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THE AUSTRALIAN CHURCH RECORD

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

13, No. 14.

JULY 29, 1948

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

TES AND COMMENTS.

great preparations are being made
"Mission to London" next year.

The inaugural meeting
to take place in the Albert
Hall, London, on May 24.

The Hall was filled to cap-
(10,000), and overflow meetings
held at two of the large fairly
cent churches. The crowded meet-
were a revelation of the intense
re on the part of clergy and laity
to win the heart of the Empire
God. The Archbishop of York
present "to wish them God-speed
his enterprise." His Grace said
they had only to look at the world
ay, torn by war and internal strife,
realise its need of the gospel. The
op of London, Dr. Wand, said that
st was the only hope of the world.
s in the heart, in the home, and in
city where they laboured, and
re He was often maligned; their
in the world, as Church-people, was
witness thus boldly for Him and to
g to those with whom they came
contact the knowledge of strength
they had found in Him. Both
akers laid stress upon the duty rest-
on the laity as well as the clergy
he Church to set forward the work
Evangelisation.

Dr. Garbett pointed out that there
e certain qualifications the laity
ded for this work: (1) They must
w their faith and the reasons for be-
ing it; (2) They must manifest
dness in their witness to Christ, and
There must be a witness to the
pel in fellowship. He said that
y would never get the outsider into
worship of the Church unless they
ld show him a living fellowship
which he could be welcomed.

Christians of all Churches will be
ested and prayerfully interested in
great venture that could mean so
ch for the Church, the Empire and
world. This great adventure for
ist claims the urgent prayers of the
d's people.

One of the most important assem-
bly of leaders of the Christian Church
will take place in Amster-
dam next month. Repre-
sentatives from all the
non-Roman Churches
throughout the world will be present.
The occasion of their gathering is the
formation of the World Council of
Churches, which is to be a representa-
tive body of the Churches, designed to
forward the welfare of the world-wide
Church. The purpose of the Council
is mutual consultation; not legislation
nor doctrinal definition.

Speakers and chairmen at the Coun-
cil's first meeting next month will in-
clude Dr. John R. Mott, the Bishop of
Chichester, Bishop Brillioth, Dr. John
A. Mackkay, Professor Karl Barth,
Professor C. H. Dodd, Dr. Martin Nei-
moller, Professor John Baillie, Bishop
Berggrav, Dr. Reinhold Neibuhr, Pro-
fessor Emil Brunner, Father Florovsky,
Dr. Chao, Bishop Stephen Neill and the
Archbishop of Canterbury.

We not seldom get letters containing
a note of appreciation for the ministry
of the A.C. Record.
An Appreciation. A recent one comes
from two subscribers
in the country expressing their thanks
for the straight way of dealing with
difficult "subjects." But the writers
do not stop there: they proceed to
make comments, one of which is very
pertinent to the present-day absence
from the Church's worship on the part
of many professing Christians. "Our
forefathers contended for the Faith
which some hold so lightly in this pre-
sent age. Were every Protestant man,
woman and child found in God's House
on Sundays the ministers would not
have to speak to wood-yards, otherwise
known as church pews. It would also
show a great witness to non-Christians
and others. Again, if it became fash-
ionable to carry the Bible and hymn
book, all would receive a blessing by
being able to take an intelligent inter-
est in the reading of God's Word."

The latter suggestion is of great value
because too often in these days the
"Word of the Lord is rare" in the
knowledge of old and young. We are
thinking of other days when one could
hear the rustle of leaves as the Lessons
were given out in the Service, or when
the preacher gave some Bible refer-
ence in the course of his sermon. It
is a painful truism to say that the Bible
has not the same practical influence in
our religion to-day as in former days.
But "there were giants in the land" in
those days.

We may well pray that J. R. Green's
description of the people of England
of the 16th and 17th centuries as "a
people of a Book and that Book the
Bible," might describe the people of
this land as well as other lands.

The Archaeological Exhibition is
creating an interest in the minds of
Christian people in the var-
ious States who have vis-
ited it, and has done a
great deal in confirming
and throwing light upon the Holy
Scriptures. From England there comes
the news of fresh discoveries in Syria.
Mari, the centre of an ancient king-
dom, occupied a strategic position on
one of the main highways of the an-
cient world, the link between the Med-
iterranean and the Persian Gulf. In
point of time it exercised its greatest
power about 3000 B.C., and was con-
quered by the great Babylonian King,
Hammurabi, about 2000 B.C. The
ruins laid bare by the excavators in-
dicate a high civilisation. The King's
quarters were situate in a specially
protected part of the palace. There
were rest rooms for visitors and guests,
spacious bath rooms, one of which had
two terra cotta baths still in position.
The King's audience chamber was sit-
uated in a hall of easy access. There
was a complete sanctuary, with chapel,
altar and statues. Meals were prepar-
ed in many kitchens, in one of which
there was discovered a whole collection
of decorated ware. In one hall of the
palace all the diplomatic archives of

the state had been brought together. More than 20,000 clay tablets have been discovered and are in course of decipherment.

The plans of Hammurabi for the subjection of other kingdoms are described. This interesting sovereign, who has been identified as the Amraphel of Gen. xiv, is known to us as a contemporary of Abraham, and the originator of a most interesting set of laws. We may expect more information concerning him when these numerous tablets are deciphered.

As a writer in the "Times" says, "The discovery of Mari and the tablets tell the story of the patriarchal age of the time, when from the direction of Ur (of the Chaldees) the caravan of Terah (and Abraham) skirted the ramparts of Mari in its march towards Haran."

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GIFT OF BOOKS.

The Library of Moore Theological College, Sydney, has received a further gift of Theological books from Mr. C. MacLaurin, of the University of Sydney.

D. R. DAVIES' COLUMN.

COMMUNISM.

The Archbishop of York, whilst deploring and condemning Russian policy in Czechoslovakia, has—if he has been correctly reported—urged us not to confuse Soviet Communism with Christian Communism. I have a great regard for the Archbishop, but I cannot help feeling that to talk about Christian Communism in the present European situation is itself a contribution to confusion of mind. It helps to blunt the sharpness of association that should go with Soviet Communism, namely, that it is 100 per cent. evil and menace. The supreme need of the moment in Europe is to tear away from Communism every single one of its disguises and to expose it for what it is—utter atheism, absolute materialism, and the complete denial of the value and dignity of the person. What ever blurs that sharp etching of Communism—the existing, concrete Communism of the Soviet and its satellites—in the minds of people is a disservice. I fear that the prefixing of the adjective "Christian" to the noun "Communism" in the present life and death struggle against the only Communism that exists will have precisely that effect. It will deaden the sense of peril regarding Communism in the popular mind.

"CHRISTIAN" COMMUNISM.

But to talk about Christian Communism in the present phase is, I submit, a fundamental theological confusion, because it suggests that Christian Communism can be placed in a political context. If there is such a hybrid as Christian Communism (which I very much doubt), the one thing that is certain about it is that it can never be brought down to the dimensions of politics. Communism—i.e., actual Marxist Communism—is essentially political. Christian Communism (which doesn't exist) is essentially non-political, not to say anti-political. The one and only instance of genuine Christian Communism is the pooling of property by the primitive Church, recorded in Acts.

It didn't last long and it was not complete. It stopped short with Ananias and Sapphira. But such as it was, it was the manifestation and expression of an inner, voluntary will, or at least impulse (two very different things by the way). It was the free affirmation of a fraternity. It was the assertion by Christian converts that "what is

mine is yours." Marxist Communism is the assertion that "what is yours is mine"—i.e., the exact and absolute opposite of the Christian instance. Christian Communism is the single, temporary, and imperfect example known to us, was the product of spiritual regeneration. Marxist Communism is the product of extreme secularisation, social envy, and bad social conditions. In short, the very use of the word "Communism" in such a situation is hopelessly confusing and unhistorical.

COMMUNISTIC EXPERIMENTS.

I don't know what the Archbishop of York means by Christian Communism, but whatever it is, it is forever incapable of historical achievement by political means. The one thing that political power can never do is to transform the will. To affirm that what is mine is yours necessitates a super-transformation of the human will, which the New Testament describes as a new birth. When men come at last to the point of voluntary communalisation of property, the Kingdom of God will have arrived.

Attempts have been made from time to time to organise Communistic experiments, but they belong to the pathology of Church history. Force can never transform the will. These experiments always degenerate and become corrupt, even the best of them. One has only to read the history of the Franciscan Order. It was the fruit of a profoundly Christian will, but it turned corrupt in time. History, both religious and secular, is strewn with the wrecks of deluded hopes and ideals. Therefore we ought never to think of Christian Communism in terms of politics of any sort. Politics is the art of the possible, and Christian Communism is not possible in history. In Heaven, yes—but that is a different matter entirely.

Meanwhile, there is the actual Communism existing here and now in Russia and Eastern Europe. It is of the devil. It degrades man and devours the spirit. Do nothing and say nothing that will cloud the realisation of its Satanic character. This is why I regret that the Archbishop of York has used the term "Christian Communism" at all. It creates a loophole through which moral confusion can creep and spread in the popular mind. His Grace does not intend that. Of course not. But in spite of his own good intention, that, I fear, will be its effect.

(From "The Record.") The headings are ours.—Ed. "A.C.R.")

SYDNEY UNIVERSITY.

DR. APPELMAN'S MISSION.

(Contributed.)

The way in which the committee of the E.U. was guided by God to prepare for a University Mission, was a remarkable illustration of the promise "He shall direct thy paths." For some time there had been a growing conviction that 1948 was to be the crucial year for the University and in particular for the E.U.

We were determined that the E.U.'s efforts should spring from prayer, and be carried through in the energy of the Holy Spirit. During first term one early morning prayer meeting a week was set aside for the needs of the mission. But the acid test was the prayer week-end observed throughout the Australian I.V.F. and given particularly to prayer for the Sydney Mission.

We were disappointed with the numbers of E.U. folk who came to the prayer meetings, but were thrilled with the depth and fervency of these all too short intercessory periods.

We expected Dr. Appelman to descend upon us like a thunderbolt. But the intermittent thunder-clashes and lightning-flashes were only the accompaniments to the showers of blessing. Dr. Appelman adopted his style quickly to the university audience, and throughout the five days showed his tremendous power of gripping and holding an audience.

Dr. Appelman's approach was mainly apologetic for he made it clear that he did not want people just to assume uncritically the inspiration and infallibility of the Bible. During the week he spoke on the following subjects: The Divinity of the Lord Jesus, the fact of the Resurrection, the Atoning Death, the Uniqueness of the Bible and the Conversion of Paul. All his talks were carefully prepared and were packed with thought-provoking material. This was relieved by his ready wit which kept an average of five hundred students a day interested and amused.

At 8.30 every morning special prayer-meetings were held. Numbers were disappointing, but again the prayers were from the Spirit Himself. Throughout the week the Spirit led many of us to spontaneous prayer groups. These times of refreshing will ever be cherished.

In addition to the noon-day address, a light tea was provided each night for as many as were interested by Dr. Appelman's address. We feel that there were eminently worthwhile. In a friendly atmosphere folk were invited to iron out their difficulties and problems, and quite a number took advantage of the opportunity.

