

FOUR CENTURIES LITANY IN EN

Although the Litany is precious services in the Prayer, it is rarely heard even in some Evangelical every clergyman is bound Declaration to use it "and fancy unauthorised litanies especially to be deplorable as it is one of the most compilations by the m Cranmer, who was made by Henry the VIIIth who land and France.

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Four hundred came into existence spiritual genius first complete a Church of England—the Litany.

In consequent great hurt and fruits now ripe VIII. had issued desiring "general to be made." land was engaged with Scotland thereupon issued prayer. But letters of June people, partly part of such used to be so very slackly when the same before, we prayers and

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

13.—New Series.

JUNE 29, 1944.

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ES AND COMMENTS.

Churchill's optimistic forecast of the nearness of victory is most encouraging. He is not a man to give way to foolhardy optimism, but never failed to tell his people the truth about the dangers and hardships at they have to face. Confidently hopes may well be high that a few months may bring decisions of great well within reach. The news of a great naval battle between the British and Japanese fleets supports O.M.'s forecast; for if the Japanese driven from the seas their collapse will surely be very near. Our prayers will be ascending to the throne of God for strength, courage and wisdom in this time of crisis.

With the near approach of Victory, our thoughts will naturally be drawn to the problems of Reconstruction, Peace, and the need of Reconstruction in our social and international relationships. Of these there will be many well-intentioned suggestions as to the Church's part in such reconstruction. On the one hand we shall have our "Social Gospel" emphasising the necessity of reconstruction in matters social, and the essential nature of such reformation to the redemption of man in his fullest being. One of their writers has put it in a recent publication, "On the one hand it is true to say that the coming of a new social order depends upon the redemption of individuals who have been degraded in their outlook and their character. It is equally true to say that

individuals cannot be changed whilst living in the present social order. Man can only be "saved," in the fullest sense of the word in a "saved world." This is surely like a vicious circle to begin with, and smacks of an undiluted humanism. It is also contrary to the every-day experience of Christian preachers and workers. If it were true it would of necessity lead to most abject pessimism in the present overwhelming sensuality that seems to prevail in the world and in most so-called Christian lands. We imagined that humanism had received almost its death blow in the awful excesses of Germany in the war of 1914-18. But phoenix-like, it seems still to have a hold on the pagan in humanity.

Surely it is truer to Christian experience and our Master's teaching to find in the seeming hopelessness of a great apostasy a tremendous challenge to our faith in God and our Christian calling. As a preacher in one of our great cathedrals recently claimed: "The appalling conditions in which we live to-day are the very conditions in which God looks to us to furnish to the world, in the strength of our faith, the proofs of His Being, His Presence and His Power, which appearances conspire to flout. It is the maintenance, in act, of the life which we know to be divine, in spite of all that contradicts it in the world, that requires, not men who will demonstrate the faith, but men who will keep the faith, not men who want evidences, but men who are evidences. It is for those who have known God in Christ to be true to Him through all discouragements, and to keep the lamp of faith bright in proportion as the darkness around it is deep." It is still

the greatest truth for life and work. "The soul of regeneration is the regeneration of the soul." It seems, perhaps to be "the longer way round," but it is in Christian experience, the "shorter way home." As the great Dr. Westcott says so truly, "There is much, in the circumstances of life which requires adjustment; but as we believe in the one life in Christ we shall not attempt to deal directly with symptoms and achieve superficial reforms. We shall seek to overcome the disease by quickening the healthy energy of the vital forces. To this end we can all contribute."

"Life is individual in responsibility and social in its aims," of course, for He Who came to give life, and life more abundant, said, "By this shall all men know that ye are my disciples if ye have love one to another."

The anti-Semitic mania that has brought about the persecution and death of so many millions of Jews in the occupied countries will, we trust, be soon under control. No one can have heard of their sufferings without the stirring up of a righteous anger against their foul murderers and an intense compassion for their sufferings. They are a people with a sorry history and yet a people with a great past, forever great as being a people who formed the human home from which the Saviour of the World commenced His great ministry of love, even to the dying on the Cross for us men and our salvation. It seems so easy and yet so irrational a thing that Christian people should forget "the hole of the pit whence they were digged." The most

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wonderful of all God's gifts has come to us through the Jewish race—a fact that should ever modify all our thoughts of and relations with them.

In other respects we owe much to Jews—in the fields of politics, finance and science. They may have their faults as a people—but they have their excellences. In this present war it is not widely recognised to what an extent the Jewish people are giving their services on the side of the Allies. Fifty thousand British Jews are serving with the forces, including 7000 in the Air Force. In the American Army there are 300,000 Jews. Referring to these men, General McArthur wrote, "I am proud to join you in saluting the memory of fallen American heroes of the Jewish faith," while Admiral Halley said, "Jews have always fought against oppression, seeking freedom for themselves and all people; we are proud to have Jews in our ranks; their deeds furnish unshakeable proof of their courage and loyalty to the common cause."

No less than 600,000 Jews are serving in the ranks of the Red Army. From the outbreak of the Russian War until last November, 5,000 Jews had been decorated for gallantry in action at the front. The well-known Russian "Brigade that knows no fear" is headed by a Jew, while Russian cavalry detachments operating in the German rear proudly name themselves after a Jewish General "Dovatorists."

What is needed for their future welfare as a race is a more thoughtful regard to their national hopes. They are still a nation in the providence of God—though scattered far and wide—without a national home.

To-day they plead for justice at the hands of the Allied Nations that will have for their post-war task the rectification of many national wrongs.

The Church of Rome has never displayed much enthusiasm for the circulation of the Bible in the vernacular. The Douai version—a translation from the Vulgate has been practically their only effort in the way of translation and circulation in English for nearly one hundred years. Some 30 or 40 years ago two Irish scholars commenced a new translation in parts, beginning with two of the Pauline Epistles and frankly acknowledged their indebtedness to Westcott and Hort's Greek Testament. The style of printing was good and the translation also quite good. But after the

production of two parts publication suddenly ceased. Once again Bible lovers' hopes will be raised by the reading of the following note from an English Exchange:—

THE VULGATE NEW TESTAMENT.

Others than Roman Catholics will wait with deep interest the new English translation of the Vulgate New Testament, which is destined to take the place of the Douai version now used by the Roman Catholic Church in Britain. The translation was undertaken, at the request of the Roman Catholic hierarchy, by Mgr. Ronald Knox, son of the former Bishop of Manchester, who retired from Oxford in order to do this special work. The translation is now completed, and a limited number of copies have been printed, but official judgment has not yet been given. Now Mgr. Knox has turned his attention to the Vulgate Old Testament, which he hopes to finish in 1950. It will not be his first attempt in this field, for an abridged edition saw the light some years ago. It was about one-third the size of the full text. Mgr. Knox most certainly has the necessary scholarship for his task.

It will be interesting to learn what the official judgment will be.

We have been interested in reading in a recent issue of "Reveille" a strong suggestion that there should be in our Parliament men who know intimately the problems of the returned men and are

able to approach them sympathetically and with a due regard of the natural demands of men who, by their devoted service, have a claim to justice and consideration. We are not surprised to learn that the personnel of our Federal Cabinet does not include even an A.I.F. Member. We wonder what representation the A.I.F. has in the Government party as a whole. And yet we are led to believe that the A.I.F. and other fighting forces helped largely to place the present Government in power. But to return to the major question—while we agree that it is very desirable that in the ranks of our Parliamentarians "Diggers" should have a place, we should be sorry for any "Digger's" group to be formed. R.S. League members belong to the whole community and must be absorbed into our common life as they return from the scenes of war. It would be a sorry day for a time to come when the men who are of us and belong to us, should regard it necessary or even desirable to form themselves into a political section opposed to the main body of Australian citizens. The paragraphs to which we refer read as follows:—

"Service personnel are dependent, in the

most vital degree, on legislative action to firmly and fully implement their rights.

"With comrades of their own in the legislative benches—comrades who had served side by side with them in the hour of greatest test—they would rest content that their interests were in the safest hands.

"The atmosphere of our Parliaments, particularly in discussions of returned soldier problems, suffers by the relative paucity of Digger legislators, and this is strikingly evidenced in our Federal Cabinet, whose personnel does not include even an A.I.F. member.

"Nobody other than a Digger can understand a Digger and his ways; nobody other than a Digger can be expected to put up the big fight to consolidate the rights of the Digger. Existing political trends have already relegated his rights to the background. Nothing but a generous justice is his due; and so far the dictates of justice have been skimmed, as witnessed by the disadvantages suffered by servicemen in the examination for the diplomatic staff cadet corps; in the niggardly clothing allowance, on discharge; in the restrictions on the purchase of homes; in the exclusion from participation in purchase of quota goods (defined 1939), and in various other ways."

Unhappily past experience gives sufficient ground for these complaints, which we trust will receive due attention at the hands of our legislators.

Or "Regrettable Activities," as the "Church Standard" describes them. So our contemporary has discovered that the Bishop of Newcastle was not referring to the Australian Church Union in his "regretful" closing paragraph of his charge to Synod. Well, we are sorry—not for our mistaken reference, but for the Bishop's mistake. Surely "mons parturit murem" (we hesitate to translate the well-known Latin phrase)! We suggest that the activities (overt and covert) of the A. C. Union would have been more worthy game for the Bishop's gun; for it is without exception, and possibly without dispute, the most disruptive of all organisations in the Anglican Communion.

But our contemporary seems to be devoid of that divine gift—a sense of humour! Probably many of its readers will smile as they read the condemnation of the good Protestant lady who has shocked their sense of propriety in suggesting that the destruction of the "High Altar" of St. Paul's Cathedral by a bomb is an act of God in righteous judgment, and then pass on to another note on the same page describing the crucifixes and candles and images un-

touched by bombs as divine symbols of protection.

Really our contemporary cannot have it both ways if they desire to speak with authority to educated and intelligent people.

But the shock of all comes in the last paragraph of that second note. We rub our eyes! "Our airmen have caused the destruction; may He Who makes even the wrath of man to serve Him bring good out of the evil!"

This sounds like the Pope's language when he practically invoked a curse upon the Allied armies that dared to bomb Rome. Does the editor of the C.S. really understand the implications of his prayer? Where does the "Church Standard" stand?? May we suggest that the nation to which we owe allegiance is not Eire, Germany, or Italy, but Great Britain.

GOD'S WILL IN THE PRESENT CRISIS.

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

God is speaking to mankind through the war to-day. It is with Him that in the end we have to do. He is at work, in spite of the collision and wrestling of human forces. He is judging, educating, leading us to find and understand what He is saying to us.

There is a conflict also going on in the realm of human thought, as regards God and the world. There are several aspects of the Christian Message which need to be emphasised to-day.

