

the district to-day. The Salter families. difficulty in obtaining to erect the church, donations of £50 each made contributions. Mr. W. Clarendon, W. and Edward Terry, ants of these families nected with the work.

On June 16 a dedication when the Governor Binney were in attendance. B. Atkinson was the

The Vice-Regal centenary luncheon Governor proposed tenary."

HC

St. George's branch vice League has no parish organisation. Rooms, Collins St., when those present Miss Garrard, f ten years since she and 27 years since Africa. Miss Garrard home she was asked to Uganda to-day. the change of Government affect Uganda? In more than a change would affect Australia and govern

Another question rebellion last January party strike and a mob of men tried cluding nurses, to Christians were of quelling the trouble.

A sad thing of Prime Minister with Cathedral as he Communion service.

Miss Garrard's through two families there, one before 1943. In the last more difficult to was hard to obtain that time. The to supply the people them how to do would not know in a previous family the food before the

Very little in war. The only way was flour as the day, which had everything else.

Miss Garrard's was in a day were 200 girls of years of age.

In 1939 she was at Eiganga, where over the years school work to school work again when it was thought sent home. However, she can

Miss Garrard the prayers of things seemed a be a sudden life story of Moses lifted by Aaron against Amalek Aarons and Hu

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

3, No. 15

AUGUST 12, 1948

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ES AND COMMENTS.

interesting and enlightening letters from our Australian bishops who are in England for the Lambeth Conference. Here we have the Bishop of Ballarat's reaction to the great manifestation in London on the occasion of the Royal Silver Wedding. Bishop tells us that of purpose he with the crowd on that occasion were are his impressions:—

At all, I must say I was struck by the silence and good humour of the Londoners. Some of those around me made over the fact that my height enabled me to see over the heads of everyone else. of the little women, and men too, get even a glimpse of the King and Queen. But they didn't complain; they were quite content that they had been able to demonstrate their loyalty by joining in cheering as the Royal Procession passed.

This brings me to my second impression, that the people demonstrated their loyalty. But in addition to loyalty they feel a real love and admiration for the King and Queen and the Princesses. Of this I was left in no doubt. I knew it from the spontaneous applause which greeted the appearance of each member of the Royal Family. The first to appear was the Queen. She looked magnificent, in gold, every inch of her a queen. Afterwards came the King and Queen. The thing that struck me about the King was the way in which character has developed his face; and as you look at him you feel actively that here is a good man. I find everyone here feels this about him, and the sincerity with which he carries the arduous and responsible duties of his office. As for the Queen, she simply has happiness everywhere she goes. I have seen anyone look so happy as she did on the day of the Jubilee of her wedding. If she was happy she radiated happiness. She smiled and bowed to the millions in the crowds on that great day.

It is the great love engendered in the hearts of the people by the fine character of our royal family, by their extraordinary simplicity of life, by their fine sympathy with their subjects on all occasions by their sincere religious fervour and consistency of life—this is the secret of the stability of our throne.

The doctrine of Salvation deals with the most vital of all subjects, the grounds on which a man may hope to enter Heaven. Furthermore, it is a most crucial doctrine in Anglican theology, for it was around this doctrine that the Reformation was fought. For these two important reasons, a thorough knowledge of the subject should be an indispensable requisite for ordination in the Anglican ministry. Yet incredible though it may seem, the course for Th.L., drawn up by the Bishops of Australia, omits the subject completely! It is because of defects of this nature, that some colleges, for example, Moore College, insists on extra training before ordination. Yet as far as the Australian College of Theology is concerned, a man may be ordained without an inkling of what he is to teach his flock on that vital personal question of how a man may be justified with God.

Just at this moment Russia is in sore need of some really candid friends.

The shallowness of the professed "Friends of Russia," and their striking myopia in relation to Russian enormities are really ridiculous and well nigh contemptible. The old Book tells us: "Faithful are the wounds of a friend," and these publicity-hunting friends of the Soviet would do well to study the conditions of Russian life through the realistic minds of those who have experienced the inhumanity of the Soviet's dealing with their own people and those unlucky denizens of the prison camps. We are reprinting a letter from the "English Record," whose editor vouches for the honesty of the writer, giving yet another illustration of the wrongheadedness of people in our own land who affect to be friends of the Soviet. The writer is a Pole who has good grounds for the description he gives not only of the Soviet's treatment

of people, men, women and children who were detained under duress in the country, but of the Russian people themselves. The sympathetic view of the Soviet's experiment (!) is seen to have no foundation in reality, and the practical enslavement of the masses under this communistic regime should make our own political leaders give a fresh consideration to the dangers to human liberty and happiness that come from this lightly called "political philosophy." We recommend to our readers a very careful perusal of the letter reprinted in another column under the heading: "Forced Labour in Russia." At present the Communist and his fellow travellers are rather like "a snake in the grass," that needs to be scotched for the public safety.

We think we are right in surmising that the Conference held recently by the "Church Union" (sic) in England — the nursing mother of a society which styles itself "The Australian Church Union," has had its mind directed chiefly to the

Lambeth Conference. Some of our readers out in the far west were shocked the other day by a broadcast reference to "Reunion with Rome" and not knowing the methods so often employed by that specially partisan group feared that the source of the report was the Lambeth Conference. The past history of the E.C.U. as it was originally styled would seem to imply as its motto: "By hook or by crook"—not the bishop's crook by any means, because in spite of their affectation of allegiance to the Apostolic succession, they do not hesitate to belabour even the bishops when things are done in the Church not to their liking. At the present time they are very worried over the South India United Church and the attitude of the Lambeth Fathers towards it. And now the Bishop of Winchester has caused them new distress, for he has made a suggestion, altogether abhorrent to the Union, that the Lambeth Conference may soon be

superseded in weight of utterance on matters germane to the Church of God by the decisions of "the World Council of Churches," a movement which has received the benediction of so many members of the Anglican Episcopate.

Through "The Church Times — the Anglo Catholic press organ, the Lambeth fathers have been reminded of their duty "to maintain and defend standards of faith and worship in the Anglican Communion," and the editorial goes on in rather menacing language, to say "the loyalty of the faithful, whether priest or laymen, is being frequently strained to-day by an English Episcopal caucus which is apparently prepared to jettison the principles of the Prayer Book, Ordinal and Articles for the sake of placating English-speaking Non-conformity "We trust that the bishops who are faithful to Anglican Church principles will prevent the Church being dragged in the wake of "Pan-Protestantism." Surely the writer of that note must have spoken with his tongue in his cheek, for the people he represents have scant affection for the principles of the only legitimate Book of Common Prayer we possess and the 39 Articles, as the standards of doctrine and usage of the Church of England.

We are glad to see that the Lower Houses of Convocation in England are out to preserve the sacred rights belonging to the whole Clergy and Laity of the Church of England. When "The Shorter Prayer Book" was issued, we felt sure that someone had blundered by arrogating to himself or themselves an authority which was not belonging to them. When bishops claim the right to issue

other uses in the Church beyond the one and only Book of Common Prayer, they are infringing one of the great principles stated in the Preface "Concerning the service of the Church." "And whereas heretofore there hath been great diversity in saying and singing in Churches within this realm; some following Salisbury use, some Hereford, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole realm shall have but one use." From that time onward it has been one of the glories of the Church of England that no matter where a travelling Anglican might find himself he would always find the same service in the Anglican Church in the parish in which he might be staying. No use of Brisbane, nor of Sydney, nor of Goulburn, nor of "The Church Times" nor The "Church Record"—but the one and only use of the Church of England to the use of which, the P.B. of 1662, every cleric is bound by his ordination promises. But to-day, by virtue of the action or complacency of bishops, you may find in an Anglican Church, the 1662 use or the 1928 (illegal) use or "the Shorter Prayer Book" use or the 1549 P.B. use or some Italian use. Even if these uses taught the same doctrines, which they decidedly do not, they break that most important principle of One Use for the whole Church of England.

But the House of Bishops have overstepped the complacency of the Lower Houses of Clergy and Laity by publishing this new Prayer Book without recourse to convocation and having the hardihood of printing on the title page "according to the use of the Church of England," an incomprehensible action, wholly unconstitutional

and contrary to the law of the land. Now the Lower Houses are demanding the withdrawal of the book from publication and the bishops have refused. Do the Archbishops and Bishops imagine that they hold a dictatorship over the Church in commission among them?

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D. R. Davies.

"From Communist Agitator to Anglican Vicar."

(By the Dean of Sydney.)

In an earlier lecture we traced Aldous Huxley's literary career, and noted his remarkable change of outlook on the world: from preoccupation with the physical to preoccupation with the spiritual; from discipleship of D. H. Lawrence to discipleship of the Buddha. D. R. Davies exemplifies a similar but a different kind of progression from discipleship of Marx to discipleship of the Christ.

As a boy he worked in the coalfields of Wales; in time he rose to become a prominent Trades Union leader; later, he was a member, in company with the present Dean of Canterbury, of the Left Wing delegation, which visited the Republican Forces during the Spanish Civil War; at the same time he was an ardent advocate of the Popular Front; and now to-day, he is a foremost critic of Marxist philosophy and a persuasive Christian apologist. He himself has epigrammatically summed up these two different phases in his life by the title of one of his books: "Secular Illusion or Christian Realism?" This gives us the key to the career of D. R. Davies; after a life-time of political and social activity he has turned to the Christian faith for inspiration and insight; he has abandoned the secular illusion of inevitable progress for Christian realism.

What are the salient points in his life? He began life in Wales; "My childhood days were spent in wretched poverty. I can still remember the derision of my school fellows at my shirts which, they said, were girls' shirts. As they were. My mother made them out of my sister's nightgowns. Before I was thirteen, I was already working down the coal pit. A South Wales coal mine at the beginning of the century was the finest school in the county for experiencing social injustice. It was altogether unnecessary for me to read Marx to appreciate the fact that the worker was exploited. I felt it every day in my flesh and blood. In a childhood and youth deprived of opportunity I developed an extreme interest in the social question, which made me a socialist in politics and a liberal in theology."

