

AUST. CHURCH NEWS  
ST. ALBAN'S

The Jubilee Celebra-  
Leura, are to take pla-  
and 12th, and the visi-  
festival services are The  
Rev. G. T. Earp (a for  
Rev. Alan Begbie (Ru-

The last named will  
lighting of the East Win  
There will also be a  
the choir at which Stain  
Jairus" will be sung.

SOUTH AUSTRALIA

Diocese of

The Rev. L. J. Bak  
the Diocese of Central  
pected in Adelaide 24.  
out for special preachm-

The Mission Work  
to C.M.S. was wrecked c  
of our station at Groot  
of Carpentaria—Mr. St  
in charge of the boat,  
100 miles through croc-  
and steaming jungle to  
Groot Eylandt from the  
less station at Roper |

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Dr. HYMAN J.

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taining a clear, del  
and valuable teachi  
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tions." — Gems g  
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Word of God.

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young people — the  
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for our city,  
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But-I

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Deaconess House, Caril

# THE AUSTRALIAN CHURCH RECORD

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

No. 18

SEPTEMBER 23, 1948

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

## NEWS AND COMMENTS.

ensus figures which we publish  
in this issue and comment on  
more fully in our leader,  
throw an interesting side-  
light on the relation of city  
and country. The popula-  
tion of the metropolitan area  
they just falls short of being  
equal to the population of the  
U.S. Wales. Yet we note that  
each of England is numerically  
in Sydney than in the coun-  
try 46% of the population in  
42% in the country. On the  
other hand, with the Presbyterians and  
Methodists the reverse is the case.  
These churches are considerably  
more numerous in the country  
than in the city. The Metho-  
dists have almost as many  
country adherents as their  
city membership. How con-  
trary figures to be explain-  
ed, in our judgment, they are  
due to the fact that Method-  
ism so often met with in the  
country. Many of the laity feel  
that they can worship in Metho-  
dist churches rather than en-  
gaged in strange ritual and equally  
strange teaching which they en-  
counter in Anglican churches.  
This is based on the figures of  
the Bathurst Relators is  
supported by personal ob-  
servation of the drift to the Free  
Church in many country towns.  
The fact of the Bathurst Relators is  
notionable, though in their case  
the figure may have been excep-  
tionally high.

Another factor that may contribute  
to the weaker position of the Church  
in the country is the alien  
element sometimes to be found in the  
country church; in particular, the  
presence of a church's year, and contri-  
bute largely to its finances. For  
many modern close dancing  
innocuous, but for others it is  
the snare of the devil. It is  
activity which the Church is  
commissioned to promote.  
It introduces in its train the  
the world.

Earnest-minded people brought up  
in the scriptural traditions and teach-  
ings of our Church have found, these  
things distasteful in the extreme. There  
is a limit to what they can stand.

If the Church in New South Wales  
were united and earnest in promoting  
Prayer Book churchmanship many of  
our problems would soon be solved.

It is a remarkable and encouraging  
indication of real movement in the  
Church of God that these  
two great conferences  
should have been held so  
closely in time together  
and that a very represen-  
tative number of the Lambeth fathers  
and other official members of the An-  
glican Communion should have taken  
part in the great conference of all sec-  
tions of the non-Roman Churches at  
Amsterdam. This is in agreement with  
the appeal by the Lambeth Encyclical:  
"Since Christ's cause can never be  
fully served by a divided Church, we  
also lay upon you the duty to take  
every opportunity of co-operation with  
Christians of other Churches and to  
work and pray for the Reunion of  
Christendom." Inasmuch as the Ency-  
clical is addressed "the Faithful in  
Jesus Christ," we take it that the Lam-  
beth fathers have made this appeal  
quite general and regard with sympathy  
and love these other Protestant  
Churches with which we cannot be  
said, at present, to be in Communion.  
We just find ourselves wondering  
whether the Apostle who prayed  
"Grace be with all those who love our  
Lord Jesus Christ in sincerity," would  
have been satisfied to keep Christians of  
other folds away from the Lord's  
Table, refusing them the privilege and  
blessing of fellowship in His Body.  
We imagine that great pains should be  
taken to weigh carefully the clear im-  
ference of statements of such impor-  
tance. We notice that the United Evan-  
gelistical Lutheran Church sees in Am-  
sterdam a genuine move towards the  
reunion of Christendom and believes  
progress possible if all churches live by

Him Who is the Life; if they subject  
their differences to Him Who is the  
Truth.

In Adelaide one of the daily news-  
papers makes space available each  
Saturday for "Religious  
News and Views," and the  
selection of the matter for  
this column is made by an  
editorial sub-committee ap-  
pointed by our Churches. This is an  
excellent idea, so long as the editor  
of the newspaper be not saddled with  
the responsibility in case of error. A  
fairly recent issue has this curious state-  
ment about our Anglican Church "The  
Church of England includes all people,  
in whatever part of the world, who are  
in communion with the See of Canter-  
bury." This is a very extravagant  
claim. The writer has confused the  
term Anglican "Communion" with the  
Anglican "Church," or Church of Eng-  
land, "The Anglican Communion," as  
represented by the Lambeth Confer-  
ence, consists of all those regional  
Churches which are in communion with  
the See of Canterbury. The Anglican  
Church or Church of England, consis-  
ts of all who rightly claim mem-  
bership of that Church whatever be the  
locality in which they live. For in-  
stance in South Africa there is the  
Church of South Africa, quite separate  
in constitution from, but in communion  
with the Church of England, and so a  
part of the Anglican Communion. At  
the same time there are a great many  
members of the Church of England in  
South Africa who refuse membership  
in the Church of South Africa and re-  
tain their membership in the Church of  
England.

Spoonerisms consisting of the trans-  
position of initial letters, uncon-  
sciously committed, derive  
Unconscious their name from the well-  
Humour. known late Canon Spoon-  
er, of New College,  
Oxford. We know that that gentle-  
man was shocked to find the term and  
its derivation in an American diction-

ary, and warmly denied the soft impeachment. But we fear that the evidence is far too strong for the denial to be accepted. In a recent letter in the C.E.N. we have a specimen of such unconscious humour almost equal to the worst Spoonerism we have heard. Here it is:—

#### THE SPOKEN WORD.

Sir.—I believe that, near the end of Queen Victoria's reign, Canon Spooner asked his congregation to pray for the Queer old Dean. But I was surprised last Sunday to hear a clergyman offer a prayer for the "Three hundred odd Bishops gathered at Lambeth." (The Rev.) GILBERT JESSOP, St. George's Vicarage, Dorchester.

This is certainly an alarming statement concerning the Anglican Episcopate!!

One of the sound principles of our Book of Common Prayer was the doing away with of all provincial or local uses, and the providing of one use for the whole Church of England wherever situated. The disregard of that principle by a clergyman shows a lack of sympathy and understanding and a disregard for what is the proper and lawful use of the Church of England. The following letter culled from a recent issue of the Church of England Newspaper, voices a righteous protest:—

#### COMMUNION SERVICES.

Sir.—At this time of the year many communicants, being on holiday, take their Communion at strange churches. May I make a plea for celebrants to conduct these services according to a recognisable form. I raise the matter because I know that many of the clergy not only alternate between passages of the 1662 and 1928 forms (alternat-

ives with which most churchmen are now familiar), but also add bits and pieces of their own choosing. One assumes that these additions are derived from other and perhaps older forms, but they are nevertheless strange and confusing to all but those communicants who regularly attend that particular church. I submit that this practice is unwise and unfair in that it transforms what should be a familiar and well-loved service into a peculiar and often weird proceeding in which the stranger feels with some justification that he has no part. This feeling is enhanced when the additions include responses for the congregation.

While the matter is no doubt more serious at holiday times, I feel that the criticism can be made with equal justification at all times. At any time of the year a newcomer or casual visitor to the parish may find these bits and pieces an impediment to his participation in the Holy Communion.