The differences of thought range around the ethical teaching of Christianity and involve questions of psychology and the social order.

We all admit there has been a lapse of morality throughout the western world unprecedented in the history of the nations. When we try to analyse the lack of faith in God's righteousness and the many distorted views expressed in the secular press regarding God's government of His world, we realise that it is a challenge to the Church to declare plainly what is the truth about God and the world.

Where does the hope of the world lie? Where is our ground for optimism for the future of mankind? During the past decades we have seen

the conception of evolution and the law of human progress put forth as a proof of man's self sufficiency to run this world without God. But this theory has received several shocks of late and is threatened with complete collapse. The proud banner of human progress wears a tattered appearance and flies at half-mast. The "city of man" lies in ruins about him. It was over the wreck of the Roman Empire that St. Augustine wrote his "City of God," in the 4th century.

The truth about man is that he is a fallen creature and a radical evil affects his whole nature. He is a dependent being. He cannot save himself or rise above his own nature. His hope is not in himself nor in material things, but in God who has come to his aid in the Redemption wrought by Christ.

There are signs in the intellectual world that there is a greater readiness to listen to the voice of God through His Word. The primary need is for all men and women who accept the Gospel and its implications to apply its principles to every department of human life. We hear the voice of Christ, "The time is fulfilled and the Kingdom of God is at hand, repent and believe the Gospel." Progress can be only made by a repentance and conversion to God. Human nature does not need to be "developed" but re-made. Its needs to be baptised into the Spirit of God. To be "born of the Spirit" means that he can reach out beyond the present life, for "God hath set eternity in his heart." No New Order or earthly community can ever hope to be perfect or can claim to be an end in itself.

The Church invites men to place their trust in the redeeming Love of God. In Jesus Christ we see God incarnate in our human nature. By His Life, Death, Resurrection and Ascension we see God triumphing over sin and death. He offers his children an abundant life here and now. Worship then becomes an adoring gratitude to God for all His mercies and an enjoyment of His Presence through prayer and sacrament.

We need to rediscover "the lost Radiance of the Christian Religion" to make our Christian witness attractive to others by the sincerity of our faith and the love, joy and peace which it gives.

There is need of a "recruiting campaign," a nation-wide effort to reach the 75 per cent. who are outside all organised religion. We must begin with our youth. The State thinks it worth while to spend millions each year on their education. It would be worth while if the Church dropped all other efforts and concentrated on youth. This would lay the foundation for the New Order for the next generation.

Your new Bishop succeeds one who was a Man of God, a faithful Pastor and a true and dear Friend, not only to members of his own Church but to many outside it. I wish to pay a tribute on my own as well as on your behalf to one who never spared himself in the service of his Lord, the Church, and the flock committed to his charge. With grateful hearts we thank God for the long and faithful episcopate of Robert Snowdon Hay. Of him it may be said, "he being dead, yet speaketh."

QUIET MOMENTS.

SERMON

(Preached by the Bishop of Tasmania on the occasion of his Enthronement in St. David's Cathedral, Hobart, Tuesday, May 16, 1944.)

Matt. 16, part of verse 18—"I will build my Church and the gates of hell shall not prevail against it."

We who are present here to-day, Bishop, clergy and laity, are members of the oldest Diocese of the Church of England in Australia. That Church is a constituent part of the great Anglican Communion which has been planted far and wide throughout the world.

As you have just heard from the Advocate, your new Bishop was consecrated a Bishop in the Church of God on St. Paul's day at Westminster Abbey.

To-day is an historic occasion for the Church in this Island as this is the first Enthronement to take place in this Cathedral for a quarter of a century.

Your new Bishop succeeds one who was a Man of God, a faithful Pastor and a true and dear Friend, not only to members of his own Church but to many outside it.

I wish to pay a tribute on my own as well as on your behalf to one who never spared himself in the service of his Lord, the Church, and the flock committed to his charge. With grateful hearts we thank God for the long and faithful episcopate of Robert Snowdon Hay. Of him it may be said, "he being dead, yet speaketh."

I have no doubt that during this impressive service you, like myself, have been conscious of the presence of a great cloud of witnesses who are now members of the Church Triumphant.

Among them is your late Bishop and his beloved wife and with them many who have worshipped in this most lovely Cathedral Church. Among that company, too, I doubt not, are my own father who served the Church in Australia as a priest for well nigh half a century, and my wife's godly parents, yes, and many others.

I have remarked that this day is an historic occasion for the Church in Tasmania which has already kept its Centenary. But there is another sense in which the Enthronement of your eighth Bishop has an even greater significance. Our Church stretches right back across the centuries.

Come with me in imagination to a scene on a lake in Palestine. A little group of men, all Jews, are sitting under the shade of a tree. They are in intimate and animated conversation. Suddenly the voice of their Leader is heard saying—"Whom do men say that I Son of man am?" Various answers are given. Some say "Thou art John the Baptist"; some "Elias"; others, "Jeremias, or one of the prophets." There is a pause. Then looking his friends straight in the eyes, the Leader puts to them the great question—"But whom say ye that I am?" One of them, Peter by name, a rugged, bluff fisherman speaks for them all, "Thou art the Christ the Son of the living God." I see a smile and look of satisfaction on the face of the Leader, as He says, "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And I

say unto thee, "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

As I have said, this service and the Consecration of your Bishop in the ancient Abbey of Westminster go back to this and other incidents in the Gospel for we are part of that great Holy Catholic Church, of which the Son of God is the Founder and Master-builder.

Not very long after the events we have recorded, the Lord was tried and crucified. Among the many charges that were laid against Him was the charge of blasphemy. That charge has become the Creed of Christendom. Sunday by Sunday we say together—"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord." On that rock, the Confession of St. Peter, the Master builder has been building till to-day the Church is World-wide, and Christians are found not only in the Old World as we call it, but in the New World, in America, in Africa, India, China, Japan, and in Australasia, including the lovely island of Tasmania.

While we thank God for the Great Achievements of His Church—and they are far greater and more relevant to the state of the world to-day than the average man has dreamed of—The Greatest Days of the Church lie ahead.

Many of us have lived to see the Two Most Devastating Wars in history. There has never been a greater upheaval, on so vast a scale, affecting so many millions of the human race, than the struggle in which we are now involved. We believe that in the goodness and mercy of God Victory will be granted to the Allies on the field of battle.

Our Statesmen are even now during the war making plans in co-operation with the leaders of the United Nations for establishment of a Better and Saner World.

But let us have no illusions about the Im-mensity of that task, nor let us deceive ourselves into thinking that by our own Un-aided Efforts, our ingenuity or our well-devised schemes we shall be able to rebuild what we in our folly and stupidity have destroyed. The Victory must be God's Victory. The question we must ask ourselves as we continue the struggle with No Abatement of Effort is not—"Is God on our side?" But "Are We on God's Side?" and when Peace is granted to us once again and we begin to apply our Atlantic Charters, our Beveridge Plans in everything that we do or attempt to do, we must continue to ask "In doing this is God on our side?"

It is because of this that I bid you to reaffirm our Faith and consider seriously the meaning and relevance of Our Creed. In the coming days the Laity as well as the Clergy will have to bend their minds to the consideration of the faith that is in them.

When the fighting is over, my friends, the fight will still be on. There will be, in my opinion, a struggle between Dialectic Materialism on the one hand and Christianity on the other.

God has always used men and women for the fulfilment of His Divine purposes. To each and every one of us Christians our Lord says as He did to St. Peter and the others, "Whom say ye that I am?" Let us to-day in the words of St. Peter, each in his own heart reply, "Thou art the Christ, the Son of the living God." Let us get that right and we shall hear in our hearts His

reply—I will build my Church in Tasmania and throughout the World and the gates of hell shall not prevail against it.

The relevance of the Church, and God's Purpose for the World through her then is Laity as well as Clergy. Thus we shall face the great days ahead with a strong belief in

- (1) A Creed. . . . (2) A Church, both of whom are Apostolic.

There is one further word for us in this incident at Caesarea Philippi and that is . . .

(3) A Cross.

Verse 24. Then Jesus said unto His disciples—"If any man will come after Me let him deny himself, take up his cross and follow me."

We who have endured the Cross of Suffering in order to make victory possible (and much more suffering is coming to many of us before the end), will be called upon to take up our cross to deny ourselves and to follow Christ when the guns are silent.

I pray that we Christians in Tasmania in Greater Fellowship and Co-operation than we have ever experienced before, Anglicans and non-Anglicans, will be ready for the tasks that God will commit into our hands.

Thursday is Ascension Day and the next Sunday but one is Whitsunday. I close with the Promise made by our Lord to His Church on the Mount of Ascension—"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me"—Laity as well as Clergy

Both in Jerusalem (the place where you live), and in all Judea (the State in which you work), and in Samaria—in other States of the Commonwealth, and into the uttermost part of the Earth, the World in which you are citizens. — "Tasmanian Church News."

[*The Bishop and thoughtful readers will appreciate the printer's error of "whom" for "which"—it has a great significance, for both Creed and Church after all are "personal."—Editor.]

INVASION PRAYER.

(By the Bishop of Adelaide.)

Almighty God, just and merciful, we beseech Thee to enable by Thy Holy Spirit the hearts of all who endure the ordeal of battle, that in the zeal of justice and of mercy they may give themselves to the deliverance of thy people from the hand of the oppressor, to the banishment of evil and to the establishment of freedom and of peace. To those who command grant wisdom and strength of purpose; to those who fight by sea or land or air, give the steadfastness of a sure trust in Thee; to those who must bear anxiety or bereavement give confidence and comfort, to those in the darkness of oppression give the sure hope of their deliverance.

And of Thy great compassion use, we beseech Thee, the service and the sufferings of all for thine own great purposes of good for all mankind; through Jesus Christ Our Lord. (Prepared for use in the time of invasion of Europe.)

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THE MYTH OF PAPAL ROME.

The Bishop of Waikato has recently made some outspoken comments upon the propaganda emanating from interested parties which aims at inducing the Allied governments to refrain from the aerial bombardment of the city of Rome. Of course, no decent-minded member of a civilised community could do otherwise than deplore the necessity—if necessity there be—of using such measures against a city so rich in treasures of art and architecture, and in historic associations, both religious and secular, as Rome is. No doubt also the fact that Rome as the abode of the acknowledged leader of numerically the largest body of Christians throughout the world is also entitled to due consideration by all who claim to be men of good-will.