As a young man he studied strenuously and read widely; more especially in the realm of politics and theology. He accepted the theological liberalism of the time, with its sceptical radicalism and its confident humanism. Let his speak for himself: "I belong to a generation which imbibed theological liberalism from the mental air of the time A good case could be made for the thesis that this passion sprang from a deep inferiority feeling. It was a sign of intellectual inferiority to be orthodox. On the contrary, it was a mark of superiority to accept the liberal ideas of Christian thought All the authorities, so we argued, rejected orthodoxy and argued a one way traffic, and in order to be in the stream we had to do the same This theological liberalism was allied to a belief in humanism. The unspoken assumption of humanism," he says, "is the belief in the inevitability of progress. According to the humanist, history is 'the record of man's steady, if painful, rise from the slime to civilisation, which shows an unbroken advance in morality, justice, and goodness It is the belief that man is capable of creating a just and perfect society, that by education and organisation,

he can become completely rational and righteous."

The first world war administered a shock to these liberal and humanist ideas of inevitable progress. "The war crashed in on the romantic dreams of a heaven and earth," he writes, "like a hurricane out of a clear sky. Here was civilised man destroying himself and the precious labour of the years. Progress came to a halt. And for four grim tragic years civilisation was transformed into a slaughter house. It utterly confused the liberal mind."

Consequently, D. R. Davies turned more and more to political and trades union activity, in an endeavour to achieve, by direct action, the eagerly desired state of the workers' paradise. In the meantime, he worked incessantly for the Popular Front. But political activity led to further disillusionment. "What finally destroyed my liberal view of human nature and shattered the Marxian synthesis was the gradual strengthening of the state in Russia. The Communists had always stated that they would do what had never been previously done in the whole history of mankind; namely, they would voluntarily give up political power. (The Communists affirmed that after the Revolution the State would gradually wither away.) Instead of withering away by even so much as an inch, the proletarian dictatorship of Russia extended for miles. It grew stronger, more intense, more efficient, more brutal and stupid I realised from all this that radical social change does not mean radical change of human nature."

D. R. Davies' disillusion and despair of human nature and his increasing scepticism of the efficacy of political activity was accompanied by a sense of inner restlessness and of spiritual bankruptcy. He tells us that while he was working for society he believed that he would achieve a sense of personal fulfilment and happiness. But this did not eventuate. He confesses: "My personal difficulties remained—my spiritual nostalgia, my disintegration, my weaknesses and inconsistencies, my consciousness of futility. Always I returned to the rock bottom of an inner personal dissatisfaction. And speaking from a quarter of a century's experience of the socialist movement, I have not met anywhere else, on the whole, people more disintegrated or personally unhappy." In his book "On to Orthodoxy," which is, in a sense, D. R. Davies' political and spiritual testament, he recapitulates the stages which preceded his recovery of faith: "I want to make clear that preceding my recovery of orthodox traditional Christian faith was a bleak and distressing state of despair. As the significance of each group of events became clear to my mind, my whole being underwent a most painful process of disintegration. I became oppressed with a dreadful sense of futility. As I came to realise the failure to establish peace; as the utter irrationality of the whole economic life of Europe broke in upon me; as the meaning of Fascism gradually dawned upon me; and finally, as the illusion of Russia broke in upon me, I suffered a despair I had never previously known. And a man's philosophy—whether conscious or unconscious—cannot break down without serious consequences in his emotional and moral life My activities became attempts to

escape from myself. . . . "I have explored most of the areas of humanism and Modernism. I have travelled the world in order to reach next door. It is true, no doubt, that I would have saved much time, and avoided much complication and acute suffering, if I had gone straight next door. But, in that case, the thought of what I would have missed oppresses me. I have journeyed the desert stretches of Christian liberalism; I have trudged along the Arctic waste of Pacifism, where everything was simple and remote—oh! so remote! Everything just plain white or black. I saw men as penguins walking. I have rambled in the shallow glens and dales of art as a religion. I have groped my painful way in the caverns of psychoanalysis. I have known even the despair of atheism. And I have been under the thrall of Marxism. . . ."

Looking back over this desolate and distressing period he wrote: "In a profound sense the final collapse of the faith and hopes of a lifetime was a death in life. The spiritual desolation of it, the moral pulverisation of it, the inner psychological disintegration of it all, can be understood only by those who have gone through some similar experience I had a feeling of helplessness, of not knowing where to turn. I continued to do things mechanically. After all, one cannot go into a corner and die. I read. I reflected. I co-operated with others in the achievement of certain immediate objects. For many months I found occupation in trying to organise a committee to promote a People's Front in British politics. I did what I could to support the Government cause in Spain"

"I can only think of this period as a moral and spiritual experience, in which the gains and acquisitions of a life time failed me one after another. Ultimately one does not find God until one is stripped of every rag and deprived of every support, and stands alone. In that final anguish, God becomes inevitable. That is the authentic prophetic experience of every age."

What was it that led him finally to an acceptance of the Christian faith? "The first step," he writes: "was the abandonment of illusions about human nature and the unflinching acceptance of the grim fact of man's inherent sin and evil, and his powerlessness to save himself. Powerlessness, in other words, to overcome the basic contradiction of his being, namely his will to power." This initial step led him, in due course, to the complete acceptance of the fundamental Christian insights regarding man and his destiny. It has further led him to ordination in the ministry of the Church of England in 1941.

D. R. Davies' immediately applied the insights he gained from the Christian faith to the sociological and political problems of our contemporary society. The Archbishop of York commissioned him to write the Lent Book for 1942, which was published under the title of "Secular Illusion or Christian Realism?" In this work he contrasts the popular conception of human nature as basically kind and good, with the Christian conception of human nature as basically evil and corrupt.

"If man at rock bottom," he says, "is to be trusted, what objection can there be to giving exceptional men absolute power to govern mankind?" He points out that this was Plato's assumption, who said that philosophers should be kings. Is there any valid objection to this theory? Let me quote D. R. Davies for himself: "Suppose, for the sake of argument, he writes, that 'man is not

to be trusted. Suppose that down at the root there is not unselfishness but the most persistent untiring self will? Then the argument against dictatorship, even of the most gifted and exceptional, becomes absolute; for the more power you give to him, the more he is sure to abuse it. It was a Christian historian, Lord Acton, who said that "all power corrupts; absolute power corrupts absolutely." And that is the unvarying experience of man in every age. Popes may exercise power in the name of Christ; but they create hell just the same. . . . Stalin started off with visions of working class emancipation, but having got absolute power, he created a tyranny greater than that of any Czar. No man can be trusted with power over his fellows, or as William Morris expressed it: "no man is good enough to be another man's master." Historically, democracy is the search for the ideal check to power.

"Christianity is a religion of tragedy," he writes, "It faces the ugly and monstrous fact of the evil, the radical evil of the human heart, with unshrinking courage and unflinching hope. . . . It faces the truth about man in the light of the truth about God. . . . It blinks nothing of the terror of things and yet it remains supremely confident and hopeful; for its faith is rooted in a God who is both all powerful and all loving."

Again, he says: "All our social problems are theological in character. A very bitter pill for a secularised generation to swallow, but a very salutary one, whose purging properties will work to a bitter cleansing. To continue thinking of change in the economic system or in the political structure as fundamental will be a flimsy defence against the demon of unredeemed human will. . . . That has been the secular illusion which has landed Europe in the hell of totalitarian war, and the retention of which will most surely prepare a new hell of suffering and degradation — a hell which paralyses the imagination."

In the same year D. R. Davies published another work called "Down Peacock's Feathers." The title is taken from a sermon on "The Misery of Man" in the Elizabethan Book of Homilies. The quotation reads as follows: "Wherefore, good people, let us beware of such hypocrisy, vain-glory and justifying of ourselves. Let us look upon our feet; and then down peacock's feathers, down proud heart, down vile clay, frail and brittle vessels." It is a fine piece of writing.

D. R. Davies wrote another book entitled: "Reinhold Niebuhr—A Prophet from America," in the series "Modern Christian Revolutionaries." Niebuhr was a congenial subject for D. R. Davies, for like D. R. Davies Niebuhr is a "tamed cynic." D. R. Davies says, "I am emboldened to essay this task (of writing this book) by the knowledge that my own theological and political development has been somewhat similar to Niebuhr's." And he quotes with approval the dictum of St. John Chrysostom: "He who praises a man ought to follow him and if he be not ready to follow him he ought not to praise him." D. R. Davies describes how Niebuhr began work as a Christian Pastor at Detroit, the home of the Ford works. "It was through his contact with the Ford workers both inside his church and outside, that Niebuhr's attitude to social problems took shape; for he had the opportunity to observe in the lives of people the inhuman effect of Ford's spurious idealism. And it taught him one thing in particular: the penetration of idealism by the corrupting element of self-interest; the inevitability of self-de-

ception in the best intentions; the underlying cruelty and brutality in every class culture. Ford claimed specifically three things: that he served the public by providing it with a good cheap car; that he paid his workers high wages — a minimum of five dollars a day; that he secured them ample leisure by instituting a five-day week. . . . Mr. Seebom Rowntree, however, after a visit he paid to the Ford works, said that it was the nearest thing to hell he had ever seen. This was the aspect of it which imprinted on Niebuhr. All this triumph of organisation with its efficient service and its alleged benefits to the worker was a vast mechanism which dehumanised and depersonalised the worker at the same time. . . . it was the worker, enslaved by the conveyor belt, who paid the price for this in nervous tension. It was this vision which made of Niebuhr a permanent and penetrating critic of the entire social structure." It was a similar experience which led D. R. Davies to adopt the same attitude to our present secular civilisation.

D. R. Davies is of particular interest as a Marxist turned Christian. In 1946 he gave

a lecture before the Philosophical Society of Great Britain and Ireland entitled "Christianity and Marxism." After an able résumé of Marxist philosophy he compares and contrasts Marxist teaching with the Christian faith.

Let me quote the conclusion of his lecture: "If men to-day, to whom Christian theology and values have become so strange and alien, can be brought to see Christian dogma as sociology, the road to the reascendancy of Christian theology will be open and will be trodden once again. The Marxist analysis of our capitalist society has made no mean contribution to the possibility of this in our time. It is most significant that the theologians who wield the greatest influence to-day, men like Berdyaev and Niebuhr, have been men who have felt the spell and the power of Marxism. So in the affinities and resemblances of Marxism to Christianity, but still more in its divergences from Christianity, Marx, without knowing it or intending it, has revealed the ultimate bankruptcy of mere humanistic thinking at its best. And

(Continued on page 6)

ST. BARNABAS' CHURCH, BROADWAY. 1858-1948.



St. Barnabas' Church, Broadway, will celebrate its 90th anniversary on the 27th of this month which will be marked by special services. Canon R. B. Robinson, the Rector, will preach at the morning service, and Rev. C. E. Hulley, of Haberfield, at the Evening Service. On the following Tuesday night there will be a gathering of parishioners in the Parish Hall.