Finally, may I refer to those clergy who expand the disposal of surplus bread and wine and the cleansing of the vessels into a lengthy and wearying ritual? This becomes an anti-climax to the rest of the service and an irritating waste of time.

W. E. SMITHERS.

35 Warren Rd., Rugby.

A timely criticism!

#### "THE AUSTRALIAN CHURCH RECORD."

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#### IS IT WAR?

Any tendency I may have to think that trust in human nature is beginning to evaporate among the faithful people was effectively checked by an experience of mine last week. I was invited to address the annual conference of the Ethical Union on the subject of the insufficiency of humanism. In my address (which was listened to with great courtesy) I presented a severely factual description of contemporary events against the background of secular hopes and prophecies a century ago. The contrast between the hopes and the events was fantastic. But it did not register. I was deluged with optimistic assertions of continued belief in the capacity of human nature to solve all problems. Nice, well-meaning people, who fondly imagine that they are severely rational in their judgments, were exhibiting an attitude which, to me, was grossly superstitious. Their minds, on this question of human nature, were absolutely impervious to facts and their implications. The situation was highly diverting. It revealed the fantastic paradox that belief in the supremacy and omnipotence of reason is a most extreme form of irrationality. It is proof against evidence. It convinced me afresh that the debunking of the illusion of human omnipotence is a permanent task of Christian preaching and teaching.

This pathetic clinging to the illusion of the decisive rationality of homo sapiens is tragically apparent in the general attitude towards the Russian behaviour in Berlin and the possibility of war inherent in it. If I have been asked once in the course of the last week, I must have been asked fifty times whether the situation will end in war. When I replied, as I did every time, that the possibility of war was real and immediate, I was greeted with scepticism and with accusations of being an alarmist. In answer to my question why, the argument in summary was this: Stalin & Co. don't want war now; they need years of peace to rebuild and make good the loss of the last war, and, still more, to acquire the atomic bomb; they are only bluffing; at the first sign of real danger, they will change their tune. All of which may be true. That is to say, these statements may be a correct description of the Russian intentions. But they equally well may not be. Who knows what "the possessed" men of the Kremlin think at any one moment?

(Continued on page 16)

## "A GARDEN IS A LOVELY THING"

YOU AND YOUR FRIENDS are invited to a  
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to be held in the grounds of Mrs. Thring, 24 Cleveland Street, Wahroonga, near St. Andrew's Church, on Saturday Afternoon, October 9th

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Take train to Wahroonga Station. Cleveland Street is only a few minutes' walk from the station.

(Canon) R. B. ROBINSON, Sec., Home Mission Society.

(Deaconess) D. G. BAKER, Sec. Ladies' Home Mission Union.

#### CHURCHES OF AUSTRALIA.

#### ST. ALBAN'S, BELMORE AND MOOREFIELDS — 1888 - 1948

October 6th will mark the Diamond Jubilee of the Parish of St. Alban's, Belmore and Moorefields. The commemoration of this event will be spread over eight days commencing on Sunday, October 3rd.

In the early days this area was part of what was then known as the Parish of St. Peter's, Cook's River. The earliest records of church services held in the district of Belmore and Moorefields reveal that sometime prior to 1886 a slab building to be used as an Anglican Church on Sundays

was laid on a site in St. Alban's Road. In July, 1946, a bottle encased in cement was excavated on this site which contained portions of the "Evening News" of October 5th, 1888, and of the "Sydney Morning Herald" of the following day, together with a document which read as follows:—

"The foundation stone of a school-church to be dedicated to the worship of Almighty God and to the teaching and preaching of His Holy Word and the ministration of the Sacraments and to be called St. Alban's,

of the district of Belmore and Moorefields, and Mr. David Jones, the builder.

(Signed) GEO. E. C. STILES, ANDREW BEACON, W. MONTAGUE FORBES, Building Committee.

This building was dedicated and licensed by Bishop Barry on December 22nd, 1888, and served as the Parish Church for the next nineteen years.

In 1905 the estate where the present St. Alban's Church now stands was subdivided. The churchwardens, believing that the Parish Church should be located in this new area which was rapidly developing, purchased the present site in Canterbury Road. A meeting of church members was called and their action endorsed. Application was made to the Archbishop for permission to erect a new church, and to sell the old one, and the necessary approval of Synod was given.

Within less than two years from the purchase of the land, the building had been commenced, and by the middle of the year was ready for use. The last service held in the old church was on July 7th, 1907. On the following Sunday the Rector (Rev. Thos. Jenkyn) preached for the first time in the new St. Alban's which was dedicated by Archbishop William Saumarez Smith a fortnight later (July 28th).

When finally the old St. Alban's was closed, it was sold and used as a barn. The old wooden cross that had adorned the building for some twenty years was presented to the churchwardens and is still preserved.

With a view to a larger building a fund was opened in 1944 which now stands at a total of £1315. Every effort is being made to make known the commemoration of this Diamond Jubilee, and large attendances of past and present parishioners are anticipated at the services.



and as a school on week days was erected in St. Alban's Road, just off Kingsgrove Road. The first clergyman to conduct services there was the Rev. Thos. Steele of St. Peter's Church, Cook's River.

In the year 1886 arrangements were made for the holding of services in a coach house located on a site now known to be approximately at the corner of St. Alban's Road and Homer Street. Kerosene lamps provided the lighting.

On October 6th, 1888, the foundation stone of a church to be known as St. Alban's

was laid by the Very Reverend William Macquarie Cowper, M.A., Dean of Sydney and Commissary on Saturday, October 6th, 1888.

The Rt. Reverend Alfred Barry, D.D., being Bishop of the Diocese, Metropolitan of the province of N.S.W. and Primate of Australia and Tasmania. The Rt. Hon. Baron Carrington, P.C., G.C.M.G. being Governor of the Colony; the Rev. C. Baber, Incumbent of All Saints', Petersham, and Rural Dean; the Rev. Geo. E. C. Stiles, B.A., the clergymen licensed in the charge

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## Inside a Russian Prison.

THE NOVELS OF DOSTOIEVSKY.

(By the Dean of Sydney.)

Fyodor Miklailovitch Dostoevsky was born in 1821 in Moscow. His father, although deeply religious, intensified the poverty of the family by drunkenness and obsessional miserliness. He was murdered by his Serfs when Fyodor was 17 years old. Fyodor's student life was a struggle against utter destitution and want. He lived in complete isolation from most of his contemporaries, but he read omnivorously, "although study was often interrupted by mental and bodily sickness and by the desperate dissipation which often provides the only escape for those who were utterly poor."

His first novel, "Poor Folk," appeared in 1844 and won considerable success. In 1849 he was arrested with other members of a circle who met to read Fourier and Proudhon. The charge against him was that he took part in conversations against the censorship, read a letter from Byelinsky to Gorgol, and knew that a secret printing press was to be set up. On December 22, 44 of them were taken to the Semyonovsky drill ground. The sheriff read out the sentences. Again and again the words were repeated: sentenced to be shot. For years afterwards he heard them as he woke in the night. They were forced to put on the white shirts of the condemned, and for more than twenty minutes he stood in the bitter Russian cold—50 degrees below freezing point. A priest invited them to make their confessions; only one did so, but they all touched the crucifix with their lips, kissing it, eagerly, hurriedly. Dostoevsky kept thinking, and he actually said: "It is impossible. They can't mean to kill us." But his nearest companion pointed to a cart near the scaffold, with coffins covered with a large cloth.

