—vernacular, reformed, congregational—would appear timely. Such a re-emphasis would be apposite on account of the material background of our day, so resembling that of 1544 when the King called to "remembrance the miserable state of all Christendom . . . so plagued with most cruel wars . . . the help and remedy whereof, far exceeding the power of any man, must be called for Him Who only is able to grant our petitions." [Royal Injunctions, see "Cranmer's Remains," p. 494.] To-day Germany and Japan have replaced Scotland and France as the source of threat, and the unhappy conditions are not confined to Christendom, but the same atmosphere of social unrest and irrevocable change is in the air.

A new esteem for the Litany would be opportune in relation to the future outlook. The 'Exhortation to Prayer' prefixed to the Litany as first published contains amongst others these biddings: "Let us pray for our brethren that bend themselves to battle for God's cause and our defence, that God may grant them prosperous success to our comfort and the increase of His glory. Let us pray for ourselves that remain at home that Almighty God defend us from sin, sickness, dearth, and all other adversities of body and soul." [Dowden, op. cit., p. 144.] The imminence of the Second Front is a similar challenge to our prayers; while, in regard to the New Order, the Dean of Manchester rightly lays it down that 'there is no chance whatever of the United Nations being used to build up a better world unless they learn to pray for one another.' Never was the

petition more necessary "that it may please Thee to give to all nations unity, peace and concord."

A revived appreciation of the Litany would be pertinent to the present need. Three of the leading characteristics of this service seem particularly appropriate for these days. The reverential adoration towards God exhibited in the Litany is an impressive condemnation of the prevalent Humanism with its insidious racialism and its blatant prayerlessness. The realistic attitude concerning sin evidenced in the Litany is in keeping with the revived consciousness of man's sinfulness which is one of the compensating features of the war. "As a theological epitome of the origin, and manifestations, and consequences of transgression it is wonderful. So practical a compendium of human transgression and the protean varieties of the manifestations of sin in human life, it would be difficult to compass in fewer words." [Dyson Hague, op. cit., p. 147.] The redemptive activity of Christ emphasised in the Litany is just that message of deliverance and sanctification which is needed so desperately by the frustrated and disillusioned masses of our fellow-men. "If my trust is not in what I can do, but in what He has done and still can do, then I have hope." [Abp. of Cant., Christmas Day Broadcast, 1943.]

The celebration of the Fourth Centenary of the Litany in English will culminate in June of this year. Sunday, June 11 (the date of the Royal Injunctions) might well be termed Litany Sunday, and Friday, June 16 (the anniversary of the publication of the Litany) would then form the climax of this observance . . . May its observance deepen the realisation of our own need of mercy, broaden our perception of the social importance of intercession, and heighten our estimation of the worship due to the "holy, blessed, and glorious Trinity."

—From "The Watchman."

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"—Adv.

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FEAR NOT.—Deut. 31:6.

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