The foundation stone of the Church was laid on the 28th August, 1858. Bishop

Barker set the foundation stone and was assisted in the proceedings by Dean Cowper. The Church was opened on Sunday, February 4, 1859.

St. Barnabas has had a long history marked with spiritual success under various rectors. Parishioners are looking forward to their Anniversary Services on August 27, in the old Church, which holds for many sacred memories. Old Parishioners are cordially invited to be present.

THE LAMBETH CONFERENCE, 1948 — AND RE-UNION.

(By the Bishop of Truro.)

One of the main subjects of the present Lambeth Conference (July 1-August 9) is "The Unity of the Church." In view of the actual conditions and movements of the present time the subject naturally falls into three sections. After a fresh study of the theology of the Church and of the principles which should govern the relations between its branches there should follow:—

(i) A consideration of the relations of the Anglican Church with other episcopal Churches and with the Continental Churches.

(ii) A consideration of various discussions and negotiations with regard to re-union between Episcopal and non-Episcopal Churches in England, America, India and elsewhere.

(iii) A consideration of the relations of the Anglican Church with the South India Church and its members.

A number of books and booklets are now appearing with the Lambeth Conference in view, and of all that have so far been published none is more valuable than an essay of Professor Norman Sykes on "The Church of England and non-Episcopal Churches in the 16th and 17th Centuries." ("Theology," Occasional Papers, New Series, No. 11, S.P.C.K., 1/6 net.)

After the bitter controversies of the reigns of Henry VIII, Edward VI and Mary, the Elizabethan settlement at last brought sufficient stability to the Church of England to enable it to build up its own tradition and to develop its own distinctive ethos.

THE REFORMERS.

The Reformers in England, like those on the Continent, argued strongly from the Old Testament for the authority of "the godly prince," and in England, as Professor Sykes says, "the will of the godly prince for the retention of episcopacy was clear and unequivocal." Many Elizabethan churchmen, however, were dazzled by "the best reformed Churches" on the Continent, and particularly by that of John Calvin; and a strong party of Puritans in the Church of England not only favoured Presbyterianism but maintained that Presbyterianism and Presbyterianism alone, was the form of Church government authorised by the New Testament. Anglican writers like Richard Hooker and John Whitgift were on the defensive. "They were concerned," I quote Professor Sykes again, "to defend episcopacy as a tolerable form of Church-government against asserters of the divine prescription of Presbyterianism." It

was characteristic of the central Anglican position at that time to defend the primitive and apostolic nature of episcopacy while allowing other forms of Church government.

The Elizabethan divines were succeeded by the Caroline. These were more emphatic in their affirmation of the claim of episcopacy, but attributed the lack of it in the Continental reformed churches to historical necessity and refused to unchurch them for that defect. Moreover, members of the Lutheran and Reformed Continental Churches were regularly received to Holy Communion in the Church of England during their residence in this country. And men like Archbishop Ussher and Sharp (a High Churchman) and Bishop Gilbert Burnet of Salisbury declared that they would be prepared to receive Communion at the hands of the ministers of Reformed Churches if they were on the Continent. "There is no prohibition of our Church against it," wrote John Cosin, the High Churchman, afterwards Bishop of Durham.

PROTESTANT "DISSENTERS."

The attitude of such divines towards the Protestant "Dissenters," as they were called, in England was very different. No plea of necessity could be urged on their behalf, and they were regarded "as weakening the Protestant front by dissenting from the established national Church (which they allowed to be pure and reformed in doctrine) on secondary grounds."

Various suggestions were made after the Restoration in 1660 for comprehending the majority of moderate Presbyterians within the established Church, but all the schemes of comprehension fell to the ground. One "healing custom," however, remained for a considerable period — the practice of "occasional Communion." "Of the origin of this custom in purely religious considerations, entirely dissociated from political requirements, there can be no doubt." It had the warm approbation of bishops like Archbishop Sharp and Simon Patrick, Bishop of Ely; and this in spite of Canon 27 of 1604 which had ordered "schismatics not to be admitted to Communion." "Charity is above rubrics," Archbishop Tillotson declared.

It would hardly be possible to make a clearer or more accurate statement of the position of the Church of England in the 16th and 17th centuries vis a vis the non-Episcopal Churches than that which Professor Sykes has given us in this authoritative pamphlet; and its bearing on some of the problems which will come before the Lambeth Conference is obvious.

Most plainly of all, perhaps, does it throw light on the question of the relation between the Church of England and the Lutheran Churches on the Continent. Both the Eliza-

bethans and the Carolines had no hesitation in admitting to Communion Lutherans resident in England; and certainly would not forbid Anglicans, when on the Continent, to receive Communion at Lutheran hands. Many of the most eminent churchmen, indeed went farther. Archbishop Sharp said in the House of Lords in 1703 that "if he were abroad, he would willingly communicate with the Protestant churches where he should happen to be."

A definite change in attitude came with the Tractarians. They advanced an exclusive claim for episcopacy, and thought they could find support for their position in the English divines of the 16th and 17th centuries. But no less an Anglo-Catholic authority than Dr. Darwell Stone has admitted that in this they were mistaken. "There always seems to me to have been something providentially mistaken in the notion of the Tractarians that they had support for their position in a post-Reformation tradition, because without this belief they very likely would not have had the heart to go on. But I think we have now to face the facts that, so far as the Reformation and post-Reformation formularies and divines are concerned, there are loopholes which we can use, but not the support for an exclusive position."

But, much as the Church of England owes to the Tractarians in certain directions, it would be a narrowing and retrograde movement to follow them here. It is precisely, as Professor Sykes says, "in this combination of a positive affirmation of the value of episcopacy and of a refusal to assert for it an exclusive claim that the differentia of the Anglican tradition consists. In this as in other respects the Anglican tradition is that of a via media. In defence of its own history and position the Church of England stands firmly by its retention of episcopacy; in looking forward to the possibility of ecclesiastical reunion, it affirms that such union must find its indispensable basis in the Episcopal form of church polity; and at the same time it refuses to unchurch non-Episcopal Churches and preserves an historical tradition of communion with them."

POSITIVE ACTION.

It is important also to bear in mind the great tradition of the Elizabethan and Caroline divines when we consider the relation between Episcopal and non-Episcopal Churches in general. We hold fast to "the historic episcopate" for ourselves, while we refuse to unchurch non-Episcopal Churches. But if we do not now translate this refusal into positive action, we are not only making no advance, we are actually slipping back. This old-established tradition of Communion with the Lutherans is, through Tractarian and Anglo-Catholic influence, in grave danger of eclipse. It must be clearly re-established, and the principle carried farther and thought out as regards the non-Episcopal "Free Churches" of this country. The time may not be ripe for reunion, but, in face of the advancing enemy of atheistic Materialism, we must, we simply must, find ways and means, regular orderly ways and means, of inter-communication. — (C.E.N.) (From the "Newcastle Diocesan Churchman.")

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QUALITY AND SERVICE

GOD'S STORY-TELLERS.

(Written by Rev. A. W. Stuart, B.A. Bible House, Sydney, for Bible Society Sunday, N.S.W., 29th August, 1948)

"Who are these
That run along
the highways
of the world?"

They are missionary translators, sometimes called "harmless drudges", but who are more justly called "God's Storytellers."

Why do men and women desire the Bible in their own speech? Because they want to hear the voice of God in their mother tongue. They love their own language best. We speak of the mother tongue, and a Bible Society writer has asked, "Is there anything on earth more lovely than the interplay of mother and child? No one can understand so well as the mother, the first inarticulate gurglings of the infant, certainly no other can enjoy their music so much. The first sounds that break through the infant's consciousness come from the mother's voice. And when the child begins to lis and prattle, it is the mother's accents that it echoes. Later on in life we may acquire other tongues, but there can never be one that is so capable of moving our hearts to the depths as the tongue we learned at our mother's knee. It is in the home, through the medium of the home speech that we learn the meaning of father, mother, sister, brother, child. Our earliest prayer is learned from mother; many a wanderer recalls it in his latest hour when there is no one at hand to minister to him. To express the dear and intimate things which are the breath and substance of life, a man will fall back on the tongue he learned, not at school, but in the home, he remembers not when. If you wish to touch a man you will address him in his own language:

"With sweetest and
dearest, of sounds,
Dost thou greet me."

That is the secret of the translation work of the British and Foreign Bible Society. In 778 different forms of speech the Bible or portion of the Scripture has gone forth to carry the message of God's love to people who will read it, because it is in their own tongue. But someone may ask: "Would it not be simpler to supply the New Testament in English?" This would save many years for the translator. The answer is, that unless the story is given to people in their mother tongue, they will regard our Lord as a white Christ, as an English Saviour. The English words they read, will convey the idea that a foreign Christ is speaking to them and they will not respond. But when the sacred story reaches their hearts through their own known and loved speech, they say "Jesus Christ belongs to us. He speaks our language."

"Speech of the
land of my birth,
How I love thee."

Recently the Bible Society printed a Scripture portion for aboriginal people in Western Australia, called the Worora. The Translator, the late Rev. J. R. B. Love, of the Presbyterian Church, has told how he stood up at a Church service for the first time, to read the Scripture lesson in the native speech. He had carefully prepared the reading with the help of some of the men, but the mis-

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sionary was not at all sure the native people would understand him. As he read, there was little response from the congregation, except perhaps a titter from some of the young people. Perspiration stood out on his forehead, but on he read. Then a wonderful thing happened. An old aboriginal man, who had attended previous services without showing much interest, suddenly pricked up his ears, craned forward, and listened intently through the rest of the reading. Mr. Love said he realised the man was hearing for the first time in his own language the thoughts of God. The Christ, whose words were coming to him, was speaking in his language. He could understand.

"Living expression and
cry of the thought,
Vision and fire
of the Spirit."

It must be a wonderful experience for a man or woman of mature years to hear for the first time the call of Christ in the mother tongue. An African man said to a missionary, "If you do not speak to us in our own language, you have no interest in us, but when you come and tell us the deep things of God in our mother tongue, we understand, and we believe them." To give the message of the love of God to people everywhere in their own speech is the privilege of the Bible Society. Another African man heard the missionary read the words of Jesus, "Go so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "Are the words there?" he cried, "Let me see." Clasp the book to his breast he said, "The book speaks my language. I thought it could speak the tongue of the white man only."