About twenty paces from where he was standing were three posts. The first three prisoners were fastened to them, with white caps drawn over their faces so that they could not see the rifles pointed at them. Then a group of soldiers took their stand opposite each post. Dostoevsky was the eighth, and therefore he would be among the third lot to go up. He had about five minutes to live, and those five minutes seemed to be a most interminable period, an enormous wealth of time; he seemed to be living, in those minutes, so many lives that there was no need as yet to think of the last moment. He divided up the time into parts—one for say-

ing farewell to his friends, two minutes for that, then a couple more for thinking over his own life and all about himself; and another minute for a last look around. He contrived to kiss the two who were nearest to him, and he thought of his brother and his family. Then he embarked on those two minutes which he had allotted to looking into himself. He put it to himself, as quickly and as clearly as possible, that here he was, a living thinking man, and that in three minutes he would be nobody; or if somebody or something, then what or where? A little way off there stood a church, and its gilded spire glittered in the sun. He stared stubbornly at this spire and at the rays of light sparkling from it. He could not tear his eyes from those rays of light; he got the idea that they were his new nature and that in three minutes he would become one of them, amalgamated somehow with them.

The certainty of inescapable death, and the uncertainty of what will follow, is, Dostoevsky says, the most dreadful anguish in the world. But worst of all was this thought: "What should I do if I were not to die now?" Men not condemned to die esteem life far too lightly, "What if I were to return to life again? What an eternity of days, and all mine! How I should grudge and count up every minute of it, so as to waste not a single instant!" The thought became such a terrible burden upon his brain that he could not bear it, and wished they would shoot him quickly and have done with it.

And yet there was a terrible fear. He felt feeble and helpless; there was a choking in his throat. He did not lose his wits, but he was absolutely powerless to move. Then, when the soldiers had actually loaded their rifles, there was a shouting and other noises, and an officer came galloping across the square, waving a white handkerchief. . . . He brought a gracious pardon from the Emperor. Dostoevsky's sentence was commuted to four years' imprisonment in Siberia and four years' service as a private soldier.

Then the cart was uncovered. It contained, not coffins, but convict uniforms. The sentence of death had been only a threat, a "lesson not to be forgotten." But one who had been blindfolded to be shot had gone mad—and never recovered. Not one escaped without life long injury to the nervous

system. And the twenty minutes without coats in the fierce Russian cold of a Russian December morning meant that some had their ears and toes frozen, and one got inflammation of the lungs, which developed into consumption.

This shocking experience left an indelible mark on Dostoevsky's character. All his life he was the man for whom time had stood still, and who had faced the ultimate brute fear. He recounts this experience in a memorable passage of "The Idiot."

The second great creative experience of his life was the four years' hard labour in the convict prison in Siberia. His life among the lost and outcast was a terrible monotony, always the same painful stifling. The poignant and terrible suffering of never being alone ever for one moment was, he says, unimaginable. Life was a constant hell, a perpetual damnation. It needed physical as well as moral strength to be able to support the perpetual supervision, "the tyranny of a will other than one's own." Only in the last year was he allowed to have a book. The whole system was devised to crush an educated man down to the subhuman level. Nevertheless it is impossible to turn a living man into a corpse, to stifle his emotions, his thirst for life, his passions and his overmastering longing to satisfy them. When they went to church the prisoners each had his poor farthing for a candle, or for the collection. They claimed a place in the community, to do what other men did. "I too," they seemed to say, "I am a man." However debased a man may be, neither the branding-iron nor chains will make him forget that he is a man. "The House of the Dead" gives a clear and objective account of his appalling experiences. He speaks of the horrors to which such a system gives rise. "Those who have possessed unlimited sway over the body, blood and spirit of their fellowmen, who have known the power of inflicting the deepest degradation upon another being made in the image of God, these men lose every hold on their desires and sensations. Tyranny becomes a habit, it develops and at length grows into a disease. I firmly believe that the best man in the world can be brought by habit to the level of a beast. Blood and power intoxicate; they breed brutality and dissipation. The most abnormal cruelties become acceptable and pleasant to the mind. Man and citizen succumb for ever in the tyrant and a return to human dignity . . . becomes impossible."

Dostoevsky was always the man who had been a convict. He had a strong conviction and a passionate feeling of oneness with all the degraded, destitute, masses in their suffering, so meaningless, so helpless, in their

docile obedience, and in their acceptance of the agony that life means for them. Everyone is guilty, he teaches, everyone must repent of his share in the callous and thoughtless sin which produces this suffering. "Everyone of us is undoubtedly responsible for all men and everything on earth," he writes, "not merely through the general sinfulness of creation, but each one personally for all mankind and every individual man. This knowledge is the crown of life . . . only through that knowledge our heart grows soft with infinite, universal, inexhaustible love."

Thirdly, Dostoevsky was an epileptic. The incidence of these strange fits was intensified after he was taken out to be shot. Every attack made him lose memory, imagination, mental and bodily strength; when they were frequent he was almost an idiot. The disease influenced him enormously. For a few moments before an attack he had an ineffable experience of the value and reality of his own personal being and of the universe. He felt suddenly the presence of the eternal harmony perfectly attained. It's as though, he said, you apprehend all nature and suddenly say "Yes, that's right." God, when He created the world, said at the end of each day of creation, "Yes, it's right, it's good." It's not being deeply moved, but simply joy. The feeling of amazing beatitude in that crowded moment taught him the meaning of the words "there shall be no more time."

As a result, Dostoevsky had a deep conviction of the unity and harmony of the universe. Every little fly that buzzed in the sun's rays, he said, was a singer in the universal chorus.

There was a fourth factor that left its mark on Dostoevsky's artistic work, and that was his desperate poverty. His utter destitution, not only acute, but also chronic, lasted almost to the end of his life. He was loaded with debts, with responsibility for his brother's widow and family, with his own unhappy marriage, and with his besetting mania for gambling. In 1867 he was forced to flee from Russia to escape his creditors. At Baden-Baden he pawned his own possessions, together with his wife's, and gambled everything away. He was penitent, ashamed, vowed to reform—and sinned again at the first opportunity.

As a consequence of these experiences, Dostoevsky became—in the words of Canon A. E. Baker, from whom this analysis and these paragraphs are taken—"the poet of suffering humanity." Middleton Murry says that for those who are sensitive to these things there is more terror and cruelty in Dostoevsky's work than in all the literature of all the ages which went before him. His eyes were drawn incessantly to the sight of pain. The descriptions of suffering in his novels are overwhelming. To read them

one after another, is, itself, agony. He tells the story of the peasant who lashed his poor little horse to death because it was too weak to pull its load. He lashed it on its eyes, "on its meek eyes," in an intoxication of cruelty. He tells of horrid and disgusting cruelty to children. Their defencelessness tempts the tormentor, the angelic confidence of the child that has no refuge and no appeal sets his vile blood on fire. And Dostoevsky makes this comment: "In every man, of course, a demon lies hidden—the demon of rage, the demon of lustful heat at the scream of his tortured victim, the demon of lawlessness let off the chain."

Dostoevsky is tortured with the problem of suffering. How is it to be justified? It will not do to say that mankind is a community of suffering because it is a community of sin, for the root of the problem is that children suffer, that the innocent suffer. And it is not enough to say that at last suffering will be healed and made up for, that all the humiliating absurdity of human contradictions will vanish like a pitiful mirage . . . lost in the world's finale, at the moment of eternal harmony, when something so precious will come to pass that it will suffice for all hearts, for the comforting of all resentments, for the atonement of all crimes of humanity, of all the blood they've shed; that it will make it not only possible to forgive, but to justify all that has happened with men. And yet it is not enough, as Ivan insists in "The Brothers Karamazov," that there should be justice in some remote infinite time and space; it must be here on earth and he must see it himself. "I want to see it, and if I am dead by then let me rise again, for if it all happens without me, it will be too unfair. Surely I haven't suffered, simply that I, my crimes and my sufferings, may manure the soil of the future harmony for somebody else. I want to see with my own eyes the blind lie down with the lion and the victim rise up and embrace his murderer. I want to be there when everyone suddenly understands what it has all been for."