But behind the almost hysterical demand for immunity for the "Eternal City" from the ravages of modern warfare there lurk certain assumptions about the person of Rome's most distinguished citizen which no loyal member of the Church of England can entertain for a single moment. Those assumptions are: that the Pope is the divinely-appointed absolute ruler of the Church of Jesus Christ on earth; that he is the visible fountain-head of all ecclesiastical authority and the final court of appeal in all disputed questions of faith and morals; and that his decisions in such matters when duly made are divinely guaranteed against any possibility of error. Now, if it be so with the Pope, the claim might be upheld that no military necessity could ever justify the infringement of the sacred rights of so exalted a personage. But the Anglican view is that it is not so with the Pope, and that his present position in the Roman Catholic Church rests not upon divine institution but upon a series of easily identifiable historical causes.

Who is the Pope? He is the Bishop of Rome. Now Rome stood out amongst the cities of the ancient world into which Christ was born as by far the largest, the wealthiest and the most populous of them all—the political and commercial centre of a vast empire which embraced the greater part of Europe and all the countries on the shores of the Mediterranean Sea. Any movement which sought a world-wide influence must needs establish a footing in Rome. That was why, as we read in his Epistles, the Apostle Paul was so anxious to preach the Gospel there; and in the latter part of the Acts of the Apostles we read how he achieved his purpose. To Rome also, according to an almost certain tradition, came the Apostle Peter. And there both of them were put to death during Nero's persecution of the Christians in 64 A.D. Thus to the already great political prestige of Rome was added a special appeal to Christians in that it was the scene of the labours and the martyrdom of two of the greatest of the Apostles.

These two causes are themselves sufficient to account for the pre-eminence which was from very early times accorded to the Church at Rome and its leader the Bishop. But that pre-eminence did not amount to any title of overlordship; rather it resembled that sort of primacy of honour which is enjoyed by the Archbishop of Canterbury among the bishops of the Anglican Communion to-day. It did not carry with it any right to interfere with the jurisdiction of other bishops, or to dictate to the Church at large. This is clear from the records we

possess of an occasion when the Bishop of Rome did take it upon himself to interfere in the affairs of the Church in North Africa about the year 255 A.D. Cyprian, the heroic bishop of Carthage, led his brother bishops in their refusal to acknowledge the jurisdiction of Pope Stephen outside his own province and scornfully repudiated that pontiff's claim to be a sort of "bishop of bishops!"

In spite of such rebuffs, however, the power of the Papacy continued to grow, partly owing to the masterful personalities of many of the holders of the office and partly owing to the political circumstances of the Western part of the Roman Empire, until by the time of Gregory the Great (590-604) the original primacy of honour had been transformed into a primacy of jurisdiction over the whole Western Church. In the Eastern Church, however, this extension of Papal power was viewed with increasing suspicion turning ultimately to the hostility which came to a head in 1054, when the whole Eastern Church under the leadership of the Patriarch of Constantinople separated from the papalised Church of the West, thus creating a schism which has never since been healed.

The Western Church, however, had less reason to quarrel with the now fully-developed institution of the Papacy. When the Roman Empire went to pieces before the inroads of the Teutonic barbarians, the Pope represented the one centre of unity in a disintegrating world order and the inheritor, to some extent, of the prestige of the Roman Emperor. His position in this respect was further buttressed by a number of forged documents like the "Donation of Constantine," which purported to give legal justification for the papal invasion of the field of temporal power. Furthermore, it must be conceded that during the early Middle Ages the Papacy used its authority on the whole beneficently, giving encouragement to the civilising influences which were abroad, shaping the lives and institutions of the people.

But the assumption of temporal power by the Papacy was its ultimate undoing. Other political forces were coming into being which sought to capture the Papacy and to use its authority for their own this-worldly ends. In 1305 the Pope took up his residence not at Rome but at Avignon and became, in fact if not in theory, the vassal of the King of France. When this scandal of the "Babylonish Captivity," as it was called, came to an end, it was succeeded by an even greater scandal when for nearly forty years there were two Popes, each supported by rival European Powers, each spending his time anathematising his opponent. Finally came the period of the Renaissance Popes, great patrons of art and letters, builders of Rome's most splendid architectural glories, but men with little care for the spiritual side of the Church's life, skilful political schemers mostly, all of them worldly, some of the flagrantly immoral!

With the Papacy thus fallen into disrepute it was natural that men should begin to take stock of its credentials. The decision of many, based upon examination of the Holy Scriptures and the history of the Early Church, was that the institution of the Papacy was no part of the original tradition of the Catholic Faith; that it was a man-made thing which, had been discredited by history; and that it could therefore be repudiated with impunity. The practical

(Continued on page 12.)

PERSONAL.

The death is announced of Canon Arthur James Tait, D.D., of Peterborough, England. Many old Ridleyans will remember him as Principal of Ridley Hall for some 20 years, following T. W. Drury, of C.M.S. fame, who became Bishop of Sodor and Man in 1907. The late Canon Tait was formerly Principal of St. Aidan's, Birkenhead, and brought to his teaching position high scholastic knowledge and ability.

The Rev. Canon Arthur Henry Garnsey, warden of St. Paul's College in the University of Sydney since 1916, died on Wednesday, June 21, after a long illness. He was 71. A service conducted by Archbishop Mowll, was held at St. Andrew's Cathedral last Thursday.

Canon Garnsey was to have resigned as warden on June 30. On the day before his death the council of St. Paul's College had passed a special resolution "recording its deep appreciation of his great services to the college, the University, the Church and the community during his tenure of office." He was largely responsible for the establishment of the Board of Studies in Divinity at the University of Sydney. Canon Garnsey, who was born at Windsor, New South Wales, was educated at the Sydney Grammar School. He had a most distinguished career at the Sydney University. He secured his M.A. degree in 1896. He was ordained the following year by the Bishop of Newcastle and commenced his ministry as Curate of Muswellbrook and later as chaplain to the Melbourne Church of England Grammar School from 1899 until 1905, when he left to become Sub-Dean of Christ Church Cathedral, Newcastle. He was warden of St. John's College at Armidale for seven years. During this period he was domestic chaplain to the Bishop of Armidale, and for two years Canon of St. Peter's Cathedral, Armidale. He became Warden of St. Paul's College in 1916. From 1925 until 1929 he was president of the New South Wales branch of the Australian League of Nations Union.

Canon Garnsey's first wife died in 1919. He is survived by his second wife, whom he married in 1922, and by three children of his first marriage, the Rev. David Garnsey, of Young, Captain Denis Garnsey, of the Australian Army Dental Corps, and Mrs. J. M. Daniels, of Brisbane.

Rev. D. I. M. Anthony was presented with a wallet of notes by the congregation of St. James', Jamestown (S.A.), before he left to take up his appointment as sub-dean and vicar of Christ Church Cathedral, Ballarat (Vic.).

The Rev. R. S. Lee, M.A., B.Litt., has been asked by the British Broadcasting Commission to take charge of all the religious broadcasts overseas of the B.B.C. In asking Mr. Lee to undertake this most responsible job the B.B.C. assured him of a large freedom in developing the work. He will to a very great extent be responsible for representing the religion of Britain to the world. It will be a great satisfaction to Mr. Lee's many friends in Australia to see his worth thus recognised. In a letter to the Bishop of Goulburn, Mr. Lee remarks, "I must say that England has treated me very well since I came over here." He remains on the staff of St. Martin's, at the vicar's urgent request.

The Hon. Rev. J. D. Bodger, of the New Guinea Mission, left Australia for a much-needed rest and change in November. He undertook a lecture tour in America under the auspices of the Protestant Episcopal Church. Mr. Bodger's lectures have stirred up much interest and have been given a good press.

The Archbishop of Wales, Dr. C. A. H. Green, has resigned the See, which he has held for 12 years. He is in his 79th year and the cause of resignation is ill-health.

Miss Phyllis Dent, for over 35 years, a well-known worker and writer of the National Society in the cause of religious education in England, has given notice of retirement.

Deaconess Dorothy Baker, the newly appointed Organising Secretary of the Ladies' Home Mission Union, Diocese of Sydney, and formerly Deaconess at Yarra Bay, was the recipient of a gold wristlet watch and a wallet of notes, at a farewell gathering at Yarra Bay recently. Deaconess Baker has ministered at Yarra Bay for 10 years.

Rev. R. S. T. Pettet has been admitted as minister-in-charge of Millicent with Robe and Kingston (S.A.), by the Archdeacon of Mount Gambier, by commission from the Bishop.

Seldom in recent years has a cable from the field aroused such sorrow and sympathy as that which reached Sydney on the morning of June 17. It was from the Bishop of Central Tanganyika announcing briefly that the wife of Dr. H. W. Hannah had died at Berega of dysentery on June 13. Further particulars are not yet known. Dr. Hannah left for Tanganyika late in 1940, and his fiancée, Marjorie Moulton, a year later. They were married early in 1942, and a son, Lister, was born to them in May, 1943. The writer got to know her well during her candidature, and found her most lovable, deeply spiritual, and outstanding in experience in personal work. She was a Crusader. She occupied a position of great trust, and seldom has the testimony of employer of a candidate been higher. Since her marriage her letters have shown that she shared the problems of the work with her husband, and assisted him greatly in the office, as well as helping in the women's work. God has called her to Himself at the age of 28, and we extend deepest sympathy to her husband, baby son, her mother and relatives. Some day we shall understand; now we know in part; but "What shall separate us from the love of God, shall . . . life, shall death? Nay."—C.E. Messenger.

The Rev. R. B. Brierley has resigned from the parish of Devonport, N.Z., and is returning to England.

We regret to record the death of Mr. A. S. Iliffe, manager for over 30 years of the Church Stores, Sydney. Mr. Iliffe had been ill for some four months and was 71 years of age. He will be very much missed in Sydney Church circles, where his unfailing courtesy and business ability had won him many friends.

Miss Dorothy Davis, of Dodoma, Tanganyika, and Adelaide, is engaged to the Rev. Christopher Cooper, of Tanganyika and England.

On June 8 the Bishop of Adelaide inducted Rev. H. A. Williams as rector of Henley Beach (S.A.).

Sympathy is felt for Rev. William O'Neil, of Artarmon (N.S.W.), in the death of his sister, Miss Kate O'Neil, of Queanbeyan.

Rev. Charles W. Arnold, rector of O'Connell (N.S.W.), has been elected a canon of All Saints' Cathedral, Bathurst.

The Rev. H. Arnold, rector of Robertson, N.S.W., has notified his intention of retirement.

By the death of Mr. A. H. Clark, of Kerang, in the Diocese of Bendigo, both parish and Diocese have lost a devoted worker. For many years, Mr. Clark has been treasurer of St. John's, Kerang, and has seen the parish through many difficult days. As he would have wished, he died "in harness," being about his work right up to the day before his death and passing on in his sleep. He was aged 86. In addition to his parish activities, he represented St. John's in Synod and was a Lay Canon of All Saints' Cathedral and from time to time contributed greatly to Diocesan life.