The mission did not have spectacular results. There were no more conversions and still less was there any sign of mob hysteria. But the ground has been dug and the seed sown.

THE SHORTER PRAYER BOOK.

The issue last year by the English bishops of a book of prayers entitled "The Shorter Prayer Book" has raised a storm in Convocation and Church Assembly in England. The Lower House of Canterbury Convocation passed a resolution that the bishops be asked to withdraw the book as it was "erroneously stated on the title page to be 'According to the use of the Church of England.'" The bishops were further requested that paper allocated for printing of "Shorter Prayer Book" be used for printing copies of the Book of Common Prayer "by which the use of the Church of England is regulated." The Upper House, however, declined to withdraw the book.

At the meeting of the Church Assembly last month, the matter was again raised. Speakers claimed that the bishops' book incorporated parts of the 1928 book, the copyright of which was owned by the Assembly. Altogether it was plain that the Assembly objected to the bishops' action in revising the Prayer Book on their own initiative, without consulting the Church at large.

On the understanding that a motion would be brought forward at the next session of the Assembly, the storm subsided.

THE LIQUOR QUESTION.

The Sydney Diocesan Synod, held last year, unanimously passed a resolution requesting the Government of New South Wales:—

"1. To restore the democratic principle of Local Option to the people by the passing forthwith of an Act of Parliament providing for a vote to be taken at each State general election on the question of continuance or of no licence within each State electorate, the decision to be by a majority.

"2. To amend the Liquor Act providing that, before an application for the removal of a liquor licence to other premises or to a site on which it is proposed to erect premises may come before the Licensing Board for consideration, a vote be taken of the adult residents living within a mile radius of the proposed premises or site on the question of licence or of no licence, the decision to be by a majority.

"3. To amend the Liquor Act so as to bring its meaning into line with the issues as they were understood by the electors at the Referendum in February last in relation to the effect of the Liquor (Amendment) Act, 1946, on the closing hours of hotels and clubs, namely, that the word inmate should be taken to mean, with regard to both hotels and clubs, a person dwelling in the premises either temporarily or permanently.

The feeling in Synod on this question was very marked. Speaker after speaker denounced the liquor traffic, root and branch, and spoke bitterly of the McKell Liquor Act. Not one either spoke or voted in liquor's defence.

A REMARKABLE IRISH DEVELOPMENT.

(By Canon T. C. Hammond.)

Those who entertained doubts as to the possibility of modern democratic principles operating unhindered in a predominantly Roman Catholic country, have been for a long time now invited to consider Eire.

We have been told that here is a Roman Catholic state that recognises officially the rights of the Church of Ireland, the Methodist and the Presbyterian Churches, side by side with the Roman Catholic Church.

While clause 44 of the Constitution of Eire claims that special regard should be had to the Holy Roman Church, Catholic and Apostolic, because the majority of citizens in Eire belong to that Church, it also states that the religious bodies we have enumerated are entitled to the free exercise of their rights and to protection of their property.

So far any appeal to Roman Catholic Canon Law to show that the claim here allowed was contrary to official Roman Catholic teaching has been discounted. But in recent times a strange development has taken place. A publication called "Fiat" has issued from The Key Publishing Society, 11 Lower Abbey Street, Dublin, directly challenging clause 44 of the Constitution of Eire and inviting subscriptions for a fighting fund with the avowed object of moving for a repeal of the clause. In issue No. 12 undated, but evidently quite recent, as a court decision reported in "The Irish Press" of 16th January, 1948, finds mention, a direct attack is made on clause 44.

"Fiat" gives six points which it describes as "Our Lord's Programme for Order," and attributes the unsettled state of the world to a failure to observe this programme. The six points are as follows:—

1. The State must officially recognise the Catholic Church as the One True Church.
2. As a consequence the State must recognise the indirect power of the Catholic Church.

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QUALITY AND SERVICE

3. The unity and indissolubility of Christian marriage must be upheld as the basis of the family.

4. Children must be educated as members of the Mystical Body of Christ.

5. Property must be widely diffused.

6. Finance must be subordinated to politics and economics.

It is most important to set out as clearly as possible the particular attitude adopted in order that readers may judge whether the accepted democratic rights, and particularly the freedom of religion, are impaired by the programme of Order submitted. The paper states, and this statement is in italics: "The chaos and disorder of the world bears testimony to the rejection by States of the Divine Plan for Order. They have banished the name of Almighty God from their council chambers and in their Constitutions they have made profession of national apostasy by refusing to recognise the Catholic Church as the One True Church, the sole Divinely appointed Guardian of the whole moral law."

The paper goes on, in ordinary type, to refer particularly to the Constitution of Eire. It says: "Our Constitution places all religions on the same level. It does not recognise the Catholic Church as the One, True Church founded by Almighty God. It contents itself with a statement of numbers—it recognises the Catholic Church as the Church to which the majority of Irishmen belong! By Article 44 of our Constitution the Irish State proclaims itself completely indifferent to the claim of Christ the King to reign over our country. Partly as a result of that false Article (here italics are resumed) and partly because our code of laws has been borrowed from England—a country which has long ceased to acknowledge Christ the King—certain decisions relating to the Sacrament of Matrimony have been given by our courts in recent years which fail completely to take into account the absolute rights of God. . . . These unfortunate cases were the outcome of mixed marriages and came before the courts in the form of application for the custody of the children." Citing one of these instances, the paper proceeds to comment as follows: "Now the facts of this case were: A Catholic, a member of Christ, already in the One, True Church founded by Christ for the incorporation of members into Himself, received permission from the Divinely instituted Society of the Catholic

Church to contract marriage with a Protestant, but on condition that God's absolute rights to the full incorporation of the children into Christ be respected. These rights are absolute and no man or assembly of men such as a State or a State Tribunal may disregard them. Marriage is a Sacrament and in the Order laid down by God it belongs to the supreme jurisdiction of the Church." Yet again "Fiat" quotes a statement of a judge as follows:—"It appeared from the affidavits and the correspondence, that her reasons for having taken the child was that her husband did not purpose to abide by his undertaking to have the child educated and brought up in the Catholic Faith, but that, on the authorities, did not appear to be a sufficient reason for depriving the father of the custody of the child." The comment is highly significant. It runs: "From these statements it is quite clear that the Law of Ireland does not recognise God's rights, even when explicitly acknowledged in a solemn promise document. That document which the Catholic Church, exercising her supreme jurisdiction in the matter, demands the non-Catholic to sign before she will give her consent to the marriage, is not recognised by our Laws as a contract."

One other comment serves to show the lengths to which this new party is prepared to go. The President of the Court declared: "That Court, as a

Court, must be neutral as between religions." The comment runs: "This is simply the outcome of Article 44 of our Constitution which, by placing all religions on the same level, give to error equal rights with truth. . . . It is time we discarded the false notions of 'Liberty' and 'Toleration.' . . . It is time we became 'whole-time Catholics' and stand for the rights of Almighty God in all matters and in all places." So after all, Canon Law with its intolerance is recognised as giving the real spirit of the Roman Catholic Church.

How long will it be before this pernicious propaganda achieves its aim and the liberties of non-Roman Catholics are reduced to a mere shadow of that freedom which they now enjoy?

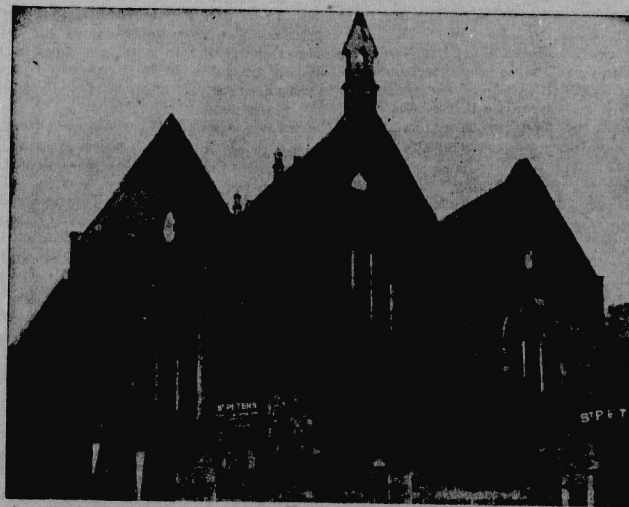
GERMANY TO-DAY.

A Sydney clergyman now in England writes:—

"I have just returned from a trip to Germany and France. The Germans are very sorry for themselves indeed, but I wonder if they realise, not only the enormity of their crimes, but just how we feel about it. It was hard to convince them of the very real suffering they had imposed on other countries. When pressed, they reply they never knew such things were happening. Their physical state is unenviable. They are really hungry, and the state of desolation and ruin of the towns I saw had to be seen to be believed."

"The transition from Archen is amazing. In the German town you leave squalor, destruction and hungry people to enjoy real white bread, ample butter, eggs and all manner of food."

CHURCHES IN THE MISSION ZONE, SYDNEY



ST. PETER'S, EAST SYDNEY.
The 81st Anniversary was celebrated on Sunday, 25th July. His Excellency the Governor of N.S.W. was present at the Morning Service. St. Peter's is one of the Churches in the Mission Zone. The Rector is the Rev. Bernard Judd.

A plea for Missions to Moslems

(By the Rev. S. M. Zwemer.)

Opinion is still divided regarding the significance of the Saracen movement which began when Mohammed proclaimed God's unity at Mecca. The worth of all the non-Christian religions is their truth and their strength. The failure of all the non-Christian religions is because of inner weakness and falsehood.

I.

No one can deny the elements of strength, of vitality and of truth in the religion of Islam. They are many and deeply significant. They lead one to love the Moslems with a great love, to run out to meet them although they are yet a great way off, and to welcome them back to the Father's house.

(1) First of all, this religion has the strength of strategic and numerical distribution. For thirteen centuries it has laid its grip of three continents and by its very worth and vitality held the hearts of one-seventh of the human race. In Africa it counts forty-nine millions; in every country of Asia there are Mohammedans with the exception of Japan and Korea. Central and Western Asia are predominantly Mohammedan; India has seventy-seven millions of this faith; Malaysia forty-five millions; in China over ten millions.

(2) It is a strong religion that can burst its barriers and pour out whatever God has given it to humanity as a whole. Mohammedanism, whether by the sword or by preaching, by fair or foul means, has always communicated itself. The impact and the impulse of this religion is the story of many centuries and many lands. Unless we understand something of its victories in the past we shall never appreciate its hold on hearts to-day.

Islam has ever had the power of propaganda, and from the beginning was imbued with the genius of conquest. Its missionary spirit is not other-worldly and sacrificial in the Christian sense, but it is real and vital.

(3) Another element of truth and worth is the Moslem belief in the supernatural, omnipresent, omnipotent power of God. One man with God has often proved a majority even in Islam. They have always set Allah before them. The vitality of their theism (however inadequate) had laid hold of the human mind and heart and will in such a fashion that beside their stern belief in the supernatural, popular Western dilution of faith and creed seems lukewarm and timid.