It will be an unspeakable harmony when everything in heaven and on earth blends in one hymn of praise, and everything that lives and has lived cries aloud: "Thou art just, O Lord, for Thy ways are revealed." When the mother embraces the fiend who threw her child to hunting dogs, and all three cry aloud with tears: "Thou art just, O Lord!" Then the crown of knowledge will be reached, and all will be made clear. And yet . . . that higher harmony is not and cannot be worth the crying of the innocent. It's not worth the tears of one tortured child, because those tears are not atoned for. They must be atoned for, or there can be no harmony. But how? By being avenged? "But what do I

care for avenging them?" Ivan cries, "What do I care for a hell for oppressors? What good can he do; since those children have already been tortured? I want to forgive. I don't want more suffering. And if the sufferings of children go to swell the sum of sufferings that was necessary to pay for truth, then I protest that the truth is not worth such a price. I don't want the mother to embrace the oppressor who threw her son to the dogs. She dare not forgive him! Let her forgive him for herself, if she will, let her forgive the torturer for the immeasurable sufferings of a mother's heart. But the sufferings of her tortured child she has no right to forgive; she dare not forgive the torturer, even if the child were to forgive him." His brother, Alyosha, answers his tormented questionings; God can forgive all and for all, because He gave His innocent blood for all and everything. The edifice is built on Him and it is to Him they cry aloud: "Thou art just, O Lord, for Thy ways are revealed!" God bears the evil of creation. He feels every pang of pain throughout the world. Infinite, Love is infinitely near to every creature. In all afflictions He is afflicted. That is His triumph, His perfection. By enduring evil He transcends it and at last will make it good.

The other problem with which Dostoevsky is continually engrossed is that of freedom. The problem is expounded in the prose poem "The Grand Inquisitor": a section within the novel "The Brothers Karamazov." Jesus appears in sixteenth century Seville when the Inquisition is at the height of its powers burning heretics to the glory of God. Christ appears near the Cathedral. Everyone recognises Him, and, as a funeral procession for a little girl passes through the crowd, the mother throws herself at His feet, and He raises the child. The Grand Inquisitor, the Cardinal, sees everything and orders His arrest. Alone in His cell, the Inquisitor visits Him. To-morrow he will have Him burnt.

The Cardinal talks to Him, but He answers never a word. The Cardinal tells Jesus that when He was on earth the freedom of men's faith was very dear to Him. For fifteen hundred years, he says, the Church has been wrestling with this freedom, but now it is ended and over for good. The people have

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brought their freedom to the hierarchy and laid it humbly at their feet. Three powers alone, he says, can conquer and hold captive the conscience of mankind—miracle, mystery, and authority. Christ set an example by rejecting all three. By showing man so much respect, by refusing to capture him by artifice or power, Christ has asked too much. If Christ had accepted the last counsel of the mighty spirit He would have united all men in one unanimous work and harmonious ant-heap; for the craving for a world state is the third and last anguish of men. If He had taken Caesar's purple, He would have given universal peace. Men know too well the value of complete submission. They will bring the most painful secrets of their consciences to their masters, and they will be glad to believe the answers, for it will save them from the agony of making a decision for themselves. There will be thousands of millions of happy babes. The Inquisitor and his like are correcting Christ's work. To-morrow they will burn Him. . . . The old man waited some time. Christ's silence weighed upon him. Suddenly Christ "approached the old man in silence and softly kissed him on his bloodless aged lips. He went to the door, opened it, and said to Him: "Go, and come no more. . . . Come not at all, never, never!" And he let Him out into the dark alleys of the town. The prisoner went away." It is not surprising that of this novel T. E. Lawrence said: "When I'm forced to describe it in a word I say 'A fifth Gospel'."

Freedom is man's supreme responsibility. . . . Man dare not, he must not, surrender it. He must cling to the free verdict of the heart. This is the explanation of Dostoevsky's violent condemnation of the Roman Church. It has replaced spiritual methods by political; it has descended to coercion and intimidation; it has enslaved men. "Roman Catholicism is, in my opinion, worse than Atheism itself. . . . Atheism only preaches a negation, but Romanism goes further; it preaches a disfigured, distorted Christ—it preaches anti-Christ. The Roman Catholic believes that the Church on earth cannot stand without universal temporal power. . . . In my opinion the Roman Catholic religion is not a faith at all, but simply a continuation of the Roman Empire. . . . The Pope has seized territories and an earthly throne, and has held them

with the sword. And so the thing has gone on, only that to the sword they have added lying, intrigue, deceit, fanaticism, superstition, swindling—they have played fast and loose with the most sacred and sincere feelings of men—they have exchanged everything—everything for money; for base earthly power! And is not this the teaching of anti-Christ? How could the upshot of all this be other than Atheism? . . . (Roman Catholicism) seeks to appease the spiritual thirst of parched humanity and save it, not by Christ, but by force. . . . We must resist, and quickly, quickly! We must let our Christ shine forth upon the Western nations. . . ."

Dostoevsky's characters are portrayed with profound psychological insight. He is pre-occupied with man defiant in self will, man tragically self defeated. He penetrates, in particular, the irrational underworld of the mind; the occult dynamic region of the spirit. He personifies and dramatises human complexes. Often his characters appear monstrous and incredible, but paradoxically, he is able to suggest to us that they walk beside us, closer than our own shadow. He exposes the tragic schisms and contradictions that are latent within us; he teaches that man is neither good nor bad, moral nor immoral, but a whirling vortex of powers and passions and possibilities, both angelic and diabolic. Dostoevsky sees that even in the most degraded person there is the defaced image of God.

Dostoevsky glimpses the truth that man can only be remade by being born again by Christ. As another Russian, Berdyayev, has written: "Dostoevsky showed that the light in our darkness is Christ, that the most abandoned individual still retains God's image and likeness, that we must love such a one as our neighbour and respect his freedom. He takes us into very dark places, but he does not let darkness have the last word. . . ." And an English writer has said: "Man, as Dostoevsky sees him, is a divided being, a personality torn by inward schism, and needing above all to be saved, reborn, transformed into the image of Christ. But this salvation is impossible at the expense of man's essential freedom, and this means that no repressive, coercive religion, no dictatorial authority, can meet the deepest

human need. It is only through sin and suffering and the strivings of the eternal Spirit that man can pass, from His freedom to choose good or evil, to the higher freedom, that abides in the steadfastly-chosen good."

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**THE BATTLE OF THE OUTBACK.**

There is a Battle of the Outback as real as was the Battle of Britain. It is no less spectacular if we have the eyes to see it. Read a book like Ernestine Hill's "Water into Gold," the remarkable story of the Murray Valley development and you will see the battle as dramatic and spectacular as ever was waged. And it is still being fought. The front may change but the fight continues. We should be as proud of those who fight the Battle of the Outback as we were of those who fought the Battle of Britain for our destiny as a nation depends upon them no less than it did upon the gallant few of Britain who stood alone against the humanly overwhelming forces of a ruthless and disciplined foe.

**POPULATE OR PERISH.**

We are frequently told that we must populate or perish. True, but a mere increase in population does not of itself guarantee development, at least the development of which Australia is so urgently in need, that is the development of our Bush and Outback. Too long have we thought of development chiefly in terms of great cities and secondary industries forgetting that ultimately these depend upon the prosperity of the people on the land. In the coming remarkable age of synthetics and plastics we shall, as Henry Ford once said "Grow motor cars"; much of a motor car will be produced synthetically from wood and vegetable fibre. "I am convinced," he says, "that we shall be able to get out of yearly crops most of the basic materials which we now get from the forest and mine. The time is coming when we shall grow most of an automobile, when the farmer, in addition to feeding the nation, will become the supplier of the materials used in industry." This will mean that the man on the land will become of increasing importance and we may see that much needed movement of the people from the cities back to the country.