The Bible in the mother tongue conveys the message to the human heart in terms that can be understood, telling the reader

that God loves and cares for him. Jesus Christ comes to dwell at the hearth of the humblest soul, when the Gospel story is read in the words best understood.

REMEMBER THE BIBLE SOCIETY.

Bible Society Sunday is to be observed on Sunday, August 29th, and the clergy are asked to speak of the work on that day or on some occasion more suitable.

HELP IS NEEDED.

Prayer fellowship is requested as the need of God's Word is urgent everywhere. Gifts sent to the Bible House, 95 Bathurst Street will be gratefully acknowledged.

R. R. DAVIES—Continued from p. 4.

what shall men say, when at last, they taste the bitterness of that bankruptcy? What but the words of the disciples of old—'Lord, to whom shall we go? Thou hast the words of eternal life.'

To-day D. R. Davies is rector of Holy Trinity Chapel, Brighton, the pulpit of which was occupied by the greatest Anglican preacher of the nineteenth century, F. W. Robertson. For the past two years D. R. Davies has written a stimulating and critical weekly column for the English "Record," in which he has dealt, pungently and powerfully, with contemporary political and social problems. He has made the Christian conscience articulate; he is sensitive and alive to the tragic conditioning of a secularised generation. He is aware of the illusions, fears, and obsessions, of our time. D. R. Davies is a symbol and a sign; a symbol witnessing to the bankruptcy of secular humanism and the inadequacy of Marxism; and a sign pointing to the Christian faith as the only hope for humanity in this and every age.

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SATURDAY, AUGUST 28th, 1948

- 3.00 p.m.—A PRESENT POSSESSION.
The Christian Heritage in Christ.
Speaker: The Rev. C. Steele.
- 4.15 p.m.—Afternoon Tea and Interval.
- 5.00 p.m.—Discussion Groups.
- 6.30 p.m.—Basket Tea.
Tea, milk and sugar provided.
- 7.45 p.m.—A CONSTANT PROFESSION.
The Christian Conduct in the World.
Speaker: The Rev. J. Mills.

Studies from the 1st Epistle of John.

FORCED LABOUR IN RUSSIA.

The following first-hand testimony to modern conditions in Russia was printed in the English "Record," in reply to a pro-Russian English Clergyman who severely criticised D. R. Davies strictures on Soviet Russia.

Relatives of the writer of this letter are still in Poland, under Russian domination. For obvious reasons his name is withheld, but the Editor has grounds for confidence in his good faith.

Sir,—Having spent nearly fifteen months in a Russian forced labour camp in North-Western Siberia, I can assure Mr. Stanley Evans that no one reading Professor Dallin's book, "Forced Labour in Soviet Russia" can even approximately realise the horrors of their everyday life.

I am by profession an artist, a graduate of the Cracow Academy of Fine Arts. Together with my wife, the daughter of a distinguished Polish artist, her mother, her pregnant sister and her husband and their two-years old daughter, all of us inoffensive, law-abiding folk of very humble means, we were arrested in Lwow and Brzezany (Poland) in June, 1940, and deported to Asiatic Russia. We journeyed for forty-two days in cattle trucks, about sixty people to one truck, of which forty formed the train. Once every few days we were let out for a few minutes, otherwise we were locked in. The only sanitary arrangement was a hole in the floor of each truck. During this nightmare journey we were nearly suffocated and starved. The only food we received was boiled water and a small mug of kasha (a kind of porridge) every other day. I am sure that if Mr. Evans could have made this journey with us, he could never have written to you his astonishing letter in defence of Russian Forced Labour Camps.

Before we arrived at our destination, my little niece died. After our arrival, my brother-in-law was sent to work in a mine and died within a week. My sister-in-law gave birth to a baby weighing less than 2lb. Owing to her emaciated physical condition the mother was unable to feed the baby, who died on the third day.

On our arrival in the forced labour camp of Ust Lobva, Oblast Sverdlovsk, North-Western Asia, it was occupied by about twenty Ukrainians, the sole survivors of about 30,000 Ukrainian peasants, who were deported there during the collectivisation of the Ukraine in 1932, so vividly described by Kravchenko in his book, "I Chose Freedom."

Both my wife and myself were put to work on cutting timber in a primeval ash forest on the banks of the River Lala. We were not allowed to work side by side. Together with other women, my wife was being daily ferried across the river in a primitive boat, while I had to work on this side of the river. We had to get up at 4 a.m. Work started at 7 a.m. and continued with a break at midday till 10 p.m. or 11 p.m.

We were supposed to receive wages for our work and thus earn money with which to maintain ourselves. As we were not very good at timber cutting our wages were fixed at 5 roubles daily, nominally. In fact, we were regularly cheated by the Soviet "paymasters," who visited the camp once a fortnight and we never earned more than 1 rouble a day. As a result we were starving throughout the whole of our stay in the camp. We both lost our teeth and were covered with running ulcers and lice.

We were all approaching the end of our power of endurance, when owing to the conclusion of the Sikorski-Stalin pact in July, 1941, we were liberated and allowed to proceed to Buzuluk, which became the centre of the Polish Army, formed in Russia. We left in October and it took us five weeks from Ust Lobva to make the journey. We were in rags and had no money and we survived this journey to liberty only thanks to the charity of the common Russian people, who, though themselves poor and starving gave us the little food which kept us alive. They helped us because they themselves suffered nearly as much as we did, and in their eyes we were the innocent victims of their Government of which they spoke with bitter despair and hatred.

What made our forced labour so onerous was its utter uselessness. All the timber cut down by the tens of thousands of prisoners who preceded us in that particular camp and died, was simply rotting away in stacks.

When we left the camp, we were so worn out that if we had had to remain a few months longer, we would have all been dead. The Russian overseers in the camp used to make jokes about the endurance of the men and women forced labourers and about their chances of surviving. To all complaints they had a stock answer: "Nichevo, you will get used to it and anyhow, sooner or later you are bound to die." The average expectation of life in that particular camp was about three years.

Mr. Evans is shocked, because Mr. D. R. Davies compared Russian forced labour camps with Hitler's death camps. There is no accounting for tastes, so Mr. Evans must make his own choice between the German method of sudden destruction and death by fire or asphyxiation and the Russian method

of slow, but equally certain death by hard labour, starvation and freezing, which lasts anything from one to three years.

In conclusion, I note that Mr. Evans is a minister of the Gospel. As a humble Christian, I am baffled by the fact that he can go out of his way to defend, by means of something worse than false witness, the ghastly cruelty of a Government system, which inflicts untold sufferings on millions of innocent men, women and children. And I have in mind not Polish, but their own, Russian, men, women and children. For this is perhaps the most horrifying thing about Russia, that the cruelty which we had to endure was not something exceptional, meted out to us Poles. We were treated in exactly the same way in which tragic Russian people are being treated and it is on their behalf, the good-natured simple folk, from whom we received so much kindness that I venture to make this protest against the intolerable attempt of the Rev. Stanley Evans to mislead British public opinion.—A Pole.

THEOLOGICAL BOOKS WANTED.—Second-hand Theological Books bought, best prices given. Apply "Book Buyer," c/o C.R. Office.

Proper Psalms and Lessons

August 15. 12th Sunday after Trinity.

M.: 2 Kings xviii 13, or Micah vi; Luke iv 1-15 or Philemon. Psalms, 65, 66.

E.: 2 Kings xix or Isa xxxvii 1-20 or Micah vii; Matt. xviii 15 or Ephes i. Psalm 68.

August 22. 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes ii. Psalms 67, 72.

August 29. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph i; Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i-ii 8 or Dan. i or Zeph iii; Matt. xxi 23 or Ephes iv 1-24. Psalms 73, 77.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

JUSTIFICATION BY FAITH.

The eleventh article, printed at the end of the Prayer Book, defines in one brief sentence the teaching of our Church on Justification. This article enunciates a doctrine held in common by all the Churches which shared in the Reformation for Justification by faith only was the mainspring of that great spiritual movement.

The article declares: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings . . . we are justified by Faith only."

The first point of difference between the Roman Church and the Reformed Churches is the meaning given to the word "justify." The Roman Catholic Council of Trent used it with the meaning "make righteous" by infusion of holiness. In this process of making a man righteous, according to the Roman Catholics, faith has its part to play, but only at the beginning. God's chief instruments for justifying (i.e., making a man righteous) are the Church's Sacraments.

Our article takes the word justify to mean "account, deem, righteous", or using the metaphor of the law court, to "acquit." That this is the correct meaning of the word as it is used in the New Testament is borne out by the whole of Greek literature. Godet declares that there is no example in the whole of classical literature where the word means "to make righteous." Sanday and Headlam in their commentary on Romans (p. 31) show, both from the form of the word itself and from the constant usage of the Greek Old and New Testaments as well as of the Apocrypha and Pseudepigrapha that the word always means "declare innocent," "deem righteous," never "make righteous." Thus the Roman Catholic doctrine of a process of justification through sacrament and good works, beginning at baptism and completed in purgatory, by which the soul is justified (or, as we would say, "sanctified") is seen to lack entirely any New Testament basis.

That the language of our article reflects the teaching of the New Testament is sufficiently clear from such verses as Titus 3: 5, "Not by works of righteousness which we have done but according to his mercy he saved us . . ." or Rom. 30: 28, "We conclude that a

man is justified by faith without the deeds of the law."

But it may be asked, how can God justify the wicked, acquit the guilty or declare the sinner innocent? Yet this is what the article asserts. The answer is that we are justified "by the merits of our Lord and Saviour Jesus Christ." It is on our Lord's life that God's judgment is passed. It is Jesus Christ who is declared to be guiltless. And we share in this verdict because we are one with Him and He with us. We are "in Christ," as St. Paul puts it.

This union which Christ is a reality in New Testament experience. Christ is the representative head of the new race ("the second Adam"), in whose actions Christians share (e.g., in his death, Gal. 2: 20, Col. 2: 20, in His burial, Rom. 6: 4, in His resurrection Col. 3: 1). Just as Christ underwent our penalty (Gal. 3: 13, 2 Cor. 5: 21) so we share His life (Rom. 6: 11), His righteousness (2 Cor. 5: 21), His sonship (Gal. 3: 26).

Union Through the Spirit.

All this is true for those and only for those who are "in Christ." Thus it is on our relationship to Jesus Christ that our salvation depends. And this saving relationship is brought about through faith, not dry, arid, intellectual belief merely, but through that faith of which the essence is trust; faith in a Saviour's mercy; unwavering, confidence in the unchanging beneficence of God. Saving faith is personal trust, an attitude of heart through which the Spirit of God can work to draw and unite the human soul to Himself.