(4) Mohammedanism not only asserts the unity of God and the power of His will with the stern theism of the Semitic mind, but

since the earliest centuries it has developed a religion for the heart also in its mystics. This has laid hold of the affections and the emotions in all Moslem lands. Men have become drunk with the love of God and with the devotion to His prophet. Poetry and passion have joined to yield their highest and utmost at the shrine of devotion.

(5) Islam is a religion which has kindled an unceasing hope for a coming deliverer, the Mahdi, who would restore faith and bring in the gold age. This undying hope has knit together Moslems in all lands for many centuries, a hope in the final triumph of Mohammedanism. Although, because often deferred, it has made their hearts sick; although, dark days have come upon Islam, in the hearts of the pious it lives on.

II.

We know that this very hope is doomed to disappointment because it ignores Jesus Christ, His incarnation, His passion and death, His resurrection and His ascension. The failure of Islam is the failure to give Christ His rightful place in history and theology, in the heart and the home, in the social programme, in the idea of the State, but most of all as a personal Saviour from sin and as the only, the final ideal of character and its recreator.

In spite of all its elements of worth and strength and vitality Islam has failed conspicuously and proved itself hopelessly inadequate to meet the social, the intellectual, the moral and the spiritual needs of humanity. Its inward weakness, its denials and falsehoods have corrupted the best that is in it, and proved the truth of the Latin proverb: "The corruption of the best is the worst." The failure of Islam is the justification and the plea for missions to Mohammedans.

(1) Islam has failed to meet the needs of childhood. Of such is not the kingdom of Mohammed. No religion, it is true, pays such early attention to the religious training of the child, but at the same time this very training corrupts the morals of childhood by its teaching and example. No indictment of Islam could be stronger than the present condition of eighty million Moslem children, physically, intellectually and morally. Not to speak of the astonishing and compulsory illiteracy that prevails and of the incredible percentage of infant mortality due to the ignorance of their mothers, these children are born into a world of superstition and ignorance, robbed of their childhood by sex-education in its worst form, burdened with the responsibilities of marriage when still in their teens, until their cry is a plea

that none can resist. From Tangier to Teheran, from Zanzibar to Samarkand it rises to heaven to the ears of Him who said: "Suffer the little children to come unto Me."

(2) Its ethical standards are low. T. J. De Boer shows that, although the Koran urges faith and good intentions, "unpremeditated lapses from virtue are leniently judged. In short, Allah makes it no onerous task for His faithful to serve Him."

A startling revelation of the contrast between Moslem and Christian ideals in ethics can also be gained from a comparative study of popular literature, the "Arabian Nights" for example, a medieval picture of Moslem life and morals, in contrast with the medieval romance of the "Knights of the Round Table." Both books present unconsciously a picture of ideals and ideas in ethics. Womanhood, in the one case, is suspected, dishonoured, untrustworthy and chiefly celebrated for her lower passions; in the other case her purity and strength of character stand out as examples of moral greatness.

(3) This religion, through the example of Mohammed himself, his companions and all the saints in the Moslem calendar, has corrupted home life at its very source and undermined human happiness by its well-known teaching regarding polygamy, divorce, slavery, concubinage and the inferiority of womanhood. The religious and civilising influence of Islam upon backward races has never purified or elevated the home.

(4) Islam has been the age-long foe of democracy. It cannot exist and confer as equal gifts, religious liberty, equality or fraternity to those who are not Moslems.

(5) The great failure of Islam, however, has been its spiritual failure. It stands out among all the non-Christian religions as the religion which has always blindfolded Christ, and for thirteen centuries has raised the cry: "Not this man but Barabbas." As in a total eclipse of the sun the glory and the beauty of the heavenly orb are hidden, and only the corona appears on the edge, so in the life and thought of Mohammedans their own Prophet has almost eclipsed Jesus Christ. Whatever place Jesus may occupy in the Koran, the portrait there given is a sad caricature. All the prophets have not only been succeeded, but supplanted by Mohammed; he is at once the sealer and concealer of all former revelations. Mohammed is always in the foreground, and Jesus Christ, in spite of his lofty titles and the honour given Him in the Koran, is in the background. There is not a single biography of Jesus Christ, alone and unique, as a great prophet of God, to be found in the literature of Islam.

(6) The fact that Moslems themselves are becoming conscious of the failure of their religion, its political collapse, its in-

(Continued on page 16.)

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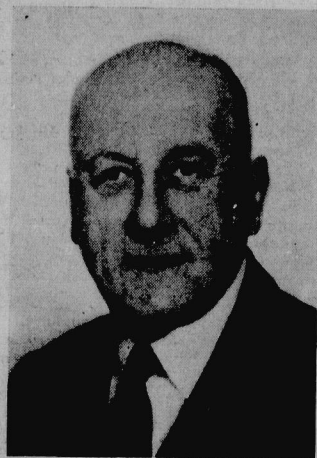
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Mr. R. C. ATKINSON, S.M.

Mr. R. C. Atkinson, a well-known Sydney Churchman, has retired from the Public Service after 50 years and 23 years as a Magistrate. Since 1943 Mr. Atkinson had been the Magistrate in the Special Federal Court. On July 5th, this Court was crowded. Every seat at the Bar Table and in the public section of the Court was occupied and many sat round the walls of the Court. Representatives of the Legal profession and of State and Federal Departments had come to bid farewell to Mr. Atkinson.

Amongst those who spoke were Mr. Bradley, K.C., who said "that Mr. Atkinson had many heavy and severe problems presented



has been a great pleasure to have been associated with Mr. Atkinson in Court work" and said that he was held in high esteem by other Magistrates throughout the State.

All who spoke paid tribute to the work Mr. Atkinson had done over his long period of service.

In replying, Mr. Atkinson thanked the various speakers for the good wishes expressed by them. He said the work in the Federal Court had been a difficult jurisdiction and sometimes, too, there had entered into the cases matter of political significance. He thanked all those who had helped him and for the kind words that had been spoken by so many.

Mr. Atkinson has taken a leading part in Church affairs in the Diocese of Sydney and has served on various committees. He is the Chairman of the Committee of Synod, a member of Standing Committee, and for some time was a member of the Presentation Board and is a member of the Council of the Bush Church Aid Society.

Mr. Atkinson has many friends who will wish him long years in retirement and many useful years in the service of the Church.

Proper Psalms and Lessons

August 1. 10th Sunday after Trinity.

M.: 1 Kings xxi or Eccclus. iii 17-29; Luke i 26-56 or Phil. iv. Psalms 50, 53.

E.: 1 Kings xxii 1-40 or 2 Kings iv 8-37 or Eccclus. xi 7-28; Matt. xiii 24-52 or Acts xxvii. Psalms 51, 54.

August 8. 11th Sunday after Trinity.

M.: 2 Kings v or Eccclus. xviii 1-14; Luke i 57 or Col. iii 12-iv 6. Psalms 56, 57.

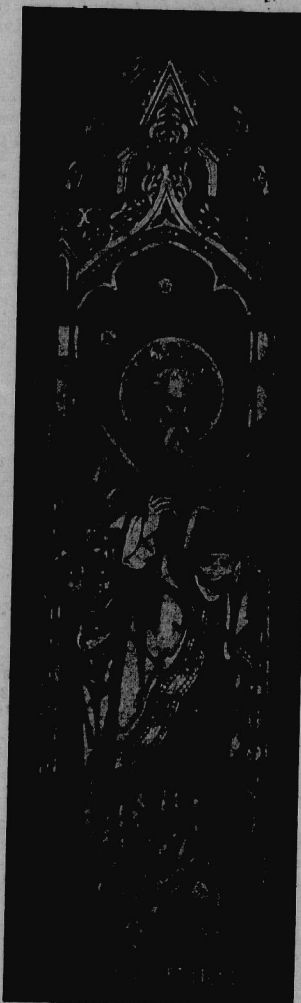
E.: 2 Kings vi 8-23 or xvii 1-23 or Eccclus. xxxviii 24; Matt xvi 13 or Acts xxviii. Psalms 61, 62, 63.

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. xxxviii 1-20 or Micah vii; Matt xviii 15 or Ephes. i. Psalm 68.

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CORRESPONDENCE.

"ROMAN CATHOLIC REFORMS."

(The Editor, "Australian Church Record.")

Dear Sir,—

The Rev. L. L. Nash, in commenting on Roman Catholic reforms, enumerates six major points of difference with the Roman Church. It is a typical expression of a widespread view as to the fundamental difference between the Church of England and Rome. They are gross, and some blasphemous, errors; but the Reformers of the Church in England were at one with those on the Continent, in holding that the fundamental error in the Church of Rome was its doctrine of salvation. Salvation by faith only is a basic doctrine of the Church of England, set forth in Articles 11 to 14 and in the third Homily. It is a grave weakness in modern protestantism, which forgets that the difference is not only of sacrament, ritual and order, but of the very nature and means of salvation itself.

Yours faithfully,

J. A. DAHL.

The Rectory, Waterloo.

CATHOLIC AND PROTESTANT.

(The Editor, "Australian Church Record.")

Dear Sir,—

I have perused the article contained within your paper of 15th inst., entitled "The Church of England—Catholic and Protestant."

As a matter of possible interest, I tender the ensuing extract from the pen of Bishop Chr. Wordsworth, famed High-Churchman of the last century. The quotation is from his "Theophilus Anglicanus," which is his "Manual of Instruction on the Church, and the Anglican Branch of it."

"Q.: You speak of the Church of England as existing before Popery, and as holding the ancient faith; but is she not called a Protestant Church, and is it then consistent to say, that she is older than Popery, when Protestantism is a renunciation of Popery; and how then can she be united by doctrine with the Catholic Church?"

"A. The Church of England, as a Church, is as old as Christianity. Her Protestantism is indeed comparatively recent, and this for a good reason, because the Romish errors and corruptions, against which she protests, are recent; but the fact is, that, as the Universal Church, for the maintenance of her Catholicity, was protesting at the first four General Councils; as she protested at Nicaea against

the heresy of Arius, and at Constantinople against Macedonius; as she protested at Ephesus against Nestorius, and at Chalcedon against Eutyches; so the Church of England became Protestant at the Reformation, in order that she might be more truly and purely Catholic; and, as far as Papal errors are concerned, if Rome will become truly Catholic, then, but not till then, the Church of England will cease to be Protestant."—XI. Ed. 1873, p. 176f.

Yours faithfully,

DAVID C. HAYES.

Newtown, Sydney, 20/7/1948.

TASKS AHEAD.

(The Editor, "Australian Church Record.")

Dear Sir,—

In your last issue you have a Note and Comment under the above heading that seems to imply not only your own questionings concerning the £15,000 gift to Canterbury Cathedral, but also concerning the right handling of Trust Funds by those who have the responsibility of handling them. I say, "Seems to imply" in this latter case, because I imagine that this was not quite your meaning. I am quite with you in your fear of over-organisation, over-centralisation, and the usual increase of expense when money is so much needed for the pastoral work of the Church. In large and extensive dioceses such as Australian dioceses are, it would weaken our unity if a relatively excessive organisation were to cause any neglect of the outer parishes of the diocese.