One of our great national problems to-day is the persistent drift of our people to the cities. In spite of the efforts of successive governments and the expenditure of millions of pounds on schemes of closer settlement the drift continues so that now over half our population live in the capital cities and three-fifths of the people of Victoria live in Melbourne. The population of Melbourne has increased by a quarter of a million in the last fourteen years. "When a nation's farmers begin to leave the land and seek city life that is the beginning of the end of that nation. The Roman Empire began to de-

cline in this way. Slaves had to be imported to work the farms so that the ever-increasing population of Rome could be fed. This population became so large that work could not be found. So in order to prevent the idle crowds becoming dangerous an unbroken series of games had to be arranged. It began with the drift from the land to the city." (Dr. Goddard.) "The curse of centralisation has been Australia's greatest drawback." (Miss Hill.) Anything therefore we can do to help stem this drift of people to the cities is a work of national importance.

**THE BUSH CHURCH AID SOCIETY.**

The work of this Society is of such a nature. The three chief reasons why people leave the Bush and Outback for the larger towns and cities are (1) to find what is considered a fuller or higher standard of living. (2) To educate their children. (3) To get a better medical service. The work of the Bush Church Aid has therefore developed along these three lines. The Society exercises a Pastoral Ministry of maintaining 14 Bush and Outback Missions, and Educational Ministry of maintaining 5 School Hostels and a Sunday School by post for several thousand children. It also maintains a far-reaching Medical Service consisting of 4 fully equipped modern hospitals, 2 aeroplanes, 3 flying doctors, a medical hostel, a medical dispensary, and 16 fully trained double or triple certificated sisters.

**IMMIGRANTS.**

If, as some think, Britain may have to face mass migration possibly halving her population; if through loss of export markets owing to new competitors England cannot continue to feed forty odd million people; if, under the threat of atomic war she is compelled to reduce her congested population where would they be more welcome than here? What country needs them more than we? What country is able to receive them better than this? So if, in the next decade or two Australia may receive not a few hundred thousand but perhaps a million or more people unprecedented development of our Bush and Outback is essential. A great deal is being done already within the States of which all too little is known but a much bigger vision of the possibilities of our Outback is necessary. The old idea that most of our interior is useless or nearly so for developmental purposes is slow in dying. The truth is that with the exception of four comparatively small areas amounting in all to less than half a million square miles out of three million our Outback is good country and given water is capable of vast develop-

ment. We get the rainfall. It is certainly very unevenly distributed being measured in feet in parts of Queensland and points in parts of S.A. and the Territory. Still we get the rain. We have only to divert inland the colossal amount of water that now runs to waste into the Gulf and the Pacific, conserve and control it and the so-called desert could blossom as a rose.

**THE BISHOP'S STATEMENT.**

In 1937 the Bishops of Australia issued a statement in which they said "The ministry of the Word and Sacraments to the people of the Bush should be a first charge upon the Church in Australia. . . ." "No one questions that the characteristic Australian virtues are those which particularly belong to the people of the Bush. They are courageous, resourceful, generous and much enduring. Their standards of home life are sound and their birth-rate is higher than the city populations. They are an essential element in the life of Australia and the future of the Commonwealth certainly depends upon the welfare and increase of the people of the Bush. Archbishop Donaldson of Brisbane used to say that whereas the best qualities of the people of the Home country grew out of the fact that they were a seafaring race with all the vigour of character, daring and largeness of heart that is to be found in the men whose lives are spent on the wide oceans, so in Australia the finest stock owes its qualities to the adventurous and toughening life of the Bush. What the ocean was to our forefathers that the Bush is now to the Australian people."

Responsible opinion is unanimous upon the primary importance of developing our Bush and Outback and the Church has a most important part to play in that development.

The Annual Rally of the Bush Church Aid Society is to be held in the Chapter House on Friday, October 1st, at 7.45 p.m. All friends of the Society are warmly invited to the evening meeting.

**A.C.R. SUBSCRIPTIONS.**

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Secretary, C.R. Office, Rev. L. L. Wenzel, 10/6; Mrs. E. Kerr, 10/-; Rev. C. A. Goodwin, 10/-; Rev. G. R. Delbridge, 10/-; Deaconess D. Genders, 10/-; Mrs. L. Bear, 10/-; Mr. F. L. Sly, 9/-.

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## TO AUSTRALIAN CHURCHMEN.

## The State of Religion in N.S.W.

## ANALYSIS OF CENSUS FIGURES.

The figures of the Census of June last year, relating to the religious persuasions of the inhabitants of N.S.W. are now available and are published elsewhere in this issue. These show that members of the Church of England form 43.1% of the population, Roman Catholics 22.7%, Presbyterians 8.8%, Methodists 8.3%, Baptists 1.2%. All non-Christians taken together amount to 1% (almost half of these being Jews, the majority of the remainder entered themselves as having no religion), 14.5% of the population did not answer the question on the census paper about religion.

When compared to the previous census of 1933 these figures show an increase in the Roman Catholic percentage of 1.3%, and in the Methodist of .5%. On the other hand the Church of England has decreased a little under 1% and the Presbyterians a little over 1%. The Baptist figure remains the same. It is noteworthy that those declining to answer the question of religion has increased over 3½%. Those who profess to have no religion have almost doubled to become .3% of the population.

## An Analysis.

What are the meanings of these figures? Most noteworthy, of course, is the Roman Catholic increase of 1½%, coupled with a decrease in our own denomination of 1%. This increase of the Roman Catholic Church is the more noteworthy as during the last hundred years the Roman Catholic proportion in the population has been steadily dropping. For example, one hundred years ago Roman Catholics were a third of the population of N.S.W. Fifty years later, the census of 1891 showed that they then formed a quarter, later they dropped to almost a fifth of the population. But now it appears that the tide has turned. Two factors may be singled out as contributing to this. First, the intransigent attitude the Roman Church takes to mixed marriages. They declare most obnoxiously, that mixed marriages celebrated in Protestant Churches are no marriages at all, but that the parties to them are living in a state of sin, while they require the non-Roman partner of a mixed marriage celebrated in a Roman Church, to sign an un-

dertaking that any children born of the marriage will be brought up in the Roman Catholic faith.

This Roman blast against the sanctity of Christian marriage and religious freedom in the home needs constantly to be countered by equally vigorous teaching in the Protestant Churches.

But the great strength of the Roman Church in N.S.W. is its school system. By this it has stopped up the leakage which had been going on for a hundred years. Sixty years ago the Church of England in N.S.W. decided to give up its parochial schools and give its children their religious instruction in the state schools. Although the first part of this decision was speedily implemented, the second part has never been fully developed. As a whole, Church of England children in the State schools have received neither that amount of religious instruction which they need if they are to grow up knowledgeable in the Christian Faith nor that amount which the Public Instruction Act itself envisages. It cannot be denied that the majority of those who have passed through our state schools are hopelessly ignorant of church faith and worship. This ignorance can be dispelled by teaching and to this task the Church must bend all its energies. The parish clergyman manfully does his best but he must be assisted by vigorous action from the centre. If the Roman Church can maintain schools in which her children are instructed in all the subjects of the curriculum, it is absurd to maintain that the Church of England cannot do better than she has done, when the State is providing the buildings and the secular instruction. But if an improvement is to be made on the past—and the matter is vital—it can only be brought about by the whole church seeing that the matter is taken up with vigour.

## CENSUS 1947.

The religion of the population of N.S.W., Victoria, Queensland, the Northern Territory, Australian Capital Territory, as disclosed by the census of June, 1947, are shown in the following

figures. The corresponding figures for the metropolitan area only of each State are given in brackets.

The tabulation for the remaining States has not yet been completed but should be available at an early date.