We should note that the article does not say that it is "on account of" our faith that we are justified, as though faith were a meritorious work, but through faith, that is through our faith-union with Christ. Not "on account of faith" but "on account of His merits" which are ours through faith are we justified at the bar of God's judgment. Both the Saviour and the faith which His Spirit works to unite us to Him, are the gift of God. So we conclude with St. Paul, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

A SCHEME FOR CHURCH UNION IN CEYLON

One of the most important decisions of the Lambeth Conference will be the attitude adopted to the recently united Church of South India. Meanwhile, elsewhere, efforts for re-union are going forward. One of the most interesting developments is in Ceylon. There a definite Scheme of Union has been published. This is the more noteworthy because the Baptists are a party to the Scheme which includes also all the bodies which have united in South India. This is therefore the only case in which both Anglicans and Baptists are included. The fundamental principles are the Lambeth Quadrilateral and the mutual acknowledgment of all ministers of the uniting Churches as real ministers of the Word and Sacraments. The Ceylon draft follows South India verbally at various points, as in its statement on future relations with other Churches.

Those who are elected to be bishops but have not already received episcopal consecration shall be consecrated by three bishops from outside Ceylon, representing different Church traditions and acceptable to all the uniting Churches. (It is hoped that among those will be a bishop of the Mar Thoma Syrian Church, so that the Church of Ceylon will inherit something of the tradition of the Eastern Church.) Immediately after this all the bishops shall receive by prayer and laying-on of hands from ministers of all the uniting Churches duly appointed for the purpose a wider commission to exercise their ministry in the United Church. Each bishop shall then receive into the Presbyterate of the United Church all the ministers who will work in his diocese, with prayer and laying on of hands; with words including "receive from God at my hands the power and grace of the Holy Spirit to exercise the wider ministry of this office, and to nourish by Word and Sacraments all the members of Christ's flock within this United Church."

There is one special feature of great interest in the Ceylon scheme by which it is hoped to bridge the gap between the Baptists and the others. In effect it is suggested that the full Christian initiation consists of three parts: (1) Dedication, (2) Baptism, (3) Admission to full membership of the Church. All of these may take place in adult life, (1) being then the admission to the catechumenate. But either (1) alone or (1) and (2) together may take place in infancy. In the latter case Confirmation, or the admission to Communicant status or full Church membership, will be preceded by the renewal of the baptismal vows. In the former, parts (2) and (3) will be taken together, "believers' baptism" and Confirmation.

In addition to this Ceylon scheme, efforts for reunion are advancing in North India, but have not reached the same stage as in Ceylon.

THE CHURCH RECORD SALE OF WORK.

The above sale will be held in the Chapter House on Friday, 5th November, 1948, at 11.30 a.m.

Donations for the following stalls will be appreciated: — Fancy and Work, Produce, Cake, Sweet, Apron, Book, Refreshment and Opportunity.

Please remember the date and time. Be sure and bring your friends.

Plato and the Future Life.

Plato made me know the true God, Jesus Christ showed me the way to Him.

—Augustine.

There are two ways of viewing our most holy Faith. From the beginning of the Christian era there have been those who have seen in Christianity the completion, the culmination, the flowering of all anterior knowledge. And there have been those, equally devout, equally learned, equally spiritual, who have been impressed by its uniqueness, its differentness from what went before. Church History stresses the varying outlook of the Alexandrian and the African Schools of Christian writers. How vastly different are Clement and Origen from e.g., Tertullian who held that a schoolmaster could not be a Christian owing to the fact that he spent much of his time teaching the pagan classics!

Plato was born at Athens in 427 B.C. From the age of twenty to twenty-eight, he was a companion or disciple of Socrates, who was put to death in B.C. 399. He left Athens after the death of his master, and travelled, visiting Egypt, Italy and Sicily. About 387 he established himself as a teacher at Athens in the Academy, a grove and garden in the western suburbs where the youth of Athens exercised. Here it was that he taught and wrote his chief works. He died in B.C. 347. The Athenian democracy was becoming corrupt in his time, the old heroic spirit had gone, literature and the drama had degenerated, poets and scribblers had multiplied. Owing to all this, Plato, who was naturally aristocratic in feeling, and disliked the modern developments, sympathised with the seemingly simpler and more military regime of Sparta.

Plato's works are in the form of dialogues. Socrates is generally the chief speaker. The most important, certainly the most famous, are "the Republic," "the Laws," "the Statesman," "the Phaedrus," "the Timaeus," "the Phaedo" and "the Apology." In these dialogues the personal characteristics of Socrates and his conversations in the with historical, or at least with dramatic, truth. We have another account of Socrates and his conversations in the writings of Xenophon who gives the practical side of Socrates' instruction, while Plato gives the theoretical. The two accounts are complementary, and related to each other much as are the synoptic Gospels to the Gospel of St. John.

It is not easy to discriminate Plato from Socrates. We may take Plato possibly as Socrates amplified. Socrates was an earnest missionary. He was convinced of a divine calling. He really thought himself commissioned to convict each and all of ignorance. He had a habit of button-holing people in the streets, the market place, the shop, in fact anywhere it seemed possible to get a word in. He demanded a confession of ignorance as an absolutely essential pre-requisite before any advance in positive knowledge could be made—much as Christianity requires humility as the first condition of entrance into the Kingdom. For thirty years, without fee or reward, living in poverty and plainness, and, traditionally, with a scolding wife, he thus taught. He gathered round him an enthusiastic band of friends, but he would never regard himself as their teacher. He would never put himself forward as the founder of a system or school.

In outward observance Plato was probably like Socrates, a scrupulous follower of the customs of his times. His language is not always consistent, and he often uses the current formula "the Gods"; but there can be no doubt that he himself believed in one divine power or principle, and that implicitly, though not explicitly, he identifies what he terms "To Agathon" ("the Good") with this Divine principle.

As to the future, he was confident of immortality. In the Republic he contemplates the day when they shall live again and hold a like discourse in another state of existence. "You are speaking of a time which is not very near," says one. "Rather," is the answer, "of a time which is as nothing in comparison of eternity." Nothing, he said, could destroy the soul, except its own proper evil—sin; and this could not destroy it. It was indestructible. The blessings of this present time are as nothing compared with those which await a good man after death. Plato is sure of this, but he is not so sure of the conditions of the future life of which he is speaking, and as is his custom when he wishes to hint rather than dogmatise, he has recourse to a myth, and sets forth the tortures of the wicked and the blessings of the just in the story of Er, son of Armenius, whose soul was allowed to return to the body without drinking the waters of forgetfulness.

Plato's main treatise on immortality is the Phaedo. It purports to be the conversation of Socrates on the last day of his earthly life. The arguments adduced are not such as would completely satisfy those who have "a lively hope by the resurrection of Jesus Christ from the dead," and they do not seem wholly to satisfy one of those present at the discussion. The impressive feature to us, however, is the calm hopefulness with which Socrates, according to Plato, faces Death. He is confident that for him to depart is far better, and he will have no weeping. When Crito asked how they should bury him, he looked up with a gentle laugh, and said, "I don't seem to persuade my friend Crito that I am this Socrates who is now conversing with you, but he thinks me to be that dead one whom he will see presently. But I have long been trying to show you that when I have drunk the poison (hemlock), I shall no longer stay with you, but shall depart and go away to some happiness verily of the blessed." "If," he says in an earlier context, "the soul is immortal, we need earnestness, not only for this time which we call life, but for eternity; for if we neglect our souls the danger would seem great. If death were the end of everything, the wicked man might hope to get rid of his wickedness along with his soul, but as it is, there seems no salvation save to make his soul as good and wise as possible; for the soul will carry nothing into the next world save the discipline and wisdom it has acquired. Great is the struggle, and the hope is great."

"Scorn," he says, "the delights and adornment of the body as foreign to you and helping your lower self; cleave to learning, and clothe the soul in her own proper dress of temperance, righteousness, courage, freedom, and truth." And when asked, just before his death, what they could do to serve him, Socrates replied that they would do so not by agreeing to his words, but by walking in his steps according to the way pointed out.

These two sentences also are remarkable — "Men," says he, "have been shut up in the prison house of the body by God, and no one may escape from it without the orders of the supreme commander. I am persuaded that the gods look after us, and we are one of the possessions of the gods." And again, "A sure hope possesses me that in the other world I shall attain a surer and fuller knowledge of truth, and that there I shall have the best masters and friends."

And the "Phaedo" ends with a touch which not only shows the calmness of Socrates in the face of death, but illustrates his almost humorous regard for the customs of his times. "Already his lower parts had grown cold, and having uncovered his face, for he was covered with a garment, he said—and they were his last words—"Crito, we owe a cock to Aesculapius (the god of healing); pay it, and by no means neglect it." What did he mean?

The calm hope with which Socrates faces death, the confidence which both he and Plato feel of a glorious immortality for those "who have done good," their belief that "to be absent from the body and present with the Lord is far better," that the gods are our masters and friends, and that there faith will vanish into sight and that we shall know "even as we are known"—all this is eminently Christian.

So, too, is his belief in the terrible danger of sin, and of its terrible consequences in the life hereafter; though many easy-going Christians to-day seem to be losing hold on these stern truths.

But there is one great and important difference between Plato's belief and the Christian creed. Plato taught the bare immortality of the "soul"; Christianity teaches the resurrection of the body, not in the popular sense, be it noted, of the resurrection of the flesh. Plato, like all ancient moralists, regarded man's body as a fatal hindrance to the soul, as a prison-house, as a "muddy vesture of decay, which doth closely close us in"; but Christianity confers dignity on the body as, rightly used, a true instrument of the soul, and as destined, purified and changed, to a glorious immortality.

—H.R.M.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office, Mr. Gilbert Smith 10/-; Rev. A. P. Wade 10/-; Mr. C. W. Ritchie 10/-; Mr. A. L. Blythe 8/-; Rev. R. A. Johnson 8/-.

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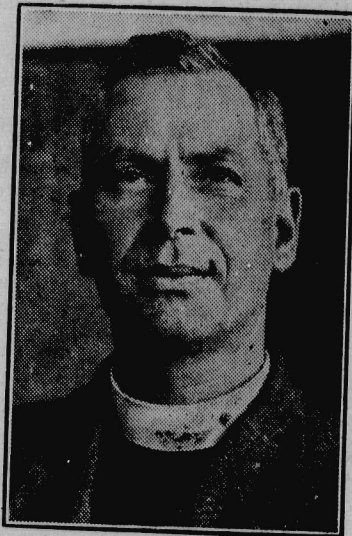
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Newcastle, N.S.W.