Captain W. A. Hoare, who spent 15 years in the ranks of the Church Army, 12 of them in Australia at the headquarters in Newcastle (N.S.W.), has entered St. John's Theological College. The Church Army regrets the loss of his services.

The general committee of the C.M.S. in London has appointed Canon C. S. Milford to succeed the Bishop of Tasmania as secretary of the Society, with special responsibility for India and Persia.

Mr. E. C. Rigby has been elected as Advocate of the Diocese of Melbourne.

Rev. Verney J. Johnstone, chaplain of All Souls' School, Charters Towers (Q.), and former headmaster of the Southport School, has been appointed rector of a church in England. He has been in Queensland for eight years.

The Rev. H. Cottrell-Dormer, of Kangaroo Valley, has been accepted for missionary service by the Church Missionary Society, and is stationed at Mulgoa in charge of the half-caste folk there brought down from the Northern Territory. He and Mrs. Dormer are doing excellent work amongst these evauees.

The Rev. Harold Sloman, formerly of Norfolk Island, was inducted to the parish of Kangaroo Valley (N.S.W.), by the Rural Dean on Monday, 22nd May, at a service attended by a large concourse of his parishioners and many visitors.

SPECIAL PSALMS AND LESSONS.

July 2, 4th Sunday after Trinity.

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

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

July 9, 5th Sunday after Trinity.

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

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

July 16, 6th Sunday after Trinity.

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

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



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TO AUSTRALIAN CHURCHMEN

PROGRESS OF THE WAR

The role of a prophet is a dangerous one even if there is no longer the penalty of stoning in the event of a false prediction.

But there are heartening signs on every hand which gives encouragement to those who believe that the final defeat of the German and Japanese coalition is near at hand.

Mr. Winston Churchill.

Quite recently, Mr. Churchill allowed himself the rare privilege of forecasting events. He dared to say that there is reasonable hope that the war may be over this year. We recall another message of Mr. Churchill given much earlier. After the Luftwaffe had been foiled in the attempt to bring Britain to its knees, Mr. Churchill warned the German people that the Allied Air Force was only in its infancy. He told the vaunting enemy that soon there would be an equality to be followed by overwhelming air superiority. He added the significant phrase: "And you know what that will mean." We have reached that stage and we have almost forgotten that it is an objective at which the Allied Forces steadily aimed through all the long years of sorrow and disappointment. The last desperate venture of sending pilotless planes to England is the measure of the accuracy of Mr. Churchill's forecast. It means that the Germans lack men and lack machines. Already this fool's hazard has been largely countered. In a few more weeks it will have lost every appearance of being a serious menace. Meanwhile our bombers range over wide areas and the so-called shuttle bombing with bases in Russia, Italy and England is the evidence that we have gained, and intend to hold, the mastery of the air. Germany is doomed. It will not be long before this consciousness penetrates to the rank and file of the German Army and the German people, and then the end will come with climacteric suddenness.

In the last war the German offensives began on 21st March, 1918. The battles of the Somme, the Lys, the Aisne, and the Matz brought the war to the beginning of June, with everything in Germany's favour. Yet German strategy did not accomplish all it hoped. In July the Allied counter-attack began. In a fortnight the Germans had fallen back to the Aisne

and the Vesle. 30,000 prisoners were captured. This was the beginning. Ludendorf found himself unable to reassemble the reserves which he had weakened to meet this first offensive of the Allies in 1918. In one hundred days, once the Germans experienced defeat, nearly 400,000 men were taken prisoner. This is something of which we need to remind ourselves now.

The Western Invasion.

We cannot be too thankful that the invasion has been accomplished with what we may call only the ordinary incidence of war wastage. The massing of 4000 ships of all sizes; the inevitable exposure to air attack of large collections of landing barges; the rough seas, all offered to the Germans amazing opportunities. They did not seize them. Wise-acres shook their heads and told us they greatly feared that the easy landing was a trap. They were sure the Germans had something up their sleeve. President Roosevelt, with commendable caution, included in his prayer the words, "They may be hurled back." The Americans did experience a slight check and gave a little ground, but it was of no consequence. As we write the inner defences of Cherbourg are menaced. It may well be that before these words are read Cherbourg will be in our hands. Mr. Churchill has not exaggerated the value of the air support. Germany has little to meet it, and is experiencing the same helplessness that Poland experienced in the early days of the war. Germany relied on air power and she has failed miserably in her effort to maintain it.

The Increasing Guerilla Threat.

We must not lose sight of the fact that the German Army is operating in a hostile country. That involves a large expenditure of men in the task of guarding all lines of communications. It opens the door for the conveyance of much valuable information to the Allied troops. And the actual fighting power of these guerillas must not be under-estimated. There are opportunities of supplying them with needed help from the air, and they are a continual menace to assembling troops. We will likely hear more of the gallant Frenchmen who in increasing numbers are making the situation difficult for the enemy.

The Different Situation from 1918.

It may be said that the situation is different from 1918. We are at Cherbourg and Carenten, at Caen and St. Lo, instead of being massed on the Somme, some hundred miles distance in a straight line, and much further if we follow the coast contour. Also there is no French army in being. This must be admitted, and also that the Germans have had great opportunity for fortifying their lines. But against this must be set the fact that in 1918 there was no threat from the East nor were the Germans menaced in Italy in the same way that they are to-day. True it is that Italy was then an ally. But she had suffered a severe defeat on the Austrian border and had little power of influencing the decision. Today Germany is threatened in the Baltic and in Rumania. She must either reinforce her divisions in Italy or watch a powerful army slowly but surely creeping northward to the Alps with the ever-nearer hordes of powerful bombers already capable of causing so much havoc and gaining in efficiency as their journey to their targets is shortened. Germany has good cause to fear that the debacle of 1918 may set in again. News trickles slowly through to the German people, but the fall of Cherbourg, cannot long be kept secret, nor can the advance into Finland and the expected renewed activity on the Rumanian and Polish sectors of the Russian Army.

What of Japan?

We have long held that the defeat of the European enemy must be a prelude to the final crushing of Japan. But so great is the striking strength of the Allies that already Japan has felt the weight of the new offensive. Her battle fleet has again been disorganised and defeated, and she is now faced with the problems of maintaining long lines of communications mostly dependent on sea support. Japan has followed German strategy to her undoing.

And the Christian Attitude.

We believe that war is sometimes necessary. We also believe it is a judgment on men for their sin. We have been careless and godless as a people. We have suffered evil things to enter even into our religious life. Germany is the parent of modernism. Rome and Italy are the patrons of superstitious mediaevalism. We have taken both to our bosom and weakened the spiritual power of the community. God in His infinite mercy has

spared us for further service. Can we not hear the voice of The Son of God saying to us: "Sin no more, lest a worse thing happen unto thee." We honour the gallantry of our sorely tried sailors, soldiers and airmen, but it is character that is the last stay of a people. May the trial of afflictions now, happily drawing to a close, bind us all in a resolute effort to put away from us the leaven of unbelief and superstition. Let us return to the old paths and walk humbly with our God in absolute dependence on His Holy Word. Let us not have any more of what Hooker called "a mangle-mangle of Mass and Communion," but a service worthy of Him, "Who hath called us out of darkness into His marvellous light."

A MISCHIEVOUS ARTICLE.

Our contemporary "The Church Standard," occasionally deviates from the paths of rectitude. It has fastened on some ill-advised words of The Bishop of Newcastle in his recent charge and given them a significance which we trust for the Bishop's reputation for fair dealing cannot rightly be deduced from them.

According to "The Church Standard" the Atlantic Charters' freedom of speech must be regulated by the wishes of a Diocese or the Bishop of a Diocese.

There is a flutter in the dove-cotes at Newcastle. A lady called by the Bishop "a professional agitator" has had the temerity actually to address public meetings in the Newcastle district. We cannot but feel that the Bishop descended from his usual lofty and courteous phraseology when he employed the term "professional agitator." Has not the Bishop a profession? Does he not occasionally agitate even as he is occasionally agitated? Where is this type of dictatorship to end? Is every clergyman to go, cap in hand, to authority before he addresses a public meeting? Is every organisation to seek permission of the Bishop before launching a campaign?

For example has "The Church Standard" sought and obtained permission before it announced that the A.C.U. will open "live and virile branches throughout Australia" to advocate "The general use of the Sacrament of Penance" and "Fasting Communion." The Bishop of Newcastle recently stated that there was no occasion for the Federal or State

Parliaments to express a determination to maintain religious freedom.

As he is represented in "The Church Standard" he is using his influence to check the free expression of opinion. He has not hesitated to criticise others and we have respected his criticisms even when we did not agree with them. Now if "The Church Standard" represents him correctly he would seek to inculcate any priest who dared to support a campaign in another diocese which had not the Bishop's approval.

We trust the Bishop will see his way to correct the impression which has gone abroad as the result of this mischievous article. We venture to direct the attention of "The Church Standard" to an interesting circumstance that happened many years ago. "O thou seer, go, flee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Bethel: for it is the king's chapel and it is the king's court." There were happy families in those days that did not like to be disturbed.

SOUTH INDIA CHURCH UNION.

A NEW DEVELOPMENT.

A colourful procession in the Nagpur Cathedral of all the bishops and assistant bishops of the Church in India, Burma and Ceylon, opened the session of General Council of the Church, on February 6th, 1944.

Preceded by a choir, the bishops marched up the aisle, some in purple robes and some in gold.

The Metropolitan who has just recently reached his 80th birthday celebrated the Holy Eucharist and the Bishop of Assam preached on Church union.

In the subsequent General Council the subject that evoked the most thought and discussion was that of Church union in South India. Most of the members of the Council were greatly disappointed by the failure so far to consummate this union. The Methodist Church has approved of the scheme of union and stands ready to unite but the South India United Church (a large congregational body) has been unable to agree on the matter. One of the great stumbling blocks has been the proposed 30-year interim period when there will be episcopally ordained and non-episcopally ordained clergymen working in the same church. This has been a difficulty both to the Anglican Church and the congregational churches.

After a long and serious discussion over a period of three days, the General Council passed by a majority the following statement:

"We, the bishops, clergy, and laity of the Anglican communion in India, Burma, and Ceylon, assembled in Council at Nagpur have been burdened with a sense of frustration, as we have considered the failure of 25 years of effort to bring union to divided Christians in South India. But in this session, there has been given to us a new

vision of the unity of Christ's people, and a new hope as to the means by which that unity can be achieved. It has been laid upon us that we are still depending too much on human contrivance, and that we must learn to trust more fully in God's creative power to do new things which is one according to His will.

IMPERFECT MINISTRIES.