## New South Wales.

Baptist, 34,935 (19,329); Brethren, 4,401 (2,870); Catholic Apostolic, 239 (138); Catholic Greek, 7,226 (4,221); Catholic Roman, 268,496 (136,551); Catholic (so returned), 408,497 (205,594); Church of Christ, 10,269 (5,349); Church of England, 1,293,964 (658,371); Christadelphian, 2,004 (1,209); Christian Scientists, 5,389 (4,111); Congregational, 19,331 (12,912); Lutheran, 5,915 (1,455); Methodist, 246,876 (89,410); Presbyterian, 262,166 (110,969); Salvation Army, 10,871 (4,851); Seventh Day Adventist, 7,157 (1,950); Unitarian, 309 (227); other Christians, 32,000 (20,000); Hebrew, 13,194 (11,968); other non-Christian, 1,409 (608); Indefinite, 6,026 (2,335); no religion, 9,511 (5,996).

332,530 (183,202) made no reply to the question of religion on the census paper.

The total population of N.S.W. at the last census was 2,984,838 and of the metropolitan area of Sydney, 1,484,004.

## Victoria.

Baptist, 32,020 (21,906); Brethren 2,583 (1,811); Catholic Greek, 2,788 (2,169); Catholic Roman, 131,377 (78,334); Catholic, 285,496 (175,716); Church of Christ, 29,722 (19,078); Church of England, 729,902 (456,586); Christian Scientist, 3,101 (2,541); Congregational, 11,374 (8,143); Lutheran, 10,002 (1,781); Methodist, 234,595 (121,624); Presbyterian, 288,383 (145,318); Salvation Army, 10,984 (7,093); Seventh Day Adventists, 3,276 (1,308); Unitarian, 1,045 (864); other Christians, 35,000; Hebrew, 14,910 (14,218); other non-Christian, 1,025 (397); indefinite, 4,828 (2,981); no religion 7,958 (5,901).

212,938 (133,728) made no reply. The total population of Victoria numbered 2,054,701 and of Melbourne, 1,226,409.

## Queensland.

Baptist, 16,399 (8,052); Brethren, 3,166 (1,509); Catholic Greek, 3,036 (1,349); Catholic Roman, 119,855 (40,017); Catholic, 132,097 (51,002); Church of Christ, 5,717 (1,953); Church of England 388,621 (142,314); Congregational, 8,546 (3,487); Lutheran, 21,246 (2,436); Methodist, 124,322 (44,109); Presbyterian, 121,604 (43,013); Salvation Army, 5,754 (1,936); Seventh Day Adventist, 2,808 (836); Unitarian, 31 (14); other Christians, 12,000; Hebrews, 1,011 (875); other non-Christian religions, 900; indefinite 2959 (1,130); no religion, 4,104 (1,989); 122,110 (46,823), made no reply. The total population of Queensland is 1,106,415, and of Brisbane, 402,030.

In Northern Territory, of a total population of 10,868; 3,688 are Anglicans, 2,499 Romans, 1,211 Methodists and 686 Presbyterians.

In Canberra, of a population totalling 16,905; 7,091 are Anglicans, 4,353 Romans, 1,356 Methodists, and 1,944 Presbyterians.

## Religious Instruction in Sydney

## THE CHALLENGE OF THE SCHOOLS.

(By the Rev. C. K. Hammond.)

It has been with interest that I have read recently in your paper of the special attention that has been directed by some of your readers to the challenge of the present-day situation on the educational front.

This challenge has several aspects, but I propose to deal with one. The law of the State of New South Wales provides for Christian education in the schools under the control of the State. The Education Act states that the instruction is to consist of two main sections. In the first place, the teachers employed by the Department of Education in the Public Schools are to give General Religious Instruction in the ordinary course of school curriculum. (By General Religious Instruction is meant Bible reading lessons.) To this end the State provides its teachers with a graded series of booklets containing assorted Bible readings suitable for use in class. Those who drafted the Education Act, however, were quite well aware of the fact that the Christian life cannot be lived without special loyalties. Ultimately the young person must find a spiritual home.

## Visiting Teachers.

The State, therefore, provides that each recognised denomination may send an authorised representative to each public school and that representative shall be given the children of that denomination for the purpose of Special Religious Instruction. This term is further explained as being the religious instruction authorised by the particular denomination. Originally, a quaint provision was made in relation to the operation of this law. The Act provided that representatives from no two denominations shall teach in the same school on the same day. As one reads this provision, one is forced to picture days when the ordinary curriculum of the school must have been less extensive, and perhaps days when the tolerance between religious denominations was also less!

## Modern Practice.

In practice to-day the principle of the Education Act is carried out, but not the letter, so far as visiting teachers are concerned. What actually happens to-day is that the whole school is divided on the one day for the

purpose of Special Religious Instruction. All denominations visit the school on the same day and in this way the minimum amount of time is lost since the whole regular work of the school is disordered when the children of any one denomination are taken from all classes.

## Disadvantages.

While the practical advantages of this arrangement are obvious, the Church of England is often at a disadvantage as a direct result. The disadvantage is caused by the fact that the Church of England has the majority of children in the schools. Since the same number of classes are disturbed in collecting children of the smaller denominations as in collecting children of the Church of England, the tendency of principals has been to request that the Church of England take all her children in the same time that the smallest denominations can take all of theirs. The result is that the Church of England is faced with the task of teaching great masses of children in assembly halls while the other denominations take convenient class-rooms. To overcome this disadvantage the Church of England would have to multiply the number of teachers available by as much as ten in some schools, and if she succeeded in finding so great a number of teachers, the school would be unable to provide the number of classrooms necessary. At the same time, this multiplying process must be undertaken for it is not right that a Church of England teacher should be asked to teach these huge classes. If we had an adequate force of teachers the Department would, no doubt, meet us fully. In passing, it is only fair to pay high tribute to the quality and extent of the co-operation that is given by the Department's teaching staff.

## The Primary Need.

Readers will understand that the primary need in order that the Church of England may deal more efficiently with the opportunity offered in the public schools is an immediate increase in the number of teachers who will give Church of England religious instruction. One of the functions of the Board of Education of the Diocese of Sydney is to find and employ such

teachers and it is a sad reflection that since its inception in 1919 the Board has never had adequate financial support to carry out this function to the extent necessary. However, the Board has for many years made a valuable contribution towards the solution of the problem. At present teachers employed by the Board of Education are responsible for Church of England Religious Instruction to over 5000 children in the public schools every week. It may be that some reader is unaware of this great work and would like to do something to assist. Prayers, money and volunteers are always acceptable.

## The Next Need.

In considering the work in the day schools we must never forget the untiring faithfulness of the clergy and their parochial helpers who visit the schools regularly every week. A great quantity of energy is being expended in Church of England instruction and the next task that faces the Church is to take steps to encourage this output of energy and to guide it into channels of the greatest efficiency. When a child moves from one district to another in the state he finds that the school curriculum is uniform. Such cannot be said concerning the religious instruction, even in the Diocese of Sydney. The Board of Education has designed a syllabus which is issued free of charge to all clergy and other teachers of Special Religious Instruction to assist them to so arrange their work that there will be a definite progression from point to point and a definite aim in the whole course of instruction. Our children who pass through the public schools should be prepared for practical Christian living and should be taught to that end the value of life in the Church of England. We must press on towards the mark where our children will be brought to a vital knowledge of Jesus Christ and to a readiness for confirmation as a result of our instruction in the public schools.

## Day School and Sunday School.

Statistics show that whereas practically all children of the Church of England go to a public or private school; only a proportion of them attend Sunday School. The significance of this fact is, of course, that more children are taught in the day schools than are taught in the Sunday schools. As the Church of England teachers who visit the public schools adopt a common syllabus it will become possible to so plan the work in the Sunday School that it

will supplement the work in the day school. Unfortunately, it would appear that the opposite process has been undertaken, and, of course, it is proving impractical. The Church must build up a set of conditions in which her teachers in the Sunday School are able to be sure of a certain foundation upon which they can build the super-structure of their lessons. At present the Sunday School teacher is not able to take for granted the existence of any definite foundation although the child be a regular attendant at the public school.