CECIL CHARLES SHORT.

On Friday, 30th July, the whole Diocese was shocked and deeply grieved to hear that a motor calamity had caused the death of one of its most widely known and deeply respected clergy, Cecil Charles Short.

When the writer first met him, some 40 years ago, he was a keen member of All Souls' Church, Leichhardt, under the gracious ministry of that great Servant of God—Canon Claydon. The influence of the Canon's ministry, and later, the further influences of the equally gracious ministry of



Archdeacon Begbie, soon led Cecil Short to offer himself for the Ministry of the Master he had learnt to love.

His Ministry has ever been a worthy response. Ten years—years of precious memory for himself and his wife—were spent in Africa as a C.M.S. Missionary, where he did a most remarkable work. From the accounts given by his fellow-missionaries, our Lord could truly say of it, "I was an hungred and ye gave Me meat, I was sick and ye visited Me, I was in prison and ye came unto Me." It was amongst folk, hungry in soul, sick in spirit, and captive in body, that Cecil Short did his great work.

On his return from Africa, he became a faithful Parish Clergyman ever striving, like St. Paul, to do all to the glory of God. His sense of order, his habit of thoroughness, his sincerity of spirit, made him "a true shepherd, seeking for Christ's sheep dispersed abroad"; and also "a true watchman, guarding Christ's children in the midst of a naughty world." But capable as he was in the management and the administration of parochial affairs, it was as a winner of souls that Cecil Short was seen at his best. There are a number of young men in the Ministry and preparing for the Ministry, who owe their conversion to him. He never took a funeral service without striving to help some soul to know Christ, the Victor over death.

Behind Cecil Short there was an interesting Church connection. His grand uncle was the first Bishop of Adelaide—Bishop Augustus Short. His maternal grandfather—Charles Bonn—was a leading figure in St. Andrew's Cathedral. His mother was for some years the official organist of the Cathedral.

But rich as all this family history is, it was made richer by his marriage with Joy Begbie, a member of a family whose name is written very large in the story of the Church both here and abroad. This blessed union meant much in the building up of a home, which, like a lighthouse, has shed its spiritual beams far and wide, and strengthened and inspired the home life of the parishes of which he has been successively Rector.

The Parish of St. Stephen's, Willoughby, has sustained a great loss. The Parishioners ever found him as gentle and loving in character as he was big and strong in stature. During the eighteen months of his ministry in their midst he gained their complete confidence and proved himself a worthy successor of the good pastors who preceded him.

Sympathy has been manifested from near and far to Mrs. Short and her family, but no doubt the Service in St. Stephen's Church, Willoughby will be the greatest expression of the place her husband occupied in the hearts of his friends. The preacher at the service closed with this rich assurance to the sorrowing ones: "My God shall supply all your need according to His riches in glory by Jesus Christ," and the writer, on behalf of "The Record," closes this memorial with the same assurance.—F.W.T.

THE SYDNEY MISSIONARY AND BIBLE COLLEGE.

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Fees: £60 per College year. Students can take part-time work to help them meet fees. The terms in 1948 begin on 3rd February, 25th May, and 7th September.

The subscription to the College Journal, "The Evangelist," is 2/- per annum.

Useful correspondence courses may be had on application.

PERSONAL.

Mr. K. L. McKay, graduate in Arts of the Sydney University, has been awarded the Cooper Scholarship. He is leaving Australia by the "Orontes," accompanied by his wife, the eldest daughter of Mr. A. L. Short, Federal Treasurer of the C.M.S., to read in the faculty of Arts at Cambridge. For the last six months Mr. McKay has done very useful work as I.V.F. Secretary in Adelaide.

The Archbishop of Sydney spent a weekend at The Keswick Convention, England, and gave several addresses. He preached on the Sunday in St. John's Church.

Bishop Hilliard arrived safely in England for the Lambeth Conference at the beginning of July. He was present at the Garden Party at Buckingham Palace and visited Windsor with others at the invitation of the Dean and Chapter.

The Bishops of Newcastle and Armidale have been visiting Ireland. Both have been impressed by the vitality of the Irish Church despite its small numbers. (From the Adelaide "Church Guardian.")

The V. S. Dodson has arrived from England to assist the Rev. E. D. J. Shaxton in the parish of St. Luke's, Adelaide.

The Rev. F. E. Elliott, formerly Archdeacon of Nagpur, India, has been appointed as Assistant to St. George's Cathedral, Perth, W.A.

The Rev. L. J. Bakewell of the Diocese of Central Tanganyika, will visit Adelaide in October on deputation work for C.M.S.

The Rev. A. E. Kain has been elected by the clergy of the Diocese of Adelaide to the Howard Honorary Canonry.

The Rev. Marcus Loane, the Acting Principal of Moore College, Sydney, is to conduct a Mission shortly at Hamilton, Vic.

The Rev. A. A. Bennett, of West Wollongong, N.S.W., has accepted nomination to the Parish of Botany, Sydney.

The death is reported of Mr. D. R. Howard, of Seven Hills, N.S.W., at the age of 90 years. He held licence as a lay reader at various times for the Dioceses of Sydney, Newcastle and Bathurst. After residing in different parts of the State Mr. Howard settled again in the Seven Hills district in 1914 where he gave fruitful service to the Church. He had been described as "a gracious Christian gentleman."

Dr. Norman Powys, son of the Rev. H. N. Powys, of St. Michael's, Vaucluse, Sydney, is now working at the C.M.S. Hospital, Mvumi, Dodoma, Tanganyika Territory. In his circular letter he writes: "It was good to welcome the Archbishop and Mrs. Mowll. I went to Dodoma to see them and then travelled with them and the Bishop to Kilmatinde. Probably many of you would remember the story Bishop Wynn Jones told at the C.M.S. Annual Meeting in 1946, of Miss Hampel's cook at Kilmatinde, who had called his children Bernardi Montgomery and Howard Sydney. The latter met his namesake and presented him with a fowl and two eggs during His Grace's visit to that station."

The Rev. E. W. Fisher-Johnson of the Bush Church Aid Society commenced duty at Wilcannia, N.S.W. on 8th August.

Miss J. Del. of Bulladelah, N.S.W., has been appointed to assist the B.C.A. nursing staff at Penong, S.A.

In his inaugural address to Synod at Townsville on Thursday, July 1st, his Lordship the Bishop of North Queensland (the Right Reverend W. B. Belcher) stated that there were two men who had now retired from active work in the diocese, and it was with very great pleasure that he took the opportunity of announcing that, with the concurrence of the Archbishop and Bishops of the Province of Queensland, he had decided to ask them to accept the title of Canon Emeritus. "These men," said the Bishop, "are, firstly, Canon G. G. O'Keeffe. I was in this diocese long enough to see something of what was beginning to be achieved by the prayers and labours of Canon O'Keeffe at All Soul's School. You who have been here while I have been away have seen that work growing to maturity, and will be glad to know that we have seen fit to express our deep appreciation of that work by making him a Canon Emeritus of this diocese. Secondly, we wish to give a similar honour to Canon Cue, who endeared himself to so many people in this part of Queensland, and is now living in Brisbane."

We regret to note as we go to press the death of Mr. John Mowll, of Dover, England, a brother of the Archbishop of Sydney. A cable was received from the Archbishop on Tuesday morning. Mr. Mowll visited Sydney in 1939.

Mr. George Clubb, who passed away at Drummoyne on Sunday last, had much to do in the early days with the Rents and Managing in connection with the Diocesan Authorities of the Church Property in Sydney which came under the Glebe Administration Board. He had an unrivalled knowledge of property values. For some years he was a Parish Councillor of St. Bede's Church, Drummoyne. After Service at the house the funeral moved to the Northern Suburbs Crematorium. Mrs. Clubb, three sons and one daughter survive.

The Rev. Edward Justice Chapman has been appointed Rector of the Parochial District of St. Margaret's, Cobram (Vic.).

The Rev. T. F. McKnight, Acting Rector of Blackheath, is sailing very shortly for the Australian-sponsored Diocese of Central Tanganyika (East Africa).

We desire to express our sincere sympathy with Mr. E. B. F. Straubel, for many years with the well-known firm of William Andrews Printing Co. Ltd., on the death of his wife. The deceased lady had been suffering for some years. Mr. Straubel has been associated with the "Church Record" for over 35 years and we are very conscious of the obligation we are under to him and the Firm for the efficiency of work and the sympathetic courtesy of which we have been the grateful recipients for so many years.

The Rev. Victor William Nelson Lines, Th.L., of the Diocese of Ballarat, has accepted the rectorship of the Parochial District of St. George's, Numurkah, Diocese of Wangaratta.

Sympathy is being expressed with the Rev. J. S. Drought, Vicar of St. Paul's, Caulfield, Victoria, on the death of Mrs. Drought who died at the Vicarage on July 22nd.

The Rev. Colin Montgomery, brother of Field Marshal Viscount Montgomery, C.I.G.S., and Vicar of Ladysmith, Natal, has been appointed rector of the pro-cathedral at Aklavik, Canada, and a canon of the Arctic Diocese.

The Family of the late Rev. C. C. Short, of Willoughby, URGENTLY REQUIRES A HOUSE in Sydney. They would be grateful if any friend knowing of such would write or ring JA 1453.

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CORRESPONDENCE.

HUXLEY AND CHRISTIAN MORALITY.

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

As Dean Babbage has brought Aldous Huxley's writings to the notice of your readers, may I draw attention to the following extracts from his book on Education: "Ends and Means" and introduce them with a few remarks.

I should advise all Youth Leaders to cut out these statements for their "Scrap Book." Here is excellent ammunition when defending Christian Sex Morality in an age when so many writers attack repression (self-control) as dangerous to our physical and mental welfare, especially when coming from a man like Huxley, who is not only outside our Christian Church, but who in his earlier years had very different ideas on this question, judging from his books. He reminds me of the famous Swedish playwright, Strindberg, who in the latter part of his life, after having held broad views on sexual freedom for years, wrote the book "Confessions of a Fool." He frankly tells us of the destructive influence such theories had exercised on his life and what a fool he had been. Coming from a man with such a brilliant brain, of such definite experience, it is an excellent book to give to youth, who is trying to clarify its views on the marriage question in an age when "promiscuity" in theory and practice is abroad everywhere.