"We and those with whom we desire to unite are all one as members of the body of Christ and through faith in the redemption wrought by God through His only begotten Son Jesus Christ; but so long as we remain out of communion with one another we are all defective in spiritual power. This is true in a special way of the ordained ministry; the ministries of all separated communions are by the fact of separation imperfect and limited in authority. As a result of this defect the witness of us all to Christ is seriously compromised and the work of setting forward God's purpose for the redemption of all mankind is grievously hindered.

"We acknowledge that in the past we have failed in manifold ways to forward the work of reconciliation. For these sins of the past we earnestly repent and desire to atone; and we desire to express that penitence not only in words but also in action. We believe that when separated communions come together again, their ministries should be united by a solemn act of humility and rededication, in which through the mutual laying-on of hands with prayer they seek from God the enrichment of all those ministries.

"If this method of achieving a united ministry commends itself to the mind and conscience of the Churches those of us who are ordained ministers, bishops, and presbyters, desire to present ourselves to those duly authorised in these communions which are seeking to restore the unity of the body of Christ, that we may receive through the laying-on of hands and prayer the spiritual endowment which in separation from them we lack. We would earnestly commend this suggestion to our own communion and also to those in other communions who sincerely desire the union of the faithful, asking them to consider whether this is the will of God for us, and whether we may not hope by this means to be brought very much nearer to that perfect reconciliation and union which we all earnestly desire."

This statement was to be communicated by the delegates from the General Council to the Joint Committee on Church Union in South India.

"SUPPLEMENTAL ORDINATION."

Along with this statement were to be communicated also certain proposals for the formation of the ministry taken from the Iran proposals for Church union and from the proposal for reunion with the Presbyterians made in America. These proposals especially referred to the idea and phrase of "supplemental ordination." The description of the implications of "supplemental ordination" was also supplied to the delegates and is as follows:

"It is proposed to make it possible for clergymen of both Churches to administer the Word and Sacraments to all members of the United Church. The rite by which the aim is accomplished shall not be regarded as ordination de novo, but as a supplemental ordination. The expression "supplemental

ordination" is intended to imply that he who receives it is recognised to have been truly ordained to the ministry of Christ's Church, and that by the supplemental rite he receives such further grace of orders, and such authority for the wider exercise of his ministry as, according to God's will, may be conveyed through the action of the Church in and by which the rite is performed."

"FAITH"—SECTION RESTORED TO 1936 FORM.

The General Council also instructed its delegates to the Joint Committee to ask that the section of the union scheme on the Faith of the Church be restored to the form in which it was set forth in 1936. This form is as follows:

"The uniting Churches hold the faith which the Church has ever held in Jesus Christ the Redeemer of the world in whom men are saved by grace through faith; and in accordance with the revelation of God which He made being Himself God incarnate, they worship one God in Trinity and Trinity in Unity.

"They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union."—"Canadian Churchman."

ARE YOU GULLIBLE?

(By N. F. Babbage, M.B., B.S., F.R.C.S.)

What price the independent thinker! Many of us like to imagine that our beliefs are based on sound foundation, but how seldom do we realise that we are dependent in all our thoughts and actions upon the experience and teaching of others. It is easy for the lay person to believe that the "assured findings of science" put things beyond dispute. To many the word X-ray means the end of all argument—not realising that it is only the picture of a shadow, and that everything rests on an observer who is often far from infallible. Similarly, the magic of the microphone makes us forget that all depends on the judgment of the eye at the eyepiece.

Let us then consider the theory of evolution, which many believe has been proved by "indisputable facts." We all, I suppose, know something of its origin; that Charles Darwin shook the world by writing "The Origin of Species" in 1859, and "The Descent of Man" in 1871, but have you ever read them? Do you know the admissions of ignorance he made? We hear much of the pros but little of the cons. Many equally brilliant scientists have opposed the theory and still refute it. Have you read the writings, for example, of Professor Virchow of Berlin, the physiologist; of Dr. Trass, the palaeontologist; of Schwalbe, the anatomist; of Wassmann, Rutmeyer, Dennert, and, in our generation, Professor Rendle Short, Professor Berg and Professor Bateson? No, of course you haven't. Well, what are some of the points that they dispute?

First—about natural selection. You will have heard, of course, that giraffes grew long necks because the tallest survived when food was scarce; that the birds with the best eyesight survived because they caught the worm. Similarly, antelopes are very swift of foot because the slow ones were killed

by lions, and camouflaged animals and insects survived because of their invisibility. Splendid. But how about other animals which are slow or glaringly uncamouflaged and are still with us? And what about the intermediate stages in the development of such handy things as the elephant's trunk and the bird's wing? Are we to imagine that the pre-elephant with the longest nose survived, and that the "early birds" for many generations exercised those precious wing stumps destined to carry their species to higher things? Then again, if man is the highest of the Tree of Life leading through apes, why have we lost some of their most excellent features? Surely the loss of hair from our bodies has been no gain. The homing instinct and acute sense of smell and hearing found in lower creatures have either disappeared or decreased notably. Perhaps there is a flaw in the pedigree.

But let us pass to the skeletons. The experts tell us that man has developed from a tiny cell by minute changes through all intermediate forms to his present stage. This presupposes roughly equal numbers of generations at each stage of development. There should be many, many millions more of the intermediate stages between ape and man than of the original and the finished products, but where are they? There are a few claimants, but how few! And those only show how bankrupt the protagonists are of genuine proof.

First, the Pithecanthropus erectus, found by Dubois in Java—two teeth, the roof of a skull, and a thigh bone 15 yards away. Several years later at Leyden some world famous zoologists examined the remains. Seven concluded that they were the "Missing Link." This was broadcast as the assured finding of science. Seven said they were the remains of a man, and 10 that they were the remains of an ape (also the assured findings of science, presumably). Professor Cunningham, of Dublin, thought part belonged to an ape and part to a man.

From the well-known Piltown (Sussex) skull, Professor Smith Woodward and Dr. Charles Dawson reconstructed the man exactly as he was, with receding forehead, projecting brows and gorilla jaw, finding that the brain chamber measured 1,070 cubic centimetres. Unfortunately, Sir Arthur Keith, a noted evolutionist, said: "I soon saw that the parts of the reconstructed Piltown skull had been opposed in a manner which was in open defiance of all that was known of skulls ancient and modern, human and anthropoid. Articulating the bones in a manner which has been accepted by anatomists in all times I found that the brain chamber, instead of measuring 1,070 cubic centimetres as, in Dr. Smith Woodward's reconstruction, measured 1,500 cubic centimetres—a large brain chamber for even modern man." It would be laughable but for the fact that the first opinion is still widely believed. Similar contradictory statements have been made about the Pekin, Neanderthal, Engis and other skeletons.

After critical study of the "missing links," Viachow concluded: "We must really acknowledge that there is a complete absence of any fossil type of lower stage in the development of man." Professor Wood Jones, Professor of Anatomy of London University, dismisses all this and insists that we are developed from the Tarsius, a small squirrel. The evidence is apparently as good for this as for anthropoid origin.

Another little snag is the production of new species. We know a few million species, but have never been able to pro-

duce a new one, and only very rarely have we been able to cross two species and get a fertile offspring. The vast majority are sterile. We can get amazing variations in the one species, as in dogs—Dachshunds to Alsatians and Pomeranians to Greyhounds—but they are all dogs. Then try and mate a rabbit and a hare—surely their skeletons are like enough? They are sterile. Mate a horse and a donkey and the product cannot normally propagate although one or two fertile mules have been reported. Darwin was honest enough to admit: "When we descend to details we cannot prove that a single species has changed; nor can we prove that the supposed changes are beneficial, which is the groundwork of the theory." And again: "I, for one, can conscientiously declare that I never feel surprised at anyone sticking to the belief of immutability." ("Life and Letters.") Darwin's theory presupposes an endless series of new species developing from one another. He cannot demonstrate one in the whole course of nature.

Much has been made of the embryological forms of the human which in some stages look like fish and lower mammal forms. This merely shows that all creation is inter-related. When the human embryo is in a stage where its life approximates to that of a fish its characters somewhat resemble one. The type of cell composing the foetus is always fixed and never does a germ cell produce other than its original species despite any intermediate stages. That it proves anything further is denied by Dr. C. W. Stump, Professor of Embryology of Sydney University, who says of Haeckel's Theory of Recapitulation: "The Law of Recapitulation is merely of historical interest."

Finally, what of the origin of life in the first place? Pasteur exploded the theory of spontaneous generation of life, yet we hear still the story of that original speck of protoplasm starting in the mud. Now just how did it start? We are told that the earth started as a glowing, gaseous mass thrown off from the sun. Probably sterilised by heat I should think. And then it gradually cooled. Now just when did life begin? And if it reached us from another planet, how did it start there? Charles Darwin was gracious enough to admit that God must have intervened—but once only, of course!

Well, we don't understand how everything was made, but we choose to believe that God made the heavens and the earth, and that He made all life in their species as the Bible says He did. If we presuppose that God intervened once, is it illogical to believe that He took an intelligent interest in His creation thereafter? We believe He did, and that He created all life in six epochs. Moreover, we choose to believe that God created man as a new creation "after His own image," with characteristics and possibilities such as thought, music, literature, calculation, invention and a spirit that looks for immortality such as no animal ever bore. We are not ashamed to believe the Bible story of the Fall of Man and the marvellous provision of a Saviour because they tally with our human experience, and we are satisfied that to believe these things we do not have to strain our credulity. Rather do we claim that the balance of evidence is on the side of the Scriptural narrative; and to swallow the evolution story and the implications some draw from it about the meaning of life without considering its critics, you must be very gullible.—("I.V.F. Magazine.")

CORRESPONDENCE.

SOUTH INDIA SCHEME.

(To the Editor, "Church Record.")

Dear Sir,

The South India Scheme which was agreed to by our Provincial Synod, is surely an example for the Church in our Diocese of Sydney to follow, if not the whole Province.

We have our Union Churches in the outer suburbs of Sydney and also in the country. The one I was attending had the ministers of the different Churches conducting Services in it every Sunday afternoon in their turn, and we used the one hymn book—Sankey's. We also would receive the Lord's Supper from other ministers other than those of the Church of England. In fact, we had a united congregation of all the Protestant residents of the district, but we realised that we had a divided ministry.

The South Indian Scheme offers us a United Ministry, why not accept it? It appears to me that we Protestants are not prepared to stand up to the Romanising Party in our Church. We have stopped them from wearing the Chasuble which proclaims the Mass, the Altar, and the Sacrifice of the Church of Rome. Why not go further and do something? I am of the opinion that the Romanising Party in our Church is a small minority. The laity are Protestant in mind and outlook in the country dioceses, and resent the Romanising tactics of some of their clergy and bishops. If they do not want to go to Rome because of Holy Matrimony (which is a bar to the Romish Sacrificing Priesthood) why not let them form a new church, which they have already done in South Africa?