It is quite true that the Church is always in danger of being swayed by the influence of the world of affairs in which it finds its sphere of work. It is well for us to remember the Master's statement, "The Kingdom of God cometh not with outward observance."

Yours faithfully,

CONSTANT READER.

TEMPERANCE SUNDAY.

(The Editor, "Australian Church Record.")

Dear Sir,—

May I draw attention to the fact that the second Sunday in September (the 12th) is observed throughout the Commonwealth as Temperance Sunday?

A "Temperance Sunday" has been celebrated throughout the world for many years, because even so-called "moderate drinking" has been proven to remove the God-given self-control by which mankind has been protected against the impulses of his lower nature and desires.

Anything that makes it easier to do wrong becomes part of that wrong-doing. Thus it should be avoided, not only for our own sake, but as an example to our weaker brothers.

The Australian Temperance Council is working for the abolition of the drink traffic, with its many attendant evils, both morally and spiritually. The New South Temperance Alliance suggests that both clergy and lay readers, following the many resolutions of the Synod of this Diocese on this subject, make this the matter of sermons preached on September 12, making special reference to the restoration of the right of the people to decide this problem for themselves.

As the abolition of the slave traffic was a constructive reform, and the only one possible, so many thoughtful Churchmen believe that the abolition of the liquor slavery by the vote of the people is that to which we should bend our energies.

The N.S.W. Temperance Alliance will gladly supply data, etc., to any who require it.

Yours faithfully,

FRANCIS WILSON.

"OPEN COMMUNION."

The New York correspondent of the "Guardian" describes the practice of the Protestant Episcopal Church of America, thus:

"The reception at the altar-rail of all baptised persons of whatever denomination is the general rule in America. The Diocese of Virginia requires it by resolution of Diocesan Convention.

"While the Protestant Episcopal Church is not as liberal in official policy as many of us would like, its tradition and practice have always been in terms of brotherhood with other Protestant Churches and of mutual respect for other Protestant ministers. Any reading of the list of Lenten noon-day preachers at any of our great parishes will show the names of outstanding Methodists, Presbyterians, Congregationalists and Baptists. A good many of our more outstanding bishops would be very indignant if it were brought to their attention that persons were refused the Communion in any parishes in their dioceses because of not being confirmed."

With regard to the rubric in the Prayer Book which runs: "None shall be admitted to the Holy Communion until he be confirmed," etc., the interpretation generally accepted throughout the American Church is that of the late Prof. James Miller, who explained it as referring to the Roman practice of admitting children to "first communion" before they were old enough to understand its meaning.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

WHO OWNS PALESTINE?

Who owns Palestine? There are two claimants. The Jew rests his claim on "ancient historic connection." He says this land was possessed by his people on Divine authority. He quotes the words written in the twelfth chapter of Genesis, "And the Lord appeared unto Abram and said, 'Unto thy seed will I give this land.'"

The Arab, with equal confidence, says, "We are the present owners of the soil. We have been settled on the land for more than 1500 years."

But both Jew and Arab are liable to forget a claim that is prior to both these. This is clearly stated in the 25th chapter of the book of Leviticus. There we are given the law of Jubile. Every fiftieth year all Hebrews who, for any reason, had become bondservants to their fellow-countrymen were to be set at liberty. This was a humane law, but it had a religious basis. It was on the day of atonement that the trumpet of liberty was to be sounded throughout the entire land. Spiritual liberty and bodily liberty went hand in hand.

During this year all alienated lands were to be restored to their original owners. This was a social law, but it, too, had a Divine basis. "The land shall not be sold in perpetuity; for the land is mine; for ye are strangers and sojourners with Me."

These words were written and this claim made more than 400 years after the land had been promised to Abraham and his descendants. And nearly 900 years after Abraham's day, David acknowledged this claim when he said, "We are strangers before Thee, and sojourners as all our fathers were."

More than 200 years later still, the nation is warned by Hosea of the fate that awaits an apostate people: "They shall not dwell in my land." And right on the eve of the exile the word of God is spoken, through Jeremiah the prophet, "Ye defiled My land . . . ye polluted My land."

Palestine, like every other land in the world, belongs to neither Jew nor Gentile. The real proprietor is Almighty God, our Heavenly Father. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

We are allowed to occupy, but in all things we are accountable to God. We are tenants. If we fail to acknow-

ledge the proprietor and pay the rent, we may expect eviction. We are stewards and must manage on the owner's behalf and according to His will. The unfaithful steward must, in the end, be ejected from occupancy and dismissed from office.

Another Question.

Why was Israel given that land? Why was Israel called out to be a separate people? Isaiah gives the answer: "Ye are my witnesses said the Lord and my servant whom I have chosen."

This office is now transferred to the Church. In the upper room on the day of the resurrection the Lord said to "the eleven gathered together and them that were with them," "As the Father hath sent me even so send I you." The risen Christ is here speaking. His mission is still upon Him. He shares that mission with us. And on the eve of the ascension He said, "Ye shall be my witnesses."

John the Baptist became a living embodiment of the calling of Israel. The Old Testament church was to prepare the world for the coming of Christ. We know how miserably they failed in this. "He came unto his own and they that were his own received him not." Only the remnant in Israel itself were ready. "As many as received him to them gave he the right to become children of God." Of Israel at large the apostle had to say, "the name of God is blasphemed among the gentiles because of you."

A gardener bestows special care on the corner of his garden where he sows the seed. But not for the sake of that corner in itself. He has the good of the whole garden in view. He intends those plants to be set out over the whole field.

What advantage, then, hath the Jew? Much every way. First of all that they were entrusted with the oracles of God. They were special custodians of the light. And we now say of the church that it is "a witness and a keeper of Holy Writ." As Israel's duty was to prepare the world for Christ at His first coming, so the Church is to prepare the world for His second coming. The call to us is, "Prepare ye the way of the Lord."

Israel refused her mission and Israel rejected her Lord. The fruit of that is her spiritual desolation. "Behold

your house is left unto you." Israel is now like an empty house. And it is of the Church we read that it is "a habitation of God in the Spirit."

The story is told of a little boy who lost his sight. Not understanding what had happened he went about the house holding his mother's skirts and saying, "Mother, when will it be light? When will the sun rise?"

Jews at the wailing wall in Jerusalem are typical of their race. They are to be seen there any week in the year, standing, praying. The visitor may not understand their language but he can interpret their prayer. "When will it be light? When will the sun rise?" A veil lies on their hearts and their eyes are blinded.

"We grope for the wall like the blind, yea, we grope as they that have no eyes."

A Prophetic Parable.

Hosea's life story is a sad one. He appears to have married a wife who was not true to him at heart. After a few years she left him and consorted with other men. But he did not cease to love her. She sank lower and lower till at last he found her a slave. He bought her back. Her low estate is indicated in the price that he paid. She could not be to him as a wife but he provided for her. He was faithful to his promise. He still cherished her in his heart.

The prophet sees in this a parable of his people.

"For the children of Israel shall abide many days without king and without prince, and without sacrifice, and without pillar and without ephod or teraphim."

This is a picture of Israel ever since the destruction of the second Temple nearly nineteen hundred years ago. They are without their true King whom they rejected, and they are without an elected prince. They have no sacrificing priest (they rejected the one true sacrifice), neither have they turned aside to idolatrous pillars. They have lost the ephod of Divine Guidance and yet they are not guilty of "consulting with images."

Although loved of God they are not in living fellowship with Him.

The Latter Days.

But there is for Israel an "afterwards." "Afterwards shall the children of Israel return and seek the Lord their God and David their King; and shall come with fear unto the Lord and to his goodness in the latter days."

C. S. LEWIS: OXFORD DON CHRISTIAN EVANGELIST.

(From a lecture by the Dean of Sydney.)

In 1943 C. S. Lewis spent a week-end with me on one of the largest heavy bomber stations in England. He came, at my invitation, to speak to the officers and men. On Sunday evening he spoke on "The Scandal of being a Christian." It was an autobiographical address, in which he spoke of the costliness of following Christ, and of what discipleship had meant to him personally: ostracism, and misunderstanding and veiled hostility. His friends did not object, so he told us, to his academic interest in Christianity, nor even to his intellectual discussion of Christianity, but they did regard as intolerable his avowed intention of practising the Christian faith. They condemned this as altogether too extreme: as needlessly provocative, and further, as unbefitting in a don. C. S. Lewis's address that night was a remarkable confession of faith: a simple and sincere testimony telling of his discipleship to the Christ in the University of Oxford.

C. S. Lewis is now in the early 40's: robust, and a trifle corpulent; a convinced and practising Christian; allergic to cant and pietism, and yet unself-conscious and genuinely humble; brilliant in conversation and quick at repartee; a man who is vitally alive, independent in judgment and outlook; and critical of sham and rationalisations and specious arguments. He is a bachelor, remarkably sane and balanced.

It was about the year 1930 that Clive Staples Lewis, Fellow of Magdalen College, Oxford, and Lecturer in English, experienced an "intellectual conversion" that was to be of momentous consequence for the Christian faith in England. His earlier career can be quickly summarised: he was born in Belfast, the son of a shipbuilder, and was baptised in the church of Ireland, only to become an atheist, while still a lad. He fought in the first World War, and was severely wounded. After the war he studied at Oxford, taking a triple first, and was appointed Fellow of Magdalen in 1925.

In 1933 C. S. Lewis published his first religious book, entitled, "The Pilgrim's Regress," in which he traced his spiritual and intellectual pilgrimage. His conversion was essentially an intellectual one, and, in this allegory, he tells how he progressed from popular realism to philosophical idealism, from idealism to pantheism, from pantheism to theism, and from theism to Christianity. In the preface he confesses (with characteristic humility and candour): "The sole merit I claim for this book is that it is written by one who has proved all (these philosophies) to be wrong. There is no room for vanity in the claim: I know them to be wrong not by intelligence but by experience, such experience as would not have come my way if my youth had been wiser, more virtuous, and less self-centred than it was. For I have myself been deluded by every one of these false answers in turn, and have contemplated each of them earnestly enough to discover the cheat. To have embraced so many false Florinels is not matter for boasting: it is fools, they say, who learn by experience. But since they do at least learn, let a fool bring his experience into the common stock that wiser men may profit by it." In the course of this allegory he satirises contemporary romantic movements, and criticisms,

in particular, what he bluntly describes "as the swamp literature of the dirty twenties." He is referring, of course, to the writing of D. H. Lawrence: to the glorification of sex under the image of "the primitive" and "the natural."

George Macdonald had a decisive influence on C. S. Lewis's intellectual and spiritual development. Regarding George Macdonald's book, "Phantastes," C. S. Lewis says: "What it actually did to me was to convert, even to baptise my imagination. It did nothing to my intellect nor (at that time) to my conscience. Their turn came far later and with the help of many other books and men."

C. S. Lewis has strikingly succeeded in making Christian theology a matter of pressing personal concern to men and women. He has a gift for speaking directly and pointedly, a gift for expressing things pungently and epigrammatically, a gift for logical and persuasive reasoning.