**Sharing the Burden.**

A further consideration should be taken into account when estimating the urgency of the need for the Church to unite in each diocese and make a concentrated effort to provide the required teachers for Special Religious Instruction. The public schools are inconveniently distributed according to the needs of the population in different areas and this means that some city parishes are overburdened with schools. Again, the young people who attend our high schools are allocated to those schools from various districts near and far. It is not uncommon for a rector to find that of his high school classes not more than 10 per cent. live in his parish. He is therefore giving religious instruction on behalf of the Church of England in many parishes and it is only fair that reasonable as-

sistance should be given to him since he is doing work for a very much wider area than his own parish.

The need of a centralising Board of Education of the Diocese is therefore obvious and the value of its work must be plain to all. The possibilities that lie ahead are certainly tremendous—nothing less than remoulding the life of our state. The money and manpower with which the diocese is gallantly struggling to make real some of these possibilities is far from adequate. Like the Apostle who was faced with great danger and great opportunity, the Board says to all men of good-will "Brethren, pray for us." Each morning clergy and other teachers are going out to the public schools to give Special Religious Instruction. How great is the support they receive in the prayers of the faithful.

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**YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.**

The monthly meeting of the Y.E.C.L. was held on Monday, September 6, when the Rev. Boyce Horsley was the speaker. This completes a series of addresses covering Romans, chapters 6, 7 and 8, arranged by the Y.E.C.L. as a follow-up on the recent mission held in the C.E.N.E.F. Auditorium. About forty young people were present at the meeting.

Mr. Horsley mentioned his former connection with the Y.E.C.L., whose object, he said, is that of "teaching young people the deeper truths of the faith that is in Christ Jesus."

Romans 8, said Mr. Horsley, is one of the deepest chapters in the deepest book of the New Testament. It deals in the main with the work of the Holy Spirit in the lives of believers. This is the general heading. The chapter falls naturally into three sections; verses 1 to 17; verses 18 to 30; and verses 30 to 39.

The first section deals with the enjoyment of freedom from condemnation from the law of sin and death for those who are in Christ and have the indwelling of the Spirit, or walk "Spirit-wise". In verse 3, we have the Deity of Christ, the Incarnation, and the Atonement all crammed into a few words: "... God sending His own Son in the likeness of sinful flesh ... for sin." From this, St. Paul goes on to point to the practical purposes of such action on God's part: "that the righteousness of the law might be fulfilled in us." Thus the Gospel guarantees a personal righteousness. Verses 5 to 8 tell of the two contrary principles—the flesh and the Spirit—one of which must rule our lives. There is no neutrality in spiritual life, unless we are actively for God we are against Him. But if we walk Spirit-wise, we have the glorious assurance of deliverance from the condemnation of the flesh, the power of the flesh and the power of death.

The next section, covering verses 18 to 30, tells of the encouragement and consolation afforded to the believer during his earthly afflictions. The whole world has been affected because of the sin of man, but those who walk spirit-wise have the guarantee of a glory with which the sufferings of this present time are not worthy to be compared; and meanwhile the Holy Spirit is both helping the infirmities of, and interceding for, those who are Christ's.

In the last section, verses 31 to 39, St. Paul works up to a crescendo, "a lyric outburst of triumph," as he sings of the blessedness of believers. Those who have the Holy Spirit's power in their lives are secure in their relation to God, their relation to Christ, and their relation to circumstances. Separation from God is impossible for the true believer, for God holds on to him. There is a tremendous peal of praise in verse 38; nothing "can separate us from the love of God."

Is all this represented in our experience? If not, then there is something wrong. We must abide and keep on abiding. Christ said: "The Kingdom is within"; He longs to reign and rule in our hearts and bring us the blessing of the power over sin and the power to witness which should be ours.

At the next meeting of the Y.E.C.L. on the 11th October at Moore College at 7.45 p.m. the Rev. Ray Woodward will speak on the Communion of Saints. All young people are welcome.

**"THE HAMILTON CRUSADE."**

(By H. L. Speagle.)

For some time it has been a decided feature of the activities of the inter-Varsity Fellowship of Great Britain to hold regular missions to towns during the University vacations. The Melbourne University Evangelical Union decided to follow that example this year and so arranged to run a Christian Crusade to Hamilton, sometimes called the hub of the western district of Victoria. About forty students took part and each church received a team of about six students led by one of the senior men. Two ordained ministers led the whole team in the persons of the Rev. M. L. Loane, M.A., Vice-Principal of Moore Theological College, Sydney, and the Rev. G. A. Pearson, B.A., on furlough from Central Tanganyika.

The whole work was planned from start to finish with the complete support of all the Protestant churches. The actual invitation, however, came from the Hamilton Christian Youth Council. These two bodies, the Ministers' Association and the Youth Council worked hard in their preparatory measures, not only in finding the team accommodation, but also in publicising the week and building up a general atmosphere of expectancy. Before the team went up, each member knew that we were entering upon the labours of many others, and that spiritually speaking our Crusade may be one of harvesting the fruit whose seed had been sown by other men.

The mornings were left free for the team to meet for prayer and Bible study led by Mr. Loane. The Mayor of Hamilton, however, gave the team a civic reception on one morning, including a welcome which suitably symbolised the great hospitality and kindness shown to us throughout the whole week.

The afternoons were taken up by practical house to house visitations as suggested by the ministers. Some factories were visited during lunchtime and students had a free opportunity to arrange some singing for the workers and to add a clear, even if short, word of testimony to their faith in Jesus Christ. The broadcast station also let us have ten minutes each day to present a personal testimony in the form of an interview.

Perhaps the greatest number of people were reached at our evening meetings, which alternatively took the form of public meetings and evenings run by the members of the team on private homes. These evenings or house parties as they were called by the Hamilton people enabled us to make personal contacts with the younger people to whom our crusade was mainly directed. At these evenings the speakers aimed at confronting their hearers again with the personal challenge of Jesus Christ as the Saviour and Lord of all Life. Many of the people had naturally heard the good news often before, and during this week they became aware of its application in their lives. What was to be the upshot of it all?

Many of those who were blessed during the week in their own lives joined the team at a thanksgiving service on the Monday morning after which we dispersed homewards.

In reflecting over the week's happenings, one does see certain features which prove of interest in solving the mighty task of evangelism in our own land still confronting the church to-day. Firstly, the way to evangelise is still through the organised churches and not outside them. Had the team set itself up in competition as it were to the organised churches, the effects in all probability would have been less. Secondly, the churches did welcome an outside agency to present the decision factor of the Christian message. Human nature does seem to hanker after something new now and again. One does feel that the churches will be greatly strengthened in the future as a result of those who realised the mighty work still to be done by them in the days ahead. This realisation came to some by a conversion to Christ and to others by a reconsecration to Him. However it came, the ministers know that there will be more spiritual and physical power behind them than before. In the words of Our Lord, the Kingdom of God is like unto a mustard seed ...

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**THE NEW TESTAMENT PORTIONS IN NUNGGUBUYU.**

On the west side of the Gulf of Carpentaria, on a long stretch of country in North Australia between Blue Mud Bay in the North, and the Roper River in the South, live the Nungubuyu tribe. Their language, however, is spoken right up the Roper River and can be heard around Catherine. Although Nungubuyu is spoken over a wide area, yet it is the tongue of only 500 people, half of whom are the sole remnants of those who once spoke the almost forgotten Ritarangu and Ngandi tongues. Soon it will be the only tongue spoken in this area.

The translator of St. Mark's Gospel and the Epistle General of St. James' was the Rev. L. J. Harris, of the Australian Church Missionary Society.

(Further details of this language can be seen in the May-June, 1947, edition of "The Bible in the World.")

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## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## ST. ANDREW'S, SUMMER HILL.