The South India Scheme should solve the problem of giving a bishop to the Church of England in South Africa, which Church would form a basis for uniting all Protestants in South Africa into one United Protestant Church.

Just visualise what we Protestants will gain in one united Church:—

1. There will be no overlapping in religious instruction in our State schools.
2. Co-operation instead of competition will take place in our parishes.
3. We will be able to build decent buildings instead of erecting a number of "match boxes" in our districts.
4. Rome will not have it all her own way, for there will be one Church, one Faith and one Lord.

Yours faithfully,

E. TWOGOOD.

11 Violet St., Enfield.
May 5, 1944.

BROADCAST SERVICES.

Dear Sir,

The introduction of the use of the "new pointing" of canticles and psalms (also the most frequent use of "services" instead of well-known chant tunes) robs the general congregation of listeners-in of taking much, if any, part in the service other than listening. The object of broadcasting services was not to give a display of well-trained choir music, but to extend the privilege of taking part in the service to those prevented from attendance at church by distance or sickness or old age.

ONE OF THESE.

THE ANGLICAN COMMUNION.

(To the Editor, "Church Record.")

Sir,

The writer of the article "One World," reprinted in your columns on June 15 from the English "Record" quotes and commends the following extract from the Lambeth Conference Report of 1930.

"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 from 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. . . ."

The writer comments: "There is no going back on that. The spirit of it was from above and will spread throughout the world." I entirely agree, and may I suggest that, by substituting "Anglicans" for "Christians" and "Anglican, Churchmen" for "Christian Communions" we might accept the "vision" of the Conference as an ideal for the Anglican Communion within the fellowship of the Catholic Church. Only, as it seems to me, as we strive after this ideal, can we help our Church to play her proper and peculiar part in the work of Christian re-union.

The following quotation comes from the Encyclical Letter issued from the Lambeth Conference in 1930—

"Unity between Churches is necessary, if the Church is to bear the witness which its Lord requires. We must now draw atten-

tion to the equally urgent necessity for unity within each Church. We appeal to all our brethren to remember that their right to a place in the Church of Christ lies in His call to each of them, in His love that embraces them, and in His Spirit that dwells in them, far more than in the opinions which they profess or the methods which they pursue. It may even be necessary to the Church that men in it should hold and expound different opinions, in order that the Church as a whole should have the whole of truth, even as the rays of many colours which the spectrum shows combine to make the light of the sun. Let us listen to His voice, Who still has to say to His disciples after all these centuries, "Have salt in yourselves, and be at peace one with another."

Is not this statement in harmony both with the Catholic heritage and tradition of our Church, which should appeal to men of all types and temperaments, and with the stress laid by the divines of the Reformation period on freedom of conscience, freedom of worship, and the dignity and infinite worth of human personality, as redeemed by Christ.

May we not claim, with truth, that our Church seeks at once to be loyal to revealed truth and to be sensitive to the constant present guidance of the Holy Spirit, that she teaches due obedience to constituted authority, but deprecates the narrow and uncharitable legalism, which hinders the free working of the Holy Spirit's power, that she strives after unity without compelling uniformity, and that, while she demands agreement in really essential matters, she is yet tolerant of wide variations in matters of lesser importance.

Insofar as these claims are realised, our Church displays in a microcosm the salient features of a reunited Church which would be really Catholic—would really represent all Christendom, perhaps even all mankind. Just because the Church of England unites

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different streams of tradition, different types of Christian experience, her unity is not easy to maintain. But the strengthening of that unity is of the utmost importance, not only for Anglicanism, but for world Christianity.

Should we not, members of all "schools of thought" and of none (perhaps the non-partisans are the most typical Anglicans) unite in prayer "that by mutual understanding and appreciation all may come to a fuller apprehension of the truth as it is in Jesus, and more perfectly make manifest to the world the unity of the Spirit and through the diversity of His gifts."—In my opinion, we have no more important task.

Yours faithfully,

(The Rev.) JOHN J. SHERLOCK,
The Rectory, Lochinvar, N.S.W.

NATIONAL ANTHEM.

Dear Sir,

It is to be feared that the singing of the first verse of the National Anthem at the beginning of Divine Services is becoming as perfunctory as it was in the days before the war, when it was used mainly to announce the beginning or the close of an entertainment. Could not the true spirit and prayer of our National Anthem be preserved by singing of the whole of it with the congregation still kneeling, immediately after the prayers (of our Book of Common Prayer) for the Royal Family.

CHURCHWOMAN.

THE F. & E. CASH ESSAY PRIZE.

(To the Editor, "Church Record.")

Dear Sir,

Will you kindly extend to me the courtesy of your columns, that I may bring before the notice of our younger clergy the "Frank and Elizabeth Cash Essay Prize" in connection with the Australian College of Theology. This prize is awarded annually, and is open to all graduates of the College (Th.L.) of not more than five years' standing. The essays should be of about five thousand words and should be sent to the Registrar not later than 30th November. The writers must use a non-de-plume, and giving the full name of the writer and the non-de-plume used by him. The subject for this year is: "Our forms of worship: defects and remedies." Full details will be found on page 17 of the current A.C.T. Manual.

Yours faithfully,

JOHN FORSTER, Registrar, A.C.T.

Armidale, N.S.W.
15th June, 1944.

["FRONT PEW."—We counsel you to seek an interview with your rector, who would most sympathetically consider your complaint and need of comfort in the services of the Church.—Editors.]

A.C.R. "SPECIAL" PUBLISHING FUND.

Amount already acknowledged, £187 12s. Mr. W. R. Bailey, £1/1/-. Total to date, £188/13/-. Per Rev. T. Knox, £175/2/-. Per Mrs. Bragg £13/11/-.

THE MYTH OF PAPAL ROME.

(Continued from page 6)

outcome of this decision was that in the sixteenth century all northern Europe including England and Scotland, threw off the papal yoke and established independent national churches.

In Southern Europe revolt from the Papacy was checked by the Counter-Reformation, of which the leading spirit was the Spaniard, Ignatius Loyola, founder of the order of the Jesuits. Believing that the corruption and weakness of the Papacy was the cause of all the scandals which had led to the Protestant Revolution, Loyola and his followers strove with considerable success both to purify and to strengthen it. The result is the Roman Catholic Church as we see it to-day and the complete supremacy of the Pope as finally established by the decrees of the Vatican Council of 1870.

The decree of the Vatican Council defends the position it assigns to the Pope by interpreting the words of our Lord to S. Peter in S. Matt. 16-18: "Thou art Peter and upon this rock I will build my Church," etc. as words defining the constitution of the Church for all time. By this we are to assume (1) that Peter was given a special office of supreme authority over the Church which no other Apostle was to share, (2) that Peter being the first Bishop of Rome that special authority devolves upon all his successors there.

To the first statement we object that there are other interpretations of the celebrated text of the Gospel which are at least as convincing as the Romanist one, if not more so. The greater number of the writers of the Early Church do not interpret it in the Papalist sense, among whom is S. Augustine, the greatest of the Latin Fathers, who, though he admits the possibility that the Rock is Peter, prefers the opinion that it is Christ! Furthermore, the question arises, if the status of S. Peter is of such paramount importance, why is there no mention of Our Lord's commission to him in S. Mark's and S. Luke, who record the same incident?

With regard to the second suggestion, we assert that there is not a shred of historical evidence that S. Peter was the first Bishop of Rome. S. Irenaeus (about A.D. 180) writes that Peter and Paul founded the Church of Rome; and the earliest records name Linus, Cletus and Clement as the first three Bishops there. As to the application of the Petrine text to Peter's alleged successors at Rome, there is no record that it was ever made until Pope Stephen used it in his controversy with the African Church in 255 A.D.; and we have seen how indignantly the leaders of that Church repudiated it. As late as the year 451 the General Council of the whole Church at Chalcedon agreed that "the fathers properly gave the primacy to the throne of the elder Rome" not because of any association with S. Peter, but "because that was the imperial city!"

Devout Roman Catholics are no doubt content with the institution of the Papacy, less because they have dispassionately examined the historical basis of its claims, than because they are impressed by the practical efficiency of the system which has crystallised around it. Such a system must always appeal to tidy-minded people who are dismayed by the lack of cohesion and disciplined order which are to be found in a contrasting system like that of the Anglican Communion. Efficiency, of course is not a thing to be despised; but it can be purchased



I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers . . .

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at too high a price. And when that price amounts to an indifference to historical truth and a fundamental perversion of the "faith once delivered to the saints," we cannot but refuse to pay it; believing that since God is Truth no falsehood can ever serve His purposes or receive aught but condemnation in His sight.—Auckland "Church Gazette."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

HOME OF PEACE.

The annual meeting of our local circle for the Home of Peace took place on Thursday, 25th May, and was most inspiring. As the Home brings so much peace to the aged in a dying state, Bishop Pilcher gave us an interesting address on old age as we find it in the Bible. He took the characters of Moses, Jacob and Eli and showed how chequered were the declining years of these good men. One of them was known to exclaim, "Few and evil have been the days of the years of my life." Then he took us to the New Testament with its wondrous message of hope and pointed out the richer note in their concluding years, Zacharias singing the Benedictus; Symeon chanting the Nunc Dimittis, and John preaching his themes of love.

Miss Claydon, the Matron, gave us a vivid picture of the Home in its working. She is faced with many difficulties but she is the type who makes difficulties the stepping stones to further opportunities.

Mrs. Tugwell thanked the speakers, congratulated Mrs. Wilkinson, our enthusiastic secretary, and Mr. S. Baker our faithful local treasurer. This was supported by Mr. T. Strudwick, the treasurer of the Home of Peace.

The great afternoon was rounded off by a nice afternoon tea supplied by ladies who give regular support to Mrs. Wilkinson in this annual effort. The financial result will be announced later, but meanwhile Mrs. Wilkinson desires to thank all who so willingly helped both in money and gifts of groceries, etc. — (St. Alban's, Lindfield, Parish Paper.)

A FAREWELL MEETING.

The visit of Rev. H. C. and Mrs. Gurney, of Iran, is drawing to an end. They will leave Sydney for Melbourne on 30th June. It has been a great privilege to have had them with us, and we wish them God speed. The C.M.S. has arranged a great farewell meeting in the Chapter House, Sydney, tonight, Thursday, 29th June, at 7.45 p.m.

THE MISSIONS TO SEAMEN.

The 63rd annual meeting is to be held at 100 George Street North, on Tuesday, 11th July, 1944, at 8 p.m. The special speaker will be Sir Frederick French, K.B., late Commodore Commander P. & O. S.N. Co. Light refreshments will be provided by the ladies' committee.