"The Problem of Pain" was published in 1940. This is one of C. S. Lewis's major theological works, although he characteristically disclaims any intention of writing with authority. "If any real theologian reads these pages," he writes, "he will very easily see that they are the work of a layman and an amateur . . . If any parts of the books are 'original,' in the sense of being novel or unorthodox, they are so against my will and as a result of my ignorance. I write, of course, as a layman of the Church of England: but I have tried to assume nothing that is not professed by all baptised and communicating Christians." He grapples with what must be the crux of the problem of pain for any theist: the problem of reconciling the existence of pain with the existence of a God of Omnipotent Love. The problem may be expressed as follows: "If God were good, He would wish to make His creatures perfectly happy, and if God were almighty He would be able to do what He wished. But the creatures are not happy. Therefore God lacks either goodness, or power, or both." But C. S. Lewis points out that Omnipotence means power: to do all that is intrinsically possible. "It is no more possible for God than for the weakest of His creatures to carry out both of two mutually exclusive alternatives; not because His power meets an obstacle, but because nonsense remains nonsense even when we talk it about God." He points out, therefore, that "not even Omnipotence can create a society of free souls without, at the same time, creating a relatively independent and 'inexorable' nature." The gift of freewill involves, as a necessary concomitant, the possibility of the misuse of freedom, and the possibility of pain and suffering as a result of this misuse.

"Broadcast Talks" were published in 1942. They were designed to give "the unexpurgated case for Christianity." They were criticised for their bluntness, but as C. S. Lewis points out: "either Christianity is a fable or it is a matter of life and death, and in that case 'appeasement' will not help." Here is a typical extract, "Enemy-occupied territory—that's what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage. When you go to

church you're really listening in to the secret wireless from our friends: that's why the enemy is so anxious to prevent us going. He does it by playing on our conceit and laziness and intellectual snobbery. I know someone will ask me, 'Do you really mean, at this time of day, to re-introduce our old friend the devil—hoofs and horns and all?' Well, what the time of day has to do with it I don't know. And I'm not particular about the hoofs and horns. But in other respects my answer is, 'Yes, I do.'"

In the same year, "The Screwtape Letters" were published. They professed to be the letters of an older devil Screwtape to his younger colleague Wormwood. Wormwood's special patient had been recently converted to Christianity, and Screwtape writes: "Make him doubt whether the first days of his Christianity were not, perhaps, a little excessive. Talk to him about 'moderation in all things.' If you can once get him to the point of thinking that 'religion is all very well up to a point, you can feel quite happy about his soul. A moderated religion is as good for us as no religion at all—and more amusing. Another possibility is that of direct attack on his faith. Of course there is no conceivable way of getting by reason from the proposition 'I am losing interest in this' to the proposition 'This is false.' But, as I said before, it is jargon, not reason, you must rely on. The mere word 'phase' will very likely do the trick—and don't forget the blessed word 'Adolescent.'" But this book must be read in its entirety to be appreciated: it is both witty and profound, original and penetrating. As W. J. Turner wrote in "The Spectator" at the time of its publication: "At every point these letters reveal a penetrating understanding of good and evil, and I do not hesitate to compare Mr. Lewis's achievement with Pilgrim's Progress."

In the midst of his literary work, and his routine academic work, and some special war-time work, C. S. Lewis found time to establish the "Socratic Club" at the University of Oxford in 1942. In the preface to the first issue of the "Socratic Digest," containing the record of the Club's first year of activity, C. S. Lewis wrote: "Socrates had exhorted men to follow the argument wherever it led them: the Club came into existence to apply his principle to one particular subject-matter—the pros and cons of the Christian religion." He continues, "It is a little remarkable that, to the best of my knowledge, no society had ever before been formed for such a purpose. . . . The question about Christianity arose, no doubt, often enough in private conversation, and cast its shadow over the aesthetic or philosophical debates in many societies; but an arena specially devoted to the conflict between Christianity and unbeliever was a novelty. Its value from a merely cultural point of view is very great. In any fairly large and talkative community such as a university, there is always the danger that those who think alike should gravitate together into coterie where they will henceforth encounter opposition only in the emasculated form of humour that the outsiders say thus and thus. The absent are easily refuted, complacent, dogmatism thrives, and differences of opinion are embittered by group hostility. Each group hears not the best, but the worst, that the other groups can say. In the Socratic Club this was changed. Here a man could get the case for Christianity without all the paraphernalia of pietism and the case against it without the irrelevant 'sanculottism' of our common anti-God weeklies. At the very least we helped to civilise one another. . . . We of the Christian party discovered that the weight

of the sceptical attack did not always come where we expected it; our opponents had to correct what seemed to us their almost bottomless ignorance of the Faith they supposed themselves to be rejecting." What are some of the subjects that have been discussed in the Socratic Club? Let me quote some of the titles of the addresses: "Is God a Wish-Fulfillment?" "Won't mankind outgrow Christianity in the face of the advance of science and of modern ideologies?" "Was Christ really any more than a great teacher and prophet?" "Are there any valid objections to free-love?" "Is prayer auto-suggestion?" "Can the existence of God be proved?"

C. S. Lewis is not only a first-class writer and scholar, he is also a competent and accomplished broadcaster. In 1943 he was invited by the B.B.C. to give a further series of addresses on the Christian faith. He entitled these addresses "Christian Behaviour." These addresses, like his previous broadcast addresses, are searching and disturbing: they are again characterised by clear thinking and pungent expression. Listen to what he says about sexual morality: "They'll tell you sex has become a mess because it was hushed up. But for the last twenty years it has not been hushed up. It has been chattered about all day long. Yet it is still in a mess. If hushing up had been the cause of the trouble, ventilation would have set it right. I think the human race originally hushed it up because it had become such a mess. . . . If anyone says that sex, in itself, is bad, Christianity contradicts him at once. But, of course, when people say, 'Sex is nothing to be ashamed of,' they may mean 'the state into which the sexual instinct has now got is nothing to be ashamed of.'"

"If they mean that, I think they are wrong. I think it is everything to be ashamed of. There is nothing to be ashamed of in enjoying your food: there would be everything to be ashamed of if half the world made food the main interest of their lives and spent their time looking at pictures of food and dribbling and smacking their lips. I don't say you and I are individually responsible for the present situation. Our ancestors have handed over to us organisms which are warped in this respect; and we grow up surrounded by propaganda in favour of unchastity. There are people who want to keep our sex instinct inflamed in order to make money out of us. Because, of course, a man with an obsession is a man who has very little sales-resistance. The moral question is, given that situation, what we do about it."

"If we really want to be cured, I think we shall be. I mean, if a man tries to go back to the Christian rule, if he makes up his mind either to abstain from sex altogether or to marry one woman and stick to her, he may not completely succeed—especially at first. But as long as he picks himself up each time and starts again as well as he can, he'll be on the right track. He won't damage his central self beyond repair. Those who really want help will get it. The difficulty, of course, is the really wanting it. It is quite easy to think you want something when you don't really. A famous Christian long ago said that when he was a young man he prayed constantly for chastity: for only after several years he came to realise that, while his lips were saying, 'O God, make me chaste,' his real wishes were secretly adding, 'But please don't do it for a few years yet.'"

In 1944 C. S. Lewis gave a further series of Broadcast Talks, which were published with the title of "Beyond Personality." In a talk on "Is Christianity Hard or Easy?" C. S. Lewis deals with what is involved in becoming a Christian. "The terrible thing, the almost impossible thing, is to hand over

your whole self—all your wishes and precautions—to Christ. But it's far easier than what we're all trying to do instead. For what we're trying to do is to remain what we call 'ourselves,' to keep personal happiness as our great aim in life, and yet at the same time be 'good.' We're all trying to let our mind and heart go their own way—centred on money or pleasure or ambition—and hoping, in spite of this to behave honestly and chastely and humbly. And that is exactly what Christ warned us you couldn't do. As He said, a thistle can't produce figs. If I'm a field that contains nothing but grass-seed, I can't produce wheat. Cutting the grass may keep it short; but I shall still produce grass and no wheat. If I want to produce wheat, the change must go deeper than the surface. I must be ploughed up and re-sown."

C. S. Lewis has also written fiction: a trilogy of theological novels entitled, "Out of the Silent Night," "Perelandra," and "That Hideous Strength." They are really works of fantasy in which the scene is laid on other planets or in the future world. They contain many passages of surprising insight and incisiveness, but whether it is the richness of the imagery, or the fantastic nature of the setting, they are not so uniformly successful as his other works.

In 1946 "The Great Divorce" was published, and of this fantasy, Roger Lloyd writes in "Time and Tide": "Yes, it is all very witty, very entertaining, very readable, and Mr. Lewis's fecundity of imagination is a thing to marvel at. But it is desperately earnest, for Mr. Lewis has a horrifyingly accurate knowledge of all the darker spots in our natures. He will not leave them alone. Nor will the God of the Christian Religion." There is something almost terrifying in C. S. Lewis's description of the visit of a ghostly being to heaven, complete with his favourite sin, personified as a lizard, perched on his shoulder.

C. S. Lewis's latest work is a volume entitled "Miracles," which was published in 1947. He has many fine things to say on what he calls "The Grand Miracle," referring, of course, to the miracle of the incarnation of Jesus Christ. The book is replete with good and provocative things. Listen to this passage: "Almost the whole of Christian theology could perhaps be deduced from the two facts (a) That men make coarse jokes, and (b) That they feel the dead to be uncanny. The coarse jokes proclaim that we have here an animal which finds its own animality either objectionable or funny. Unless there had been a quarrel between the spirit and the organism I do not see how this could be: it is the very mark of the two not being 'at home' together. But it is very difficult to imagine such a state of affairs as original—to suppose a creature which from the very first was half shocked and half tickled to death at the mere fact of being the creature it is. I do not perceive that dogs see anything funny about being dogs: I suspect that angels see nothing funny about being angels. Our feeling about the dead is equally odd. It is idle to say that we dislike corpses because we are afraid of ghosts. You might say with equal truth that we fear ghosts because we dislike corpses—for the ghost owes much of its horror to the associated ideas of pallor, decay, coffins, shrouds, and worms. In reality we hate the division which makes possible the conception of either corpse or ghost. Because the thing ought not to be divided, each of the halves which it falls by division is detestable. The explanations which Naturalism gives both of bodily shame and of our feeling about the dead are not satisfactory. It refers us to primitive taboos and

superstitions—as if these themselves were not obviously results of the thing to be explained. But once accept the Christian doctrine that man was originally a unity and that the present division is unnatural, and all the phenomena fall into place."

C. S. Lewis is convinced that men will respond to the Christian faith if it is clearly, positively, and persuasively presented. It is C. S. Lewis's glory that he himself has done this very thing, brilliantly and successfully: that he has made theology attractive and relevant and enticing; that he has made the Christian faith intellectually respectable and convincing. Christianity, as he himself has recently stated, is now "on the map."

UNITED NATIONS APPEAL FOR CHILDREN.

The United Nations Appeal for Children is a world-wide attempt to solve the problem of the children who are starving as a result of a war which was not of their making. Innocent victims of a catastrophe in which they took no part their future, which is our future too is merely a question mark.