Mrs. F. W. Harvey, the widow of the Rev. F. W. Harvey, B.C.A.'s first missionary at Wilcannia, passed away recently. It was largely due to Mr. and Mrs. Harvey's concern for the spiritual and educational welfare of the children of the Far West that the Hostel was established. Mrs. Harvey retained her interest in the B.C.A. until the last. Each year she gave a prize for competition by the children. We express our sincere sympathy to her family, and to her sister-in-law, Miss Hilda Harvey, whose brother, the Rev. F. W. Harvey, was at one time a Curate at St. Andrew's.

## HOLY TRINITY, CONCORD WEST.

At the Easter Vestry meeting it was decided to go ahead with the plan to alter the church. This will mean the extension of the platform for the choir stalls so that they can be divided on either side of the aisle, and thus conform to the more widely accepted Anglican practice. The change will also greatly enhance the interior appearance of the church. It will be a more costly job than we anticipated, but already generous parishioners are rallying to our aid and the following gifts have been made or promised:

- (1) A complete new runner carpet to be the gift of the Women's Guild.
- (2) A new Communion Rail with carved woodwork and gate as a thank-offering from Mr. and Mrs. R. Adcock.
- (3) A new carved wood chancel chair as a thank-offering from Mr. and Mrs. H. M. Webb.
- (4) A carved wood Canticle Board, a gift from the former Girls' Club of 1937-43.

To complete the chancel furnishings, which are suitable as thank-offering or memorial gifts, we need: (1) A pulpit. (2) A second chancel chair. (3) Panelling for choir stalls. (4) Litany desk. The designs and prices are available for each of these articles.

## Amplified Church Bells.

Another very generous gift that we have recently received is an amplifying set with turn table and loud speakers to broadcast bell records and other sacred music. This gift is being made by Mr. and the Misses Morgan and is to be installed as a memorial to the late Mrs. Morgan and her son Arthur. All who know the Morgan family will realise the appropriateness of the gift as all of them are great music lovers. The set is at present being made by a well recommended firm.

## CHRIST CHURCH, BEXLEY.

The pipe organ at Christ Church, Bexley, has been completely rebuilt and was re-dedicated at a recital service held last month. It was the original organ of Bathurst Cathedral and was built in London over 90 years ago.

ALL SAINTS' MEMORIAL CHURCH.  
BALGOWLAH.

The dedication of our new church at Balgowlah took place on Saturday afternoon, August 7th, the Right Rev. Dr. C. V. Pilcher, Bishop Coadjutor and Commissary to the

Archbishop officiating. Seating accommodation for some 300 people had been arranged within the Church. This was fully occupied, and there were many standing, but the attendance outside the Church was equal to that inside. However, Mr. H. Caldecott had arranged microphones within the Church and had mounted two "loud speakers" on the roof of the Porch, so all were able to hear and join in the Service. The Bishop was met at the main door by the Rector, the Rev. W. J. Owens, accompanied by Messrs. C. Vallack and W. McDougall, churchwardens and Mr. G. Melville, Church Secretary. Mr. Melville read aloud the Petition for the Dedication and the Bishop, having signified his assent, the Churchwardens, and visiting and Parochial Clergy, followed by the Bishop, entered the Church. In the course of the Dedication Service the Bishop was escorted to the Font, the Lectern, the Choir Stalls, the Prayer Desk, and the Communion Table, at each of which he prayed for the work associated with it. The Bishop also prayed for all who should be Confirmed, for Communicants, for those who shall be married, and for all who shall make offerings, and after the Ascription declared the Church dedicated and set apart for the worship of God.

## ST. MATTHEW'S, MANLY.

The Rev. W. A. McLeod, of Harbord, has been appointed Assistant Chaplain at Concord Military Hospital as from 1st Oct. We shall miss him very much. He has rendered most devoted service at Harbord and South Curl Curl, and in religious instruction in the Public Schools. He has been ably assisted by Mrs. McLeod.

## PARRAMATTA RURAL DEANERY.

## Sunday Kindergarten Teachers' 17th Annual Conference.

The Parramatta Rural Deanery Sunday School Teachers' Association held its 17th Annual Training week-end and Exhibition of Teachers' and Children's work at All Saints', Parramatta, on Friday, Saturday and Sunday, September 10, 11, 12, 1948.

The course was arranged by the Directors, Miss D. Foster and Miss R. Campbell, from Sydney Day School Kindergartens and Religious Education of Youth Departments, assisted by a local committee with Miss H. Howieson as Hon. Organising Secretary.

Rev. E. Walker, Rector of All Saints', presided at the meetings. He was assisted by Mr. E. Baker, S.S. Superintendent and Miss B. Bray, Kindergarten Leader and teachers. Special theme for this year's course was "The Child in the Church's Life." "Parents' Clubs" and "the Child Centre in the Church" were the opening topics for addresses and discussion.

On the Saturday afternoon the exhibition of work was opened by Mrs. Walker and an address was given by the Rev. J. A. Price, M.A., Dip. Ed. (Oxon.) of The King's School, Parramatta.

A devotional service was conducted in the Church, followed by a fellowship tea.

The evening's proceedings, concluded with "Children's activities" (in which a number of children participated) and projector film talks in child life depicting the routine activities of kindergarten schools in congested Sydney areas.

A Sunday School demonstration lesson in the Sunday afternoon drew to a close a very profitable and inspiring course of instruction.

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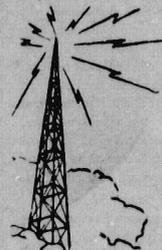
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2TM, Tamworth.—Tuesdays, September 7th and 21st; October 5th, 19th and November 2nd: 9.35 to 9.50 p.m.

Western Australia:

6PR, Perth.—Saturdays, September 11th and 25th; October 9th, 23rd and November 6th: 8 to 8.15 p.m.

Tasmania:

2HT.—Sundays, September 12, 26, at 4 to 4.15 p.m.

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## ESSENTIAL BOOKS.

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

**Byron Bay.**—The Rev. J. A. Lewys Davies, B.A., formerly Rector of Marks Tey in the Diocese of Chelmsford arrived in Australia this year to become Vicar of this important North Coast parish. Mr. Davies is a graduate of St. David's College, Lampeter, and has had a varied parochial experience in England in addition to three years' service as Chaplain to the Forces. Byron Bay is growing in importance both as a port and an industrial centre for the rich Far North Coast.

**Bangalow.**—In his annual report to the parishioners, the Rev. Cecil Saunders comments on his long tenure of office as rector which during the history of the parish was only exceeded by the late Canon Seymour. The extraordinary situation has arisen at the parish church whereby the Main Roads Board has taken part of the church grounds and built a new road deviation through it right next to the North wall of the Church, but the question of compensation has never been gone into. Mr. Saunders comments: "The new road with its high embankment seriously interferes with our worship and the beauty of the church is very much depreciated. The land has just been taken from us with no preliminaries other than a notice of resumption and no mention has yet been made of compensation."

**Diocesan Development Appeal.**—In his report to Synod, the Finance Commissioner reports that over £21,000 has been given or promised since the appeal began last year.

**Nimbin.**—St. Mark's, Nimbin, set in a picturesque situation amid lovely hills presents a most pleasing appearance consequent upon the repainting of the exterior of the church and attention to the church grounds. A virile youth movement has sprung up here where the Rev. G. F. D. Smith is rector. A Diocesan Camp Re-union is to be held here in October when young people from all parts of the diocese will gather. A parishioner has given a young heifer to be barbecued for the occasion.

**St. Andrew's, Lismore.**—At the first meeting of the newly elected Parish Council it was unanimously agreed that this year our Temple Day on Sunday November 28th should aim at liquidating the only remaining debt in the parish, namely £743 on the Tower of the Parish Church. This year we are looking forward to having the Very Rev. the Dean of Sydney, Dr. Barton Babbage as our visiting preacher for Temple Day.

## Diocese of Bathurst.

"CHILDREN'S HOMES AND YOUTH"  