A general committee will be elected at the meeting and if any member desires to propose a nominee for inclusion on that committee it will be necessary for the name of the nominee to be submitted to the Hon. Secretary, Sydney Mission to Seamen, c/o Macdonald, Hamilton and Company, 247 George Street, Sydney, in writing and bearing the signature of the nominee agreeing to election. This signed nomination form must be in the hands of the Hon. Secretary at least three days prior to the date of the annual meeting, which is 11th July.

SYNODS.

The General Synod will begin on October 31, and the Diocesan Synod on November 20.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

The following candidates were successful in the Sydney Preliminary Theological Course term examination.

In order of merit:—L. F. T. Lough, J. Williams, R. D. Grant, E. Louis, O. Swords, N. Ward, J. L. Rolleston, D. A. Britten, F. Rees, A. Marriott, V. Abell, H. Lockrey, M. Driscoll, E. C. Frendin, C. Mansfield, R. W. Maclay, P. West, R. O. Elliott, G. M. Newall, G. Sherlock, M. Symons, B. Matthews, M. Sherlock, S. J. G. Hodger, R. Short, T. W. Walton, M. Andrews, G. Robinson, H. E. Clerckeko, J. Simpson, Rev. C. G. E. Forrest-Sale, A.C.W. P. Clark, H. Lock, D. Gardner, A. Farren, A. Dunkley, G. Engel, J. Wilkinson.

Four candidates were unsuccessful.

MOTHERS.

Yes Mothers' Day was well remembered this year at St. Michael's. The Mothers' Union attended in goodly numbers at the evening service, when some of the old hymns that have endeared themselves to many true homemakers were sung, and appropriate lessons were read.

Besides preaching a special sermon at this service, the Rector conducted an open-air service at our cemetery, where on this occasion some hundred or more people assembled and took part in a simple little service of commemoration of mothers who have gone before to the brighter and better home above.

At the close of the service the Rector repeated the following lines by a Miss L. H. Underwood:—

"Mother! Dear, sacred name, and sweet!
How slow we are to prove
The height and depth and deathlessness
of perfect mother love.
We take her tender daily care, just as the
thoughtless flowers
Look up to God for daily light, because
we know 'tis ours.
But when we miss from heart and life,
the comfort of her care,
Then we must learn to live without her
presence and her prayer.
'Tis then the name of mother is to us a
holy thing,
And, hovering low we seem to feel the
shelter of a wing."

—Wollongong Church Paper.

THE EVANGELICAL AND THE CHURCH.

Canon T. C. Hammond is delivering a series of addresses at monthly meetings of the Young Evangelical Churchmen's League under the general heading of The Evangelical Churchman. The relationship of the evangelical to the church will be the subject on Friday, July 14th. All young church people are invited to be present. The place is St. Philip's Rectory, York St., Sydney, and the time 7.15 p.m.

A WORTHY MEMORIAL.

On Whit Sunday afternoon the Archbishop unveiled and dedicated a memorial plaque to the late Joseph Massey, master of the choristers and organist of the Cathedral from 1900 to 1923. The plaque is on the organ in the south transept. The lessons were read by Mr. P. Lockie and his Honour Mr. Justice Webb, both old boys of the choir, and the sermon was preached by Rev. Ernest Cameron, rector of St. Luke's, Mosman, who is hon. secretary of the Cathedral choir school Old Boys' Union.

The late Mr. Joseph Massey will long be remembered for his skilful and sympathetic playing in St. Andrew's Cathedral and his devotion to the training especially of the younger members of his choir.

OPENING OF NEW WING AT MOORE COLLEGE.

A most interesting function took place at Moore Theological College on 17th June, when The Most Rev. the Lord Archbishop of Sydney dedicated a new wing built to accommodate fourteen extra students.

The Vice-Chancellor of the University, Sir Robert Wallace, declared the wing open. In the course of a very interesting speech, the Vice-Chancellor emphasised the great importance of the Church possessing a learned clergy who would be able to cope with the indifference and the perplexities that were a feature of our modern age.

In asking the Vice-Chancellor to open the wing His Grace the Archbishop, made the pleasing announcement that every penny for building and furnishing had been subscribed and it was his glad privilege to declare that the building was opened entirely free of debt.

Mrs. Davies, widow of the former principal, then opened a room donated by former Moore students.

The guests, numbering over 400, were then entertained to afternoon tea. This wing is the beginning of a much larger scheme of extension which it is hoped to put in hand soon.

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HAMMOND'S SOCIAL SERVICES.

The annual meeting of Hammond's Social Services was held at the Hotel Hammond, Glebe, on Thursday, June 22nd, The Archbishop presided, and the annual report was presented by Miss L. M. Southwell. The adoption of the report was moved by Canon R. B. Robinson, and seconded by the Rev. Gordon Smee. The report showed the continued activities of the committee in various ways and the good work being done for many needy people. Mr. H. Chesney Harte, hon. treasurer, in presenting the annual balance sheet, was able to report a credit balance in the funds. A message was received during the afternoon from Archdeacon Hammond, the founder of the movement, and now unable to take an active part through ill-health. The meeting sent a special greeting to the Archdeacon. Others who took part in the proceedings were the Rev. Hugh Paton, Mr. P. J. L. Kenny, and Mr. Clifford, the hotel manager.

Diocese of Goulburn.

QUARTERLY MEETINGS.

The Diocesan Council sat all day on Tuesday, 20th June, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained the members to lunch at Bishopsthorpe. The Bishop was congratulated upon the tenth anniversary of his consecration and a souvenir collection of statistics and information covering those ten years formed part of the agenda for the meeting. The registrar was congratulated upon completing 30 years of service in that office. A careful survey was made of all parochial statistics and returns for 1943. Contributions to the Toddlers' Home Appeal were reported at £3850. Some small grants were voted. New apportionments, totalling £2125 were suggested to the parishes in order to meet the new Missionary quota. Steps were taken to facilitate the erection of a new rectory at Bodalla. The centenaries of the consecration of three churches, Goulburn, Canberra and Queanbeyan are to be combined and observed in 1945. Preliminary steps were taken in connection with the sale of Bishopsthorpe to the Children's Home, and the provision of a residence for the Bishop in Canberra. The Bishop expressed the view that with the continued depopulation of the countryside the resuscitation of certain parishes now in abeyance might not be possible and that in the future the town parishes would have to be adequately staffed in lieu, reducing the number of parishes but strengthening the pastoral oversight of the larger centres of population.

VICTORIA.

Diocese of Gippsland

AN INTERESTING VISITOR.

It has been good to welcome Mrs. L. Griffiths, the wife of the martyr Doctor of

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Persia. She was able to speak to the girls of St. Anne's and to a missionary meeting at the Cathedral when one of our first branches of the Gippsland Missionary Association was formed. I am very anxious to see branches formed in every Parish to back up our Diocesan Missionary Committee in a unified effort of all our Missionary work. —(From the Bishop's Letter.)

PROVINCIAL SYNOD.

Someone asked, "What is Provincial Synod? The answer seems to be "A Debating Society, where there are no rules of debate."

An observant Synodman noted a few characteristics of prominent members.

Bendigo seemed to adopt the posture of "The Thinker" but he used both hands.

Ballarat kept looking for little papers in a mighty big bag.

St. Arnaud, very wise, the more he heard the less he spoke.

Melbourne, troubled with a hood, a press stud is recommended.

Gippsland, mixed up with Henry VIII wives.

Wangaratta, last seen looking for a pipe. All sorts and conditions of men, sat down to lunch.

Country clergy nearly all young men, others not so young. Theme song of the country clergy, "You'll get no promotion this side of the ocean."—"Church News."

Diocese of Wangaratta.

PROVINCIAL SYNOD.

The meeting of Provincial Synod at Melbourne on Tuesday, 9th May, was somewhat of a historic occasion. Not often is a metropolitan asked to express an opinion on a spiritual matter relating to the proposed action of another and distant part of the universal Church. The scheme for re-union in South India, if fully brought into operation, will involve issues which will not only affect the present church in India, but also future relationships with the newly united body and the rest of the Anglican communion.

There was throughout the discussion a manifest spirit of unity amongst those who spoke. The resolution which was unanimously passed served not only to express appreciation of those who were working for the re-union in South India, but also showed on what terms the new body could be held in communion with the Church of this province.

One felt throughout the whole deliberations of Synod, there was a genuine desire to consider not merely the question of re-union in a particular part of the Church, but also the basis on which our Church as a whole could move steadily forward to re-union with other Christian bodies. There was apprehension lest the scheme, if wholeheartedly accepted, might hinder future re-

union amongst those bodies of Christians, who at present seem widely separated from each other, and yet are praying that they may in the providence of God be one. —(From the Bishop's Letter.)

NEW ZEALAND.

Diocese of Auckland.

MOTHERS' UNION FESTIVAL.

The annual meeting of the Mothers' Union of the Archdeaconry of Manukau was held at Pukekohe on Thursday, April 27. There was a large attendance of members from the branches at Papakura, Clevedon, Ardmore, Alfriston, Waiuku, Tuakau, Thames, Bombay, Pokeno, Pukekohe, and the Maori branch at Mercer. The Bishop and Mrs. Simpkin were present, and also members of the Diocesan Council, Mother Margaret, Mrs. E. B. Moore, and Mrs. Showman.

The day began with a celebration of the Holy Eucharist at 11 a.m. The Bishop was the celebrant and was assisted by the Archdeacon. The service was fully choral, Merbecke's setting being sung by a choir of clergy. Many members afterwards expressed their deep appreciation of what they called a wonderful and inspiring service, and said that they counted it a very great privilege to be able to take part in it.

The Mothers' Union service was held in the afternoon at 1.30 p.m. The Bishop and clergy entered the Church to the singing of the hymn, "Praise my Soul the King of Heaven," and were followed by the banner-bearers, three from each parish, wearing their blue veils and carrying the banner of their branch. The vicar of Papakura, the Rev. J. G. Heath, was crucifer, and the vicar of Tuakau, the Rev. B. D. O. Coleman, and the Maori priest, the Rev. Muhi Kapa, acted as the Bishop's chaplains. The service was conducted by the vicar of Thames, the Rev. K. R. Small, and the lesson was read by the vicar of Waiuku, the Rev. M. Moore. The vicar of Clevedon gave the address and exhorted the members to further the work of the Mothers' Union by making a full surrender of their lives to God.

After the service the visitors and members met in the parish hall for afternoon tea, where they were the guests of the Archdeacon and Mrs. Partridge.

"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't.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. Curry 12/-; under 5/-, 2/6

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TWO INTERESTING EVENTS.

Two recent events have marked the continued interest taken by Britain in the world-wide Christian Youth Movement.