Many thousands will die before help can be sent, but there are many who can be saved if we do what we can as soon as we can. It is hoped to raise £1,000,000 among the citizens of the Commonwealth, in addition to the £2,000,000 already given by the Federal Government in order that Australia may fulfil her commitments to the United Nations. The nucleus of the Appeal is the request to all men and women to set aside one day's pay or 1/365th of their annual income; organisations are being asked to contribute one day's net profit; and industrial undertakings and business houses, in the same proportion.

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PERSONAL

The death is announced of Miss Childe, daughter of the late Rev. S. H. Childe, sometime rector of St. Thomas', North Sydney.

A well-known Sydney Churchman, Mr. Marcus S. Barnett, died suddenly in Katoomba recently. The deceased gentleman was for many years a Churchwarden and Parish Nominator of St. Paul's, Wahroonga, N.S.W. He was an accomplished organist.

The Rev. Percy Jones, Vice-Principal of the C.M.S. Grammar School, in Freetown, has been nominated as an additional assistant bishop in the Diocese of Sierra Leone, and was consecrated in the Canterbury Cathedral by the Archbishop of Canterbury on June 4.

For the first time in the history of Westminster Abbey and in the history of the Order of St. John of Jerusalem in the British Realm, a distinguished ceremony in connection with the Order was held in the Abbey on June 24 last. Lord Wakehurst, former Governor of N.S.W., was installed as Lord Prior by the Duke of Gloucester, the Grand Prior. Amongst those present was the Primate of Australia, Archbishop H. W. K. Mowll, a Sub-Prelate of the Order.

Rev. T. I. Lawrence, Th.L., has commenced duties as vicar of Woodenbong, Diocese of Grafton.

The Rev. W. L. Sanders, who recently returned from a visit to England, has been inducted as rector of Woodburn, Diocese of Grafton.

The Rev. T. H. Sloman, of Homebush, Sydney, has accepted nomination to the parish of Miltorpe, Diocese of Bathurst.

Mr. H. Chesney Harte, Chairman of Hammond Social Services, presided at the annual meeting held recently at Hammond's Hotel, Glebe.

Mr. E. W. Pont, of Manly, for many years an officer of the Department of Justice, and recently retired, has joined the Home Mission Society staff as an honorary worker on problem cases in the Children's Court.

A service of Holy Communion will take place at St. James's Church, King St., Sydney, on August 6, at 11 a.m. The preacher will be the Rev. P. R. Westley, hon. secretary of the John Mason Neale Society in Australia. It will be the occasion of the 82nd anniversary of the death of the Rev. J. M. Neale, D.D. Any clergy and church-folk will be very welcome at this service. The Bishop of Willochra, who is the president of the Society in Australia, spoke at the Cambridge meeting on May 12, his subject being, "The Witness of the Church in the Australian Bush."

A Kidderminster (England) daily paper, dated February 27, 1948, contains an account of the Annual Parochial Meeting at St. George's Church in that town. Speaking of the impending departure for Oxford of his colleague, the Rev. R. L. Rolls, formerly of Sydney, the vicar (Rev. P. J. Martin) said: "I desire to pay warm tribute to all his work, both in church and in the parish, during the brief period into which he has crowded so much fruitful activity."

Miss Nora Dillon (of Sydney) is now able to engage in Evangelistic work in China. The hindrance of acquiring a new form of the language is being overcome. The opportunities in China are immense. Miss Dillon's address is C.M.S., Shao Shing, Chekiang, China.

Bishop Pilcher will open and dedicate All Saints' Memorial Church, Balgowlah, Sydney, on Saturday afternoon, August 7. The Rector is the Rev. W. J. Owens.

Congratulations are being offered to the Rev. and Mrs. F. A. J. Eglington, of Langley, Sydney, on the birth of a daughter.

Mrs. H. W. K. Mowll, wife of the Primate of Australia, is at present in Germany with three other ladies of the Anglican Communion, engaged in a special mission of investigation into certain conditions prevailing in that country.

In the current issue of the English Churchman, published in England, several articles have appeared with reference to the Church of England in various parts of the world. One of the articles is by Dr. Babbage, Dean of Sydney, on "The Church of England in Australia." The writer of the article on "The Church of England in Africa" refers to the fact that while the Archbishop of Sydney was in South Africa this year he confirmed a number of candidates, the Church of England in South Africa still being without a bishop of its own. This act of the Archbishop was considered to be "the source of much encouragement and inspiration."

The prize-giving in connection with the Herne Bay Sunday School, Sydney, took place on Sunday, July 11. There were over 100 children present and about 30 adults. The Herne Bay Sunday School is situated in the Housing Commission area and the Home Mission Society, Diocese of Sydney, is financially responsible for the work. The General Secretary distributed the prizes. The minister-in-charge is the Rev. H. Ctercteko.

The rector of St. Matthew's Church, Manly, N.S.W., Rev. A. R. Ebbs, M.B.E., eighteen years ago secured a residential in Addison Road, Manly, for elderly Christian women. It has now been decided to purchase the property as a permanent residence, and the rector and churchwardens and church officers are prepared to accept personal responsibility for this purpose.

The Bishop of Newcastle, N.S.W., Rt. Rev. de Witt Batty, preached in St. John's, Walmah Green, London, on May 9. It was the church of which his father was vicar for 32 years, and where he spent the first 13 years of his life.

Deep sympathy is felt for Rev. Canon and Mrs. J. E. Done, of Goulburn, N.S.W., in the death of their eldest daughter, Mrs. Ron Bassingthwaite, of Wallendbeen.

At the 63rd anniversary of the founding of St. Andrew's Cathedral Choir School, Sydney, the preacher was a former headmaster, Rev. N. L. Sutton, rector of St. John's, Ashfield.

Mrs. Mercer recently returned from Egypt where she has been connected with the Egypt General Mission for many years. She will be

welcomed at the annual meeting of the Mission, to be held in the Bible House, Sydney, on Tuesday evening, August 17. Mrs. Mercer, prior to going to Egypt, was connected with All Souls' Parish, Leichhardt.

We regret to note the illness in hospital of the Rev. Ronald Cameron, rector of Turramurra, Sydney.

A new booklet from the pen of the Rev. M. L. Loane, the Acting-Principal of Moore College, has come to hand from England on "The Incarnation." It is the first we have seen in "The Christian Faith Series," and published by the Church Book Room Press, London. We shall be reviewing the booklet shortly.

The Rev. G. J. S. King, Rector of Lidcombe, Sydney, has resigned from the chaplaincy of the Rookwood Cemetery.

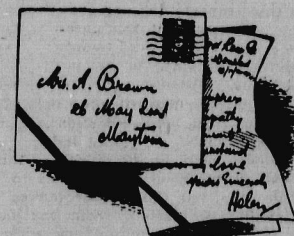
A.C.R. SUBSCRIPTIONS.

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, Mrs. C. Henham, 5/-; Rev. C. G. E. Forrest-Sale, 10/-; Miss Matthews, 10/-; Rev. H. W. Mullens, 8/6; Rev. F. W. Slater, 10/-.

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MEDITATION.

UNSEARCHABLE RICHES.

(By the Rev. H. R. Smith.)

Some time ago the daily press told of the finding, in the Dead Letter Office of the G.P.O. of a parcel containing bank notes to the value of some thousands of pounds. What an unexpected find! And what a disappointment to the finder that he was not to be the keeper! There are, however, things whose value can never be assessed in terms of pounds sterling, and yet whose worth seem to be so little realised.

A Heavenly Goldmine.

Paul had made his defence, or, rather, given his testimony before Agrippa and Festus when the latter interrupted him, "Paul, thou art beside thyself; much learning hath made thee mad." Festus was far nearer the truth than ever he could have imagined. Paul was beside himself; but it was not his much learning, however valuable that was in its place, that caused him to be in such a state. Paul was filled with the Holy Spirit of God. Paul's great heart was overflowing with a consciousness of the love of Christ, the real joy of the Christian and filled with the conviction and assurance which can only come to those who know the Saviour.

If ever a man had the consciousness of being a spiritual millionaire surely that man was Paul the apostle. Is he not beside himself when he speaks of the "unsearchable riches of Christ"? Does not his very language often defy the rules of grammar? He was beside himself from the day on which he had been apprehended by Christ Jesus on the Damascus Road and set to preach those unsearchable riches.

Within Reach of All.

Paul was commissioned to preach to the Gentiles and his task has never ceased. How true it has been through the ages that, by the Holy Spirit, Paul, being dead yet speaketh. Yet Paul was but the mouth-piece of the Spirit, Who alone can open our eyes first to see and then to appropriate the riches, the blessings which God the Father is longing to pour into our poverty-stricken souls.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The full appreciation of these "things" is reserved for the days ahead when we shall depart to be with Christ, which

is far better, but no one reading the New Testament with the eye of faith can fail to see that we are not drawing on the riches at our disposal in the same degree as the early Christians did. "Great saints are simply great receivers," said Spurgeon.

Is it not possible that the great majority of professing Christians would ally themselves with Festus in this charge to-day? Emotion without a sure foundation may be a real danger but a Christian bereft of emotion is surely far removed from that of the Bible.

The Nuggets.

"He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks." Bunyan's Christian had come to the cross. We need to read Philipians 2: 6-8 and several like passages, on our knees, humbly and prayerfully that we may realise what it meant for Christ to die on Calvary. We need to meditate much on the tremendous cost to the Lord Jesus when He humbled Himself, when He became sin for us, when He became a curse for us that He might pay the penalty of our sin. Surely then "forgiveness" is foremost amongst the unsearchable riches. "Too cheap" might say the opponents of salvation by Grace, but who can call cheap that which was purchased at such a cost.

Then there is the fellowship. Those who have come to Christ have not only been forgiven but they are reconciled to God. The New Testament abounds with precious promises of the Lord's presence with us, to guide, to strengthen, to cheer. The same Lord who stood by Paul in prison has promised never to leave nor to forsake us. Do we count upon Him as always with us?

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Sometimes late in the night; sometimes in the early hours of the morning, long before the sun was up; sometimes in the full light of day, Hudson Taylor could be heard quietly singing or humming the well-known hymn,

"Jesus, I am resting, resting
In the joy of what Thou art."

He was living in the atmosphere of heaven long years before he left this earth and he had learned the secret which yet is not a secret for the Lord is nigh unto all that call upon Him.

It was the peace of the presence of God ruling in the hearts of the Moravian missionaries which so impressed John Wesley when the ship on which they all were travelling to America ran into a storm.

The Queen of Sheba had heard of the wisdom of Solomon and came to see for herself if the report was true. She was compelled to admit "... the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

We have to do with a greater than Solomon. We have to do with heavenly riches and heavenly wisdom but the full report can never be told. The love of Christ, His peace, His joy exceedeth all we can ever hear even from His own precious Word. When shall we possess our possessions? With all the untold wealth of heaven at our disposal must we live as spiritual paupers? The whole of the Bible cries out "No!"

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THE WORLD OF BOOKS.

The Revision of Canon Law, by R. Reader Harris, of Gray's Inn, Barrister-at-Law. (Price 6d.)