Here is the quotation:—

"Civilised societies may be divided into different strata, representing every type of cultural condition from zoistic to rationalistic."

"The group within the society which suffers the greatest continuance displays the

greatest energy and dominates the society! The dominating group determines the behaviour of the society as a whole. So long as at least one stratum of a society imposes pre-nuptial continence upon its members and limits post-nuptial sexual opportunity by means of strict monogamy, the society as a whole will behave as a civilised society.

The energy produced by sexual continence starts as expansive energy and results in the society becoming aggressive, conquering its less energetic neighbours, sending out colonies, developing its commerce and the like. But when the rigorous tradition (of sexual restraint) is inherited by a number of generations, the energy becomes productive. Productive energy does not spend itself exclusively in expansion; it also goes into science, speculation, art, social reform.

Within a few generations, the rules imposing pre-nuptial continence upon females and absolutely monogamous forms of marriage are relaxed. When this happens, the society of the class loses its energy and is replaced by another society, or another class, whose members have made themselves energetic by practising sexual continence. Sometimes, writes Dr. Unwin, "a man has been heard to declare that he wishes both to enjoy the advantages of high culture and to abolish compulsory continence. The inherent nature of the human organism, however, seems to be such that these desires are incompatible, even contradictory. . . . Any human society is free to choose, either to display great energy or to enjoy sexual freedom; the evidence is that it cannot do both for more than one generation."

What an excellent defence of Christian Sex Ethics! It is indeed "The Salt of the Earth" in a very real sense.

C. BJELKE-PETERSEN.

HENRY WISDOM PRIZE.

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

I would appreciate the courtesy of your columns to make known the following facts in connection with the Henry Wisdom Prize:

1. The Henry Wisdom Prize has been established to encourage Graduates of Moore College in promoting the cause of Evangelical Theology.

2. Any full Graduate of Moore College who has already written or printed a thesis, which, in his judgment, contributes to the cause of Evangelical Theology, may submit this thesis with a view to obtaining the prize, provided that the thesis has not already been submitted in connection with some other award.

3. In the event of the prize being awarded for a thesis which has not yet appeared in print there should be an undertaking that the work will be put through the press within twelve months of the time when the prize is awarded.

4. Any Graduate of Moore College who wishes to contribute a thesis for the Henry Wisdom Prize this year should lodge his thesis with the Hon. Secretary of the College as early as practicable. The closing date will be announced later.

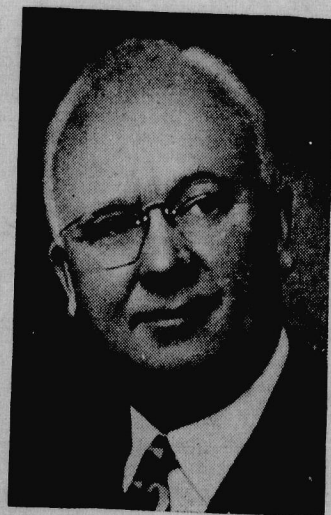
Yours faithfully,

F. LANGFORD-SMITH.

Hon. Sec., Moore College Committee.

S.P.C.K.

"The Archbishop of Canterbury has announced a new policy for the Society (at the Annual Meeting) which from now onwards will cease several of its activities, and concentrate on Literature, Education and Emigration."—"The Northern Churchman."



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CALL TO YOUTH

Port Hacking Youth Centres.

The Chaplain for Youth would like to express his keen appreciation for gifts which have been made for the improvement of the properties. The Fellowships of St. Peter's, Burwood East, and St. Andrew's, Lane Cove, have combined to present to the Robinson Hall two engraved Offertory Plates as a mark of appreciation of the times spent at Port Hacking.

Another very generous gift has been made which has enabled us to glass-in the front verandah of "Chaldercot," and the young people using the Centre will appreciate the added comfort thus provided.

C.E.N.E.F. Memorial Library.

Many new books have been added to the shelves of the Library, a great number of which are new editions. The number of subscribers is steadily increasing (there are now over 60) and the interest shown in this venture is very encouraging.

We are very thankful to the staff of voluntary workers for the work they are doing but we have need of further assistance especially on Tuesdays and Thursdays at lunch time (12 o'clock to 2.30). If any reader could assist in this work we would be pleased if you would contact the Secretary of the Library at MA 9641.

In answer to many queries it is stressed that the Library is open to young people and old alike, to club members and to the general public.

The added advantage of this Library is that it incorporates a reading room, and the Library member is at liberty to use this room, especially when filling in time between appointments.

The Library Committee express their appreciation for the donations in cash and in kind which have been made. Any donations may be forwarded to the Secretary at C.E.N.E.F., Memorial Library, 201 Castlereagh Street, Sydney.

Royal Visit.

It will interest young people to know that the Youth Department has made application to the authorities that a reception be held in C.E.N.E.F. for Princess Margaret during the Royal visit. Those in charge of the Itinerary have advised that favourable consideration is being given to our application, and if permission is granted further news will be given in a later issue of the "Australian Church Record."

Departmental.

By the time this Youth Page reaches you the Chaplain for Youth, Rev. G. R. Delbridge, will be in New Zealand where he has been invited to speak at the C.M.S. Spring School at Summer, and Crusader and C.S.S.M. Annual Meetings.

He would appreciate your remembrance of him in prayer.

Church of England Fellowship, Diocese of Sydney.

The Annual Athletic Sports of the Church of England Fellowship will be held at St. Paul's Oval, City Road, Newtown, on Saturday, September 11th, commencing at 12.30 p.m.

A heavier entry than ever is expected for this function, and the competition should be the keenest yet. The Diocesan Committee is wondering whether Concord West Branch will be able to retain the Athletic Sports Trophy this year.

A special meeting of the Annual Conference of the Fellowship has been called for August 25th to meet in the Board Room in the C.E.N.E.F. Centre. The agenda for this special Annual Conference will include consideration of affiliation with the Alliance of Honour and a number of other items of special interest.

Dutch Youth and European Relief.

The European Relief Committee of Dutch Youth (Jeugdhulp Europese Noodgebieden) was set up in January, 1948, to make Dutch Youth aware of its responsibility to meet the spiritual and social needs of suffering youth in all parts of Europe.

It was formed by the Dutch Ecumenical Youth Council with the co-operation of the Calvinist (Gereformeerde) Church Youth Movement, which previously had not co-operated with ecumenical youth work.

It encourages contact between Dutch youth groups and others in isolated situations through correspondence, exchange of visits and literature.

It has concentrated so far mainly on Germany though its definite aim is to include youth of other parts of Europe, too, as it sees the opportunity to help.

In February a conference with German youth pastors and leaders was held at "Woudschoten" Zeist. In March a conference for Dutch Youth living in Germany was held in Burg Steinfurt and in June two conferences were organised at the same place to bring together German and Dutch youth.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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J.E.N. was also the body which selected the seven delegates for Bad Boll and it tries to send representatives whenever opportunity offers at Jugendhof Vlotho and elsewhere. In the spring 100 food parcels were sent for German Youth leaders.

This summer several German young people were invited to Dutch summer camps and one Dutch Y.W.C.A. member went to Germany for three months work, mainly for the Y.W.C.A., and to spread information about the groups represented in J.E.N.

Interest in this work is growing in Holland. The Committee tries to secure funds, among other ways, by encouraging the sale of postcards with striking drawings, illustrating what life in devastated Europe is like.

THE ANVIL.

Last eve I paused beside the black-smith's door,

And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with the beating years
of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers
so?"

"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word

For ages sceptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

—John Clifford.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

DATE OF SYNOD.

Advice has been received from the Most Reverend the Archbishop of Sydney to the effect that he proposes to summon Synod for Monday, 29th November, 1948.

WOMEN'S AUXILIARY.

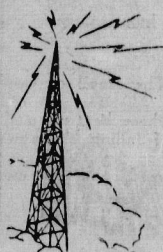
The Annual Thanksgiving of the Sydney Women's Auxiliary will be held in the Bible House, Bathurst St., at 2 p.m., on Friday, October 15th.

B.C.A. RALLY.

The Bush Church Aid Society's Rally will be held in the Chapter House, Sydney on Friday, 24th September.

NEWS FROM THE PARISHES.

St. Paul's, Redfern.—Open-air work began on the 11th July, when some fifteen walked through some of the streets of the parish singing and giving messages at street corners and to groups of people.



"THE CALL OF THE PACIFIC."

THE AUSTRALIAN BOARD OF MISSIONS.

New South Wales:

- 2CH, Sydney, Sundays, Aug. 22, Sept. 5, 1.45 to 2 p.m.
2MO, Gunnedah, Sundays, Aug. 15, Aug. 29, 9.00 to 9.15 p.m.
2TM, Tamworth, Tuesdays, Aug. 24, Sept. 7, 9.35 to 9.50 p.m.

Victoria:

- 3SR, 3YB, 3UL, Sundays, Aug. 22, Sept. 5, 3.00 to 3.15 p.m.

Western Australia:

- 6PR, Perth, Saturdays, Aug. 14, Aug. 28, 8.00 to 8.15 p.m.

Tasmania:

- 7HT and 7EX, Sundays, Aug. 15, Aug. 29, 2.15 to 2.30 p.m.

One man of the Church passed the Rector a guinea on Sunday, July 4th, to help towards the cost of an amplifier, which would be of great assistance in the open-air.

Concord West.—A "Challenge to Youth" rally will be held on Saturday, August 21. There will be Community Hymn Singing, Addresses and Discussions, and a film of the Oslo Youth Conference. Speakers will include the Revs. R. C. Kerle, B. Judd, G. Fletcher, and Mr. J. Phillips of the Y.M.C.A.

East Burwood-Croydon.—We have been encouraged by the attendance of children at the Young Worshippers' League and Junior Choir at the morning services. The juvenile choir is now well established and overflows the space set apart for them. They have been well trained by Mr. Howard Johnson.

Parramatta.—Favoured with a cloudless sky and glorious warmth of sunshine, a large number of people lined the route of march through Parramatta streets and joined in the United Service in the Park on the Sunday afternoon of May 23, when the United Witness of Christian Youth held its 11th annual open-air gathering.

Over 1200 youth took part in the march, and 2000 of the public attended the service. Many churches of the district were represented by members of the Anglican, Baptist, Church of Christ, Congregational, Methodist, Presbyterian and Salvation Army.

The special speaker was the Rev. Basil Williams, Secretary, Children's Special Service Mission, who, in a very interesting and inspiring address, exhorted all to supreme allegiance and loyalty to God and the Lord Jesus Christ, and to live the life He set for our example.