An International Youth Rally was held early in June at the Albert Hall in London under the auspices of the British Council of Churches. Five thousand young people attended and many Churches and nations were represented. The gathering was in continuation of the movement inaugurated by the Christian Youth Conference at Amsterdam in 1939, and was held under the same banner "Christus Victor." The Archbishop of Canterbury presided.

A similar rally will shortly be held in Edinburgh under the chairmanship of the Very Reverend J. Hutchinson Cockburn, D.D.

The centenary of the founding of the Y.M.C.A. was celebrated by a great service in St. Paul's Cathedral on Sunday, June 4th. Mr. John G. Winant, the American Ambassador, gave the opening address and the lesson was read by the Chinese Ambassador. Prayers were said by the Dean of St. Paul's and by the Rev. Professor R. D. Whitehorn as representative of the Free Churches.

The sermon was preached by the Archbishop of Canterbury, Dr. Temple, who said that the Y.M.C.A. was among the earliest of the movements which, in the last hundred years, had overleapt all national divisions and created a world-wide fellowship. It was no accident that the gathering which, in all the history of the world, had brought together representatives of more nations than any other, was the Christian Youth Conference held in Amsterdam within a month of the outbreak of war. In no other name than that of Christ could so many nations have been assembled.

At this moment people were especially conscious of the invaluable service which the Y.M.C.A. rendered to the men of the armed forces. There had been periods in the history of many branches of the Y.M.C.A. when they seemed rather to offer a refuge from the strains and temptations of life than a rallying base from which to attack spiritual evils, and in those periods their vigour and value had declined. The same thing was true of the Church. If one

joined a Christian Association for what could be got out of it, one would not get much. The motive should be the love of God, prompting the giving of one's utmost witness, service and worship.

In a statement on the liberation of Rome the Dean of St. Paul's said: "The liberation of Rome means very much to every Christian . . . For centuries it was the centre of Christendom. No one who has any sense of history and of cultural and religious values can refrain from giving thanks that this city, so closely linked with our religion and civilisation, has been rescued undamaged from the modern barbarians."—"Protestant Newsletter."

CHURCHMAN'S REMINDER.

"Nothing grows again more easily than love." —Seneca.

"If any man love the world the love of the Father is not in him."—St. John.

July.

2—4th Sunday after Trinity. "Things temporal and things eternal"—thus the collect sums up our life, our duty, and our chief difficulty. We are in a dual environment, and we fail to realise it. Hence the difficulty which alone God the Spirit can enable us to face aright.

9—5th Sunday after Trinity. Peace without and within. Another duality related to the previous Sunday's teaching. Every Christian life is a factor making towards world peace without being necessarily pacifistic. The quiet influence of each one is more potent than speeches. Hence there must be peace within before we can make for peace in the world.

"THE AUSTRALIAN CHURCH RECORD."

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Telephone: MA 2975.

THE HOME MISSION SOCIETY

(DIOCESE OF SYDNEY)

You are cordially invited to attend

THE ANNUAL MEETING

of the

HOME MISSION SOCIETY, "The Church in Action."

in the CHAPTER HOUSE, on MONDAY, JULY 31st, at 7.45 p.m.

CHAIRMAN: The Most Reverend the Archbishop of Sydney.

SPEAKERS: Rt. Rev. Bishop W. G. Hilliard, Deaconess Baker (Organising Secretary of the Ladies' Home Mission Union), and Mr. J. E. Paynter, of the Children's Court.

The boys from the Home Mission Society's Home, Glebe, will render vocal items and at 7.15 the Rev. G. R. Delbridge, Youth Chaplain, will show lantern slides on Youth Work in the Diocese.

COME WITH YOUR FRIENDS.

A STRIKING ADMISSION.

(From a Canadian Paper.)

Thirty-three thousand French Canadians of Ontario have left the Roman Church and became Protestants!

The authority for this disclosure is the French Roman Catholic paper of Ottawa, "Le Droit," which on December 30, 1943, published it from the bulletin of St. Francois D'Assise Parish, Le Contact. The following is a translation of the article from the Ottawa paper:

"33,000 PROTESTANTS."

"Stop a moment. Consider this figure attentively. It represents thirty-three thousand French Canadians of Ontario who have become Protestant.

"Note carefully: 33,000 OF OUR BROTHERS WHO HAVE LOST THE FAITH, who have turned their backs on the Church, who have abandoned God. Why? Because they attended Protestant schools, because they sought the companionship of Protestants, because they read Protestant newspapers and books, because they married Protestants. 33,000 of our own, like ourselves, who no longer find their way to the Catholic Church. Is that heart-rending enough? . . .

"That is a considerable loss for the French Canadian group of Ontario and for the Canadian church. What fine parishes could have been formed of all these people. What work could have been done. Vain dreams!

"Is not this apostasy, this betrayal by such a large number of our brethren sad enough? May it at least make us think and help us to be on our guard. For we also shall become traitors, apostates if we are not careful, if we give up the struggle.

"If Protestant schools become our schools, if their language become our language, if their newspapers become our newspapers, if their amusements become our amusements, their religion will become our religion.

"We must break the bonds which bind us a little closer each day to Protestantism if we wish to remain faithful to our compatriots, to our church and to God.

"This is no time for sleep or for torpor. More than ever each one must join in the struggle."

As one reads this lament over the transmission of a large body of French Canadians from darkness into light, there comes with all its luridness the realisation of what lies behind the segregating policy of the Roman Church.

AUSTRALIAN COLLEGE OF THEOLOGY.

The Frank and Elizabeth Cash Essay Prize is open to graduates of A.C.T. (Th.L.), of not more than five years' standing. The subject for 1944 is "Our Forms of Worship: Defects and Remedies." For details see current A.C.T. Manual, p. 17.

JOHN FORSTER,
Registrar.

ON GOING TO CHURCH.

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

Our work takes us all over Australia—few men have our opportunities of visiting the churches of all denominations. On arriving for Sunday engagements, with monotonous frequency some church official, apparently as an apology for the sparse congregation, says with a sigh, "If you had known this church twenty—or even ten—years ago, you would have seen many more people. Things were quite different then." Given the frequency of this dispiriting remark it would seem to be a fact that the attendance at the average church in Australia is less now than in the past. This does not necessarily mean that there are fewer worshippers now than there used to be, but it does mean that there are more churches and the Christian community is more divided.

We remember visiting a suburb of a great city where there are seven thousand inhabitants and seventeen churches, several of them of recent creation. Now, we are told that 90 per cent. of Australians do not attend church. If true in this case, this would mean that the church-going community in this suburb is seven hundred—divide them by seventeen and we see what kind of congregation could be expected.

Some time ago we visited a small town where almost every denomination was represented. The seating capacity of the churches was much in excess of actual requirements. Congregations were small; indeed in some cases it was pathetic that trained and devout men should give their lives to such small groups. Then, with a blare of trumpets, the only unrepresented denomination arrived. We think the new cleric was a little ashamed when he saw the unsatisfactory situation, and, to excuse his presence, he advertised special meetings to unite all Christians. Needless to say all Christians did not unite and the presence of the new arrival merely complicated matters still further.

It seems to be probable that, in the near future, we shall see even more churches and fewer people in them, for the Home Mission Boards of several denominations, taking advantage of the cheapness of money, and with

an enthusiasm worthy of a better cause, are planning to open new churches in towns not already occupied by them. It seems to me that unless some agreement is arrived at and a scheme of comity put into action, the situation referred to above will be repeated again and again. Every year large sums of money are wasted through over-lapping in the overseas mission work—is that not also the case at home? Only a carefully prepared scheme that would avoid over-lapping and secure the best possible use of the workers and money at the disposal of the Churches can save us from an increasingly distressing situation. Such a plan should envisage the whole of Australia and aim at providing sufficient church accommodation—but not too much, for town and country.

We have spoken of the possibility of too many churches being built. There are, however, certain factors which will result in many being closed. The first is that some churches resemble religious clubs—and rather exclusive ones, too. Outsiders are not very much wanted, unless they can meet certain requirements, which are often rather social than spiritual. As the older people die off, congregations dwindle. Such churches have no future.

Then it seems to us that some churches are declining for another reason, and possibly will go on declining until they disappear. In the old days, social life centred round the churches. To-day outside attractions are exceedingly strong, so strong that people will not go to church to hear Mr. So-and-So preach—unless he be a notable preacher indeed. There is only one motive sufficient to draw them and retain them—that is the motive of worship. This element must be stressed and stressed again. This does not mean that we belittle preaching, but it is only as worship is kept to the fore that the sermon will become a message and not merely a discourse.

If we accept it as a fact that Church attendance in Australia has declined, and is still declining, what are we to do about it? It is useless to say the country is going to the devil and throw up the sponge. Moreover, this may not be true, for at all cost we must avoid the narrow view that church-membership is co-extensive with the Kingdom of God. We must recognise that many who do not go to church are nevertheless Christians, for Christianity, after all, is not merely church-going, nor even subscribing to a creed,

but living in the "way" that Christ has indicated. In other words, the faith which saves, is a faith in action, shown in daily living. That our Lord was very practical in such matters such chapters as the 25th of St. Matthew's Gospel indicate. It is, of course, to be deeply regretted that so many praying, Bible-loving Christians do not link up with the churches.

Why do such people not come to church? Not many of them would go so far as a recent thinker who said, "Close the churches and give Christianity a chance," yet they often feel that the church service is unhelpful and unrelated to life. Many consider organised Christianity ineffective, or even futile. Talking with such people one finds they attribute much of our inefficiency to our divisions, they tell us we face the compact, well-organised body of irreligion, not as an army, but as a mob. Unfortunately there is much truth in this, although, of course, the attitude they take up weakens the church still further. How to make them see this and how to bring them into the church, that is the problem facing us.

Then, in conclusions, there are great numbers of good-natured kindly folk to whom the Church makes no appeal and who never enter a place of worship except for a baptism or marriage. If Christianity were only conduct and not conduct plus belief, they would come under St. Augustine's heading of "naturally Christian." If we could make these people Christians, many of our problems and theirs would be solved. A parson said to us one day, "Most of the best people in my parish are outside the Church." The answer to this is, "That may be true, but they are living on the spiritual capital inherited from their Christian ancestors." It is to be feared that their children, cut off from the helpful ministrations of the Church, will live on a lower ethical plane than their parents, and thus life will continue until the spiritual degeneracy sets in. Might it not be that if we made our Church a true spiritual home, warm with friendship, such people, who often feel a loneliness of heart unsuspected even by their intimates, might be lead to unite themselves with us. By so doing they would help us remedy some of our defects, which are as patent to us as to them, and they for their part might share some of our simple virtues without which, after all, the Church could not have survived and won many triumphs down through the ages.

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