This pamphlet consists of a Paper read at the London meeting of Lay Churchmen in January, 1948. In view of the discussion in the Northern and Southern Convocations in England on the Revision of Canon Law for the Church of England, this paper comes very timely, because Australian Churchmen will have a great interest in the decision of those Convocations, and as an integral part of the Church of England the Australian point of view should be made clear. Mr. Reader Harris speaks with some authority when he indicates that there are real dangers in the proposed Revision. One of the chief errors is the refusal to give due regard to the claims of the laity to representation in the legislative councils of the Church.

The Christian Faith Series: (Booklets well printed of about 16 pp. each, at 4d. apiece English price). "Not for experts but to help intelligent lay-people to have a clearer knowledge of essential truths."

1. **The Gospel**, by Rev. Frank Colquhoun, M.A. A clearly defined description of the meaning and content of the Christian Gospel.

2. **The Trinity**, by A. Kenneth Cragg, M.A. The writer attempts "a simple statement of the Christian belief in God, as it is safeguarded and expressed in the doctrine of the Holy Trinity." But the booklet demands some close reading and clear thinking. The doctrine of the Holy Trinity is not discoverable by reason, but once revealed is seen to be quite consistent with reason.

3. **The Church**, by William Leatham, B.A. "This booklet deals with the doctrine of the Church, and emphasises the essential place and purpose of the Israel of God in relation to the Gospel of Christ."

The subject is indeed an important one and in his own discussion of the subject the writer, generally speaking, puts forward the New Testament view of the Church's being and ministry. We do not see the relevancy to his essay of John Calvin's teaching, nor do we quite go with him in his suggestion that the final part of the Creeds deals wholly with the Church and its function.

Rather we venture to quote the warning of Griffiths Thomas in his "Catholic Faith."

We must not over-rate the position and importance of the Church. If we emphasise the Church as the depository of grace we tend to neglect Christ as the source of grace. If we exalt Christ the Church finds her proper place.

Bishop Guy Bullen, by Constance Savery (price 1/-).

The challenging story of a great soul who after the War I, in which he achieved distinction, gaining the Military Cross for outstanding courage and leadership, went to Cambridge and was later ordained to the Sacred Ministry. A call to the Mission Field led him to join the Housa Band for work among the Moslems in Northern Nigeria. His record of work and Christian leadership led to his being appointed Assistant Bishop of Egypt and The Sudan, but his episcopate was tragically short, as he was killed in the crashing of a plane in Africa. Quite early in his life he had written "My chief prayer is not for safety . . . but that God will take my

little life and use it as He sees fit—to His glory—and that I may be amenable to His Will. I do feel so sure that if I only acknowledge Him I need not worry about my ways." "He, being dead, yet speaketh." "Christian Beginnings," by C. H. Dodd, Norris-Hulse Professor of Divinity, Cambridge. Our copy from Church Stores.

This little pamphlet of fifteen pages first appeared as an article in the July, 1947, number of the London and Holborn Quarterly Review, as a reply to Dr. Barnes' book, "The Rise of Christianity."

It is a restrained but candid review of the book, written in a very attractive vein. Professor Dodd's criticism is particularly applied to Dr. Barnes' treatment of the text of the New Testament, and he makes it plain that the Bishop of Birmingham has exaggerated all the tendencies of Higher Criticism. Bishop Barnes proclaims himself a Modern Christian Humanist, but seems to denude the word "Christian" of all its vital content. The New Testament is stripped of its Apostolic glory, and everything of a supernatural character in the Life and Ministry of our Lord is disallowed.

Professor Dodd does not write as a strict Conservative, and his criticism is, perhaps, the more valuable. It is well worth reading. —M.L.L.

That I May Know Him, by Bishop C. V. Pilcher, Coadjutor Bishop of Sydney.

This helpful little book for Confirmation candidates and other church-people was first published in Australia in 1947. The present copy is one of a new edition printed and published in England (price 8d.). It consists mainly of a running commentary on the Service of Holy Communion, beautifully written in simple and moving language. It will supply an important need.

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"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.

"Cruz 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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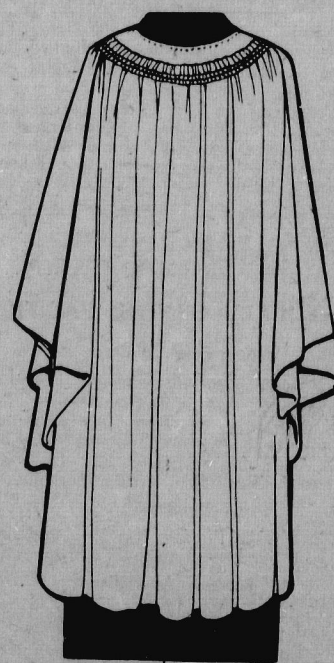
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CALL TO YOUTH

"SEE IF IT WORKS."

"I was down in this country during the Civil War. Across on the other side yonder there were hundreds of tents where our soldiers were encamped. Measles broke out and many of our brave lads died. The epidemic got so bad we stretched some tents farther down the valley and moved all the measles patients into these tents to protect the health of the well soldiers. I was ward-master in charge of the measles patients.

"One night while I was on the ward I passed a bunk where there was a very sick soldier, not more than seventeen years old. He looked at me with a pathetic expression and said, 'Wardmaster, I believe I am going to die and I'm not a Christian. Neither are my mother and father. I never had any Christian training, although once I went to Sunday School with a friend of mine. The teacher seemed to be such a good woman. She read us something out of the Bible about a man—I think his name was Nicodemus—who went to Jesus one night. Jesus told him he must be born again. The teacher told us everyone must be born again in order to go to heaven when he dies. I've never been born again and I don't want to die like this. Won't you please get the chaplain for me?'

"You know in those days I was an agnostic—at least that's what I called myself. So I told the boy, 'You don't need a chaplain. Just be quiet now, don't worry and you'll be all right.'

"I went on my rounds and in about an hour I was back to the boy's bed. He looked at me out of such sad, staring eyes and said, 'Wardmaster, if you won't get me the chaplain, get me the doctor. I'm choking to death.' Off I went and found the doctor and he came and swabbed out the throat of the lad so he could breathe just a little easier. I knew the boy was going to die. I had seen many other cases just like this. The boy was so sweet he literally climbed into my heart when he thanked the doctor and me for our kindness.

"About an hour later I came back expecting to find the boy dead, but he looked up out of his eyes of death and pleaded with me. 'There's no use, ward-master. I know I'm going to die and I haven't been born

again. Whether you believe it or not, won't you find the chaplain and let him tell me how?'

"I looked at him for a moment, thought how helpless he was in the grip of death and answered, 'All right, son, I'll get you the chaplain. But I had gone but a few paces when I turned back to the boy's bedside. I'm not going to get you the chaplain, my boy. I'm going to tell you what to do myself. Now, understand, I'm an agnostic and don't know whether there is any God, or heaven, or hell. I don't know anything. Yes, I do, I know one thing. My mother was a good woman, and if there is a God, my mother knew Him. So I'll tell you what my mother told me. You can try it and see if it works.

"Now, I'm going to teach you a verse of Scripture, John 3: 16.' I asked the boy to say the verse with me and he followed with a weak and trembling voice. 'My mother said if a person will trust Jesus he will not perish but have everlasting life.'

"I referred the lad to another verse my mother taught me, but he closed his eyes, stretched his hands across his breast and in a whisper slowly quoted the verse several times. Then he stopped and said, with a clear voice, 'Praise God, Ward-master, it works! Your mother was right. Why don't you try it?'

"Then he continued, 'Before I go, I want you to do something for me. Take a kiss to my mother and tell her what you told me, and tell her that her dying son said, it works.'

"The lad was right. It does work. I know it works!"—European Harvest Field.

YOUTH DEPARTMENT NEWS.

Leaders' Training Course:

Attendance continues to increase at the current Christian Youth Leaders' Training Course, which is being held on Thursday nights in the Auditorium at the CENE Memorial Centre, and the studies are particularly beneficial, especially those based on the Apostles' Creed. Opportunity is still open for any Youth Leaders or potential Youth Leaders to join with us in the course and an invitation is extended to all who lead to avail themselves of this opportunity.

Launch Picnic:

Last Saturday, in spite of the fact that it was the coldest day for seventy years, the Leaders' Training Launch Picnic was held, and over sixty young people thoroughly enjoyed themselves. The rain and the wind forced a change of programme, which meant that we could not leave the launch, but this in no way spoilt things, so we had party games, tea and devotional addresses by Mr. Delbridge, on board.

House Party:

A house party has been arranged by the Department for the August Bank Holiday week-end, and is primarily intended for folk who have the benefit of the Monday holiday. This is a Gospel week-end, and Rev. W. A. Watts, of St. Paul's, Emu Plains, will be the special study leader. Mr. and Mrs. Watts will be house parents, and Mr. D. W. Noble the house-party leader. Enquiries regarding the house-party may be made to the offices of the Youth Department.

Library:

It is desired to draw the attention of the general public to the splendidly equipped library which is now open on the third floor of 201 Castlereagh Street. This library is available not only to young people but to the general public and contains a carefully chosen selection of general literature, fiction and also of Christian literature. Enquiries may be made either at the library or at the reception desk and full details will be given.

UNANSWERED PRAYER.

He asked for strength that he might achieve; he was made weak that he might obey. He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

C.M.S. YOUNG PEOPLE'S UNION.

At the last meeting of the Y.P.U. Executive Committee, plans for the 55th annual demonstration were made. The date of the children's rally is September 25, the place, the Sydney Town Hall, and the time, 2.30 p.m. More details will be given later, but Sunday Schools and other children's organisations are asked to keep the date free and come to help make the 55th the best yet!

Lone members of the Y.P.U. now number 154 and the Branch is steadily growing. Members are enrolled from city parishes where there is no branch of the Y.P.U., many country centres in N.S.W., and as far afield as Queensland and Northern Territory.

Would you like to share in the work of the Y.P.U.? We seek to point the young folk under our care first and foremost to the Lord Jesus Himself, seeking to win them for our Saviour, knowing that a personal love for Him, kindled in youth, will lead to a life consecrated to His service. What is instilled in youth almost invariably remains throughout life.

Here are some ways in which you can help—enquire as to the possibility of commencing a Branch in your own parish, or offer to become a leader of a group of Lone Members which involves writing letters to four or five children once each month, sending them the Lone Members' Circular and helping them to be fellow-workers with Christ's missionaries. Get in touch with the Y.P.U. Secretary, C.M.S. House, 93 Bathurst Street, Sydney, if you can share in this work. The future is in the keeping of the YOUTH of to-day.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE LEAGUE OF YOUTH.

The 19th annual meeting of the League was held on July 10 in C.E.N.E.F. Auditorium. The new Council for 1948-49 was announced as follows:—Revs. R. V. Ash (president), F. J. Rice; Messrs. I. Brook, C. Butcher, K. Goard, A. Kimmorly; Misses E. Chase, G. Funnell, J. Montgomery, R. Short, M. Wallace and Deaconess M. Fuller.

All young people are invited to attend the meetings, held on the third Monday of each month in C.M.S. House, 93 Bathurst St., at 7.45 p.m.