Balgowah.—The opening and dedication of All Saints' Church will take place at 3 p.m. on Saturday, August 7, the Right Rev. Dr. C. V. Pilcher, Bishop Coadjutor, officiating.

The Rector has arranged for special visitors and preachers at the services for the rest of the month. His Excellency the Governor of New South Wales, Lieut.-General J. Northcott, C.B., M.V.O., not only accepted the invitation to attend the Memorial Service at 11 a.m. on the Sunday after the Dedication, but most kindly expressed his feelings of pleasure in coming. He further stated that he looked forward to meeting relatives of deceased Servicemen, representatives of the R.S.S.A. League, Legion of ex-Servicemen, Women's Service organisations, Scouts and Guides, Youth Organisation, Architect, Builder, and workmen, and members of the Church Committee. Her Excellency, Mrs. Northcott, will accompany him, if the state of her health will permit. Padre M. K.

Jones, formerly Chaplain to the 8th Division, well known in Singapore and Changi Prison Camp, will be the Preacher, Senior Chaplain Archdeacon F. O. Hulme-Moir will be the Preacher in the evening.

Sunday, August 22, will be celebrated as Youth Sunday.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Bishop de Witt Batty writes of his speaking tours through the dioceses of Winchester, Manchester and Bradford, to interest people in the Lambeth Conference and to bring home to them the world-wide extent of the Anglican Communion. He was associated with, among others, the Bishop of Uganda,

ESSENTIAL BOOKS.

Rogues' Paradise.—H. W. Crittenden. A shocking record of A.L.P. wartime and contemporary quislingism, bribery, and corruption. The names in it are not fictitious. Just out. Cloth bound. Posted, 13/.

"Fifty Post-war Home Designs.—Spence and Orme, the former the winner of the world-wide "S.M. Herald" Planning Competition (Small Homes Section). The best yet produced. Posted, 13/6.

"Crux Ansata."—H. G. Wells' brief criminal history of the Vatican. Posted, 2/8½.

"Behind the Dictators."—L. A. Lehman, D.D., ex-priest. The inside story of how the Pope used his Axis partners to destroy the Protestant nations. Posted, 2/8½.

"History of the Popes."—Jos. McCabe, greatest living authority on the Papacy. A revelation of oppression, forgery, massacres, frauds, and depravity. Posted, 6/4.

"Workingman's Paradise."—Wm. Lane, founder of "New Australia" in Paraguay, in 1892. Historical novel of the fights of our early unionists for better conditions. Written in the manner of Dickens, it is fascinating and factual, with a strong love interest. 224 pp. Limp cover. Posted 3/8½.

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the Presiding Bishop of the Japanese Church (Dr. Yashiro), and the Bishop of Kingston ("a native Jamaican and one of the best speakers to children I have ever heard"). Dr. Yashiro had had his expenses to England paid by the soldiers of the Australian Army of occupation in Japan. The teams of Bishops had an energetic time, preaching Sunday sermons, and addressing clergy conferences, schools, Brains Trusts ("at which the audiences were invited to heckle us") and large public meetings. At Bradford an open-air Procession of Witness preceded a meeting at which 2000 people filled the Town Hall, and 1100 more attended an overflow meeting in the Cathedral.

He also mentions a great S.P.C.K. service at St. Paul's Cathedral, attended by 200 bishops, at which he presented a thank-offering of £100 on behalf of the Diocese of Newcastle; the opening of the Lambeth Conference in Canterbury Cathedral; the reception of delegates from other churches; and the opening service of the Conference in St. Paul's.

The sailing of the "Stratheden," in which the Bishop is returning to Australia, has been postponed from October 2nd to October 28th. This will cause a postponement of Synod.

YOUTH SERVICE BUREAU.

Our first Basic Youth Leader Training Course is now well under weigh. About 40 trainees enrolled for the Course which is held at St. Peter's Hall on Monday evenings. Lectures are being given on the Church, Faith and Worship, as well as such Club projects as Games, Physical Training, Handicrafts, First Aid, Outdoor Activities and Folk Dancing. A team of fourteen lecturers is taking part.

A short week-end course is being arranged at Scone at the end of August for selected leaders from the Upper Hunter parishes and a similar week-end is being planned for the benefit of leaders in the Coalfields at Cessnock. Quite a number of young people have been placed in employment during the past month including two young Englishmen who were seeking a start in this country. The Children's Court Work is being maintained in Newcastle, and Rectors are notified of cases from their parish brought before the Court.

THE PARISHES.

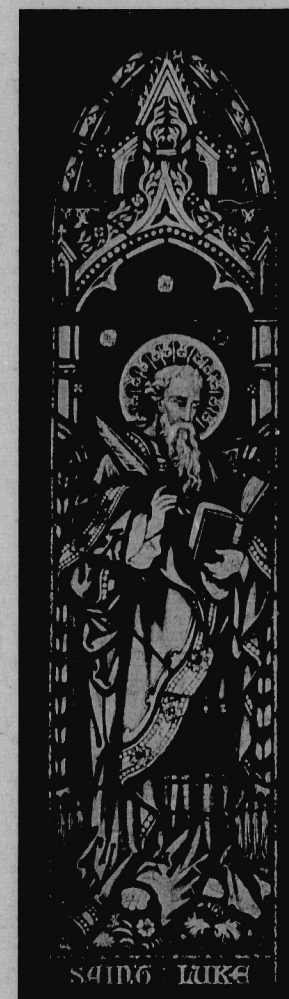
Dungog.—The Font Roll formerly organised by the M.U. is now managed by the Kindergarten School. All baptised infants receive a birthday card up to four years. At four the tiny tots are enrolled on the Kinder Roll.

Holy Communion continues to be well attended in spite of the frost and cold. It is true that nothing can take the place of Holy Communion. Wireless and television will never meet this need of the sincere Christian. It is good to note that the majority present at the first Communion on Sundays at 8 a.m. are young people.

Singleton.—The Church Mail Bag lessons formerly sent out by the Rector will now be sent out by Canon Nichols, who will organise the whole scheme on a diocesan basis. The Church Mail Bag Sunday School will be under his personal supervision.

Austinmer.—On Sunday, June 20th, a very beautiful communion table was dedicated at St. Paul's, Scarborough, by the rector, Rev. A. Dyer, given by members of the Saywell family in memory of Albert Saywell, Warden and one of the founders of the church, who helped to clear the grounds for this pretty church.

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Diocese of Grafton.**RESIGNATION OF YOUTH COMMISSIONER.**

It was with deep regret that the resignation of the Diocesan Youth Commissioner was received at the last meeting of the Bishop-in-Council.

The Rev. John Wagstaff has carried out a most effective ministry amongst the youth of the Diocese. He has been untiring and zealous in his work and has laid an excellent foundation upon which others must now build.

RESIGNATION OF MISSIONARY SECRETARY.

The Missionary Secretary feels happy that during the years he has occupied this position the Missionary giving of our people has almost trebled. Feeling that the time is appropriate to pass on this important task to younger and perhaps more efficient hands, he has informed the Committee that he will not be offering himself for reappointment when, after next Synod, Diocesan Committees will be appointed.

MISSIONARY CANDIDATES.

The Rev. Douglas and Mrs. Hobson, of the Parish of Pambula, Diocese of Goulburn, N.S.W., have gone to England for missionary training. These recruits have been sent by the A.B.M. and they expect the S.P.G., to whom they will be responsible, to give them 18 months in a Missionary Training College.

FINANCIAL ORGANISER.

The Council concerned with the tremendous debts which hang over the Cathedral, has decided to call in the help of a Finance Organiser. It seems that there are scores of people within the parish who would help to wipe off these debts in one bite if only the position were explained. £1500 is needed.

THE PARISHES.

Ballina.—The parish had its share, generally speaking a mercifully mild one, of the recent flood. Our heartfelt sympathy goes out to all who in this disastrous visitation suffered loss of, or damage to, property, and were put to such painful anxiety and discomfort. The Church at Uralba was flooded over six feet above floor level, and almost everything in it, including the organ, was more or less ruined.

QUEENSLAND.**Diocese of Brisbane.****THE ARCHBISHOP IN ENGLAND.**

His Grace writes in the "Church Chronicle":—

"I am writing this at the end of the first week of the Lambeth Conference. Until August 18th, when the Reports of the Conference are due to be published, everything that is said or done is of a confidential nature; consequently I will not say any more about it, except that the speeches I have listened to, and the preliminary reports I have read have been a well worth while experience.

On arrival in London, I was given my "marching orders" to visit the Diocese of Oxford, where, during my first week in England, I fulfilled fifteen engagements in

twelve parishes in five days. It was part of the great "Bishops' Campaign," when a team of six Bishops visited each Diocese in England during the month of June.

We had a most successful Queensland Festival at St. Paul's, Knightsbridge, when the friends of all the Provincial Dioceses met for worship, speeches and refreshments. The Bishop of London and Mrs. Wand were there, and there were many happy reunions of old friends.

I have had the privilege of preaching at St. Mary's University Church, Oxford, and in Canterbury Cathedral, and have enjoyed the hospitality of the Vice-Chancellor of Oxford University and of the Archbishop of Canterbury and Mrs. Fisher during successive week-ends.

My future week-end engagements include visits to St. Saviour's, Poplar (my first curacy of 42 years ago) where the neighbourhood has been so badly "blitzed" as to be hardly recognisable; St. Cuthbert's, Earls' Court, St. Silas, Pentonville (for an outdoor procession), St. Mary's, Finchley, Buxted and Hove in Sussex, where my old friends, Cyril Barkley and Bishop Crotty respectively officiate; York Minster for the Dedication of the Memorial Pulpit to Archbishops Lang and Temple; and Kelham Theological College, which gave me my theological training in 1905.

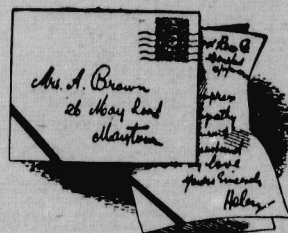
CHURCH MISSIONARY SOCIETY.**WOMEN'S EXECUTIVE.****A SALE OF WORK**

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on
FRIDAY, 27th AUGUST,

opening at 11 a.m.

I have been pleased to hear that Synod went off very happily. There is not much more news for me to add, except that I saw two days of the Test Match at "Lords" as a guest of the Australian Team, and I am looking forward to a similar visit to the "Oval" for the last Test Match on August 16th."

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