The League is a fellowship of young men and women of the Church in connection with C.M.S., endeavouring to deepen the spiritual life of the younger members of the Church; to further the missionary activity of the Society, and to encourage the study of Holy Scripture and missionary literature, with a view to knowing more of God's work and will for mankind; to keep steadily before young people the claims of Jesus Christ upon their lives in absolute loyalty and devotion.

SYNOD, 1948.

The Most Reverend the Archbishop of Sydney has advised the Standing Committee that he proposes to summon the First Session of the Twenty-eighth Synod of the Diocese of Sydney about the end of November or the beginning of December, 1948.

NEW SOUTH WALES CHURCHES CRICKET UNION.

The New South Wales Churches Cricket Union held its annual meeting in the C.E.N.E.F. Memorial Hall, 201 Castlereagh Street, Sydney, on Monday, July 19, at 7.45 p.m., and continuing on Friday, 23rd July, and concluding on Wednesday, August 4, 1948. At this meeting the 142 teams which comprise the Union will elect their officers and make final arrangements for the 1948-49 season. Presentations will be made to the successful teams in the past season. They are—

A Grade.—St. Clement's, Marrickville, premiers; St. Alban's, Darlington, runners-up.

B Grade.—Undercliffe Baptist, premiers; Strathfield Methodist, runners-up.

C Grade.—Hurlstone Park Baptist, premiers; St. John's, Glebe, Runners-up; Croydron Park Presbyterian, St. James, Burwood, Lakemba Presbyterian, St. Michael's, Surry Hills, Sans Souci Baptist, divisional winners.

C Reserve Grade.—Holy Trinity, Dulwich Hill, premiers.

D Grade.—St. Columb's, Newtown, premiers.

It is very pleasing to Church men and women to know that the Churches' own organisation, which is recognised and encouraged by the Council of Churches for N.S.W., has by far the greatest numerical strength of any cricket body in N.S.W. Many of the clergy are active players and a number were particularly successful in the past season. Any minister or churchman who desires to have further particulars of the Union are invited to telephone or write to the secretary, Mr. Stacy Atkin, WM3069, or Box 2996, G.P.O., Sydney.

The Australian Church Record

DEACONESS HOUSE.

Youth Meeting.—On July 6, a large gathering of young people assembled in our hall at Deaconess House. We began with some bright singing, led by Mr. R. Weir, of Moore College. Two students told of what Christ had done for them in their lives; Sister Isabel Pullen sang 'Jesus, Thou art everything to me,' and the students' rendering of 'For God so loved the world' with voices harmonising in parts, was a message to us all. The Ven. Archdeacon F. O. Hulme-Moir gave us his message from Exodus 8: 28: 'Only ye shall not go very far away.' How far are we, as Christians, prepared to go with Christ? Finally, the duet by Sister Valda Carter and her sister, Miss Elvie Carter, 'Will you say 'Yes' to-night,' made an appeal to every heart to surrender to the love and keeping power of our Saviour and Lord.

After the meeting, which was over by 9.5 p.m., there was plenty of time for happy fellowship and for our visitors to meet and talk with us, and to be shown over Deaconess House.

We all extend a very hearty vote of thanks to the Junior Associates of Deaconess House, who sent out the invitations, provided us with flowers, brought beautiful cakes, and not only waited on our guests in order to leave us free to entertain them, but also washed up! This meant a late night for some of them, but we feel sure their joy was full as they rendered this real piece of service for our Master.

SYDNEY CLERICAL PRAYER UNION.

The Sydney Clerical Prayer Union will hold its monthly meeting at St. Andrew's, Summer Hill, commencing at 11 a.m. on Aug. 2. The Rev. C. E. A. Reynolds will tell of his recent visit to England. Members bring their own lunch, all clergy welcome.

NEWS FROM THE PARISHES.

Nowra.—Amplifying equipment, by means of which recordings of bell chimes and other sacred music can be broadcast from the Parish Church, is to be installed as the parish Memorial to members of the church who gave their lives in the second World War. A substantial donation towards the cost of the Memorial has been given by the G.F.S., and contributions from church people are invited. The names of the fallen will be commemorated on a brass tablet in the church porch.

Kiama.—A laymen's service at Christ Church on Sunday evening, 25th July, was conducted by the lay-members of our church. Mr. R. Weir preached the sermon, Mr. F. E. Palin read the service, Messrs. H. Lyons and J. H. Scherf read the lessons, and Mr. C. W. King sang a solo.

Diocese of Goulburn.

PARISH OF BINDA.

One cannot but admire the parishioners of St. John's, Bolog, on their persistence and whole-hearted generosity in giving so freely on yet another occasion towards the cost of their new church. Early in 1946 an offering of £120 was made towards the new church; then later that year a sum approaching £600 was placed on the foundation-stone. Early in 1947 a gift of £250 was made; and in this latest appeal already £670 has been received. These amounts, together with other money in hand, will ensure, we

hope, all the costs in connection with the building of the church. Such generosity speaks volumes for the quality of the churchmanship and devotion at Bolog. We congratulate them on their willingness to give freely to God's work, and we wish them God-speed in their labours.

VICTORIA.

Diocese of Gippsland

A mission is to be held in the Parish of St. Mary's, Morvell, from September 26 to October 3, the missionary being the Rev. H. M. Arrowsmith, of St. John's, Toorak. Preparation has proceeded during the year and will include a one-day crusade on August 26 when the clergy of the diocese will be invited to visit the parish. In the evening there will be a "Meet the Missioner" rally.

TASMANIA.

MACQUARIE PLAINS.

A milestone in the history of St. Mary's Church, Gretna, was celebrated on June 1, in the centenary of the consecration of the church, which forms part of the Macquarie Plains parish. There are many interesting features associated with the long life of the old church which stands on high ground overlooking the Lyell highway. The church is built of rough stone and is within a few hundred yards of the now demolished Woolpack Inn, which was once the scene of an exciting encounter between the police and Martin Cash and other bushrangers. The church was consecrated by Bishop Nixon, on June 1, 1848, and the minister and chaplain at Macquarie Plains at the time was the Rev. William Tancred. Other clergy at the consecration ceremony were Archdeacon Marriott and the Rev. G. Wright, of Hamilton. At the service the late Mr. Edward Terry, who in those days was the owner of Askrigg estate, Gretna, presented the deeds of the land on which the church stood. Although there is no record of the place used for church services before the building of the church, it is believed that people gathered for worship at Askrigg, where Mr. Richard Lowe, of Gretna, was baptised. Mr. Lowe died in 1939 at the age of 93. Mr. and Mrs. Lowe had been married for 71 years. The first person to be baptised in the church was Emily Francis Barker, daughter of Mr. and Mrs. Edwin Barker, of Gretna, and the ceremony was performed only 10 days after the church was consecrated. A child, Dina Lane, was the first person buried in the old churchyard on August 1, 1848. Of the 19 persons who signed the petition for the consecration of the church, only three families are represented in

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2TM, Tamworth: Tuesday, July 27th, and alternate Tuesdays, 9.35 to 9.50 p.m.

2MO, Gunnedah: Sunday, July 18th, and alternate Sundays, 9 to 9.15 p.m.

Victoria:

3SR, 3YB, 3UL: Sunday, July 25th, and alternate Sundays, 3 to 3.15 p.m.

Western Australia:

6PR: Saturday, July 17th, and alternate Saturdays, 8 to 8.15 p.m.

Tasmania:

7HT, 7EX: Sunday, July 18th, and alternate Sundays, 2.15 to 2.30 p.m.

the district to-day. They are the Terry, Abel and Salter families. It appears there was no difficulty in obtaining the necessary funds to erect the church, and there were many donations of £50 each. Among those who made contributions were Messrs. John Walker, of Clarendon, W. J. Downie, of Glenelg, and Edward Terry, of Askrigg. Descendants of these families are still closely connected with the work of the church.

On June 16 a dedication service was held, when the Governor of Tasmania and Lady Binney were in attendance. Archdeacon H. B. Atkinson was the occasional preacher.

The Vice-Regal party also attended the centenary luncheon in the hall, when the Governor proposed the toast of "The Centenary."

HOBART.

St. George's branch of the Missionary Service League has now been made an inter-parish organisation, and meets at the C.M.S. Rooms, Collins St., on Wednesday, July 14, when those present had the pleasure of hearing Miss Garrard, from Uganda. It is over ten years since she was home on furlough, and 27 years since she first went out to Africa. Miss Garrard said since her arrival home she was asked questions with regard to Uganda to-day. One of them was, does the change of Government in South Africa affect Uganda? In reply, she would say, no more than a change of Government in China would affect Australia. Uganda is a Protectorate and governed from England.

Another question was in connection with the rebellion last January. It was a political party strike and in no way anti-British. A mob of men tried to get all servants, including nurses, to come out on strike. The Christians were of assistance to the police in quelling the trouble.

A sad thing occurred when a Christian Prime Minister was shot dead outside the Cathedral as he was about to enter for a Communion service.

Miss Garrard said that they have come through two famines since she has been out there, one before the war and another in 1943. In the latter case it was very much more difficult to feed the people, as food was hard to obtain from other countries at that time. The Government not only had to supply the people with food but instruct them how to cook it, as otherwise they would not know what to do with it, and, as in a previous famine, die of starvation with the food before them.

Very little inconvenience was felt by the war. The only ration that was felt at all was flour as they were limited to 4oz. per day, which had to do for bread as well as everything else.

Miss Garrard's work in 1937 and 1938 was in a day school at Kako, where there were 200 girls from little tots to 16 and 17 years of age.

In 1939 she replaced the senior missionary at Eiganga, who had retired. Alternately over the years that followed she went from school work to village work, and back to school work again, until her illness last year, when it was thought wise that she should be sent home. However, after a remarkable recovery, she carried on till March this year.

Miss Garrard, in conclusion, referred to the prayers of those at home. So often when things seemed at their last gasp there would be a sudden lift. We should remember the story of Moses whose hands were held up-lifted by Aaron and Hur whilst Israel fought against Amalek. Those at home are the Aarons and Hurs.

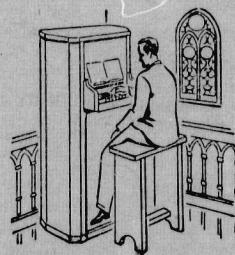
(Continued from page 5.)

tellectual disintegration, its spiritual defects, is an appeal that cannot be resisted. Their real heart-hunger and their undying hope for a deliverer can only be met by Jesus Christ. Nay, the very glory of all that is best in their creed finds in Jesus Christ alone sufficient fulfilment and crown. Some Moslem leaders have already caught the vision of the risen Christ. Some of those who persecuted Christians in Armenia and Persia are beginning to see a light "stronger than that of noon-day sun"—it is the light of the glory of God in the face of Jesus Christ. They are beginning

to hear from the lips of the only Saviour and Redeemer the same message that turned Saul, the persecutor, into Paul the Apostle. "Saul, Saul, why persecutest thou Me?" These are God's chosen ones in Moslem lands and will receive appointment to know His will, to hear His voice, and to be His witnesses throughout the non-Christian world. The missionary spirit of Islam, its splendid devotion, its consciousness of the supernatural, its mystic longing for union with God will then find their fulfilment. A new day has dawned. —"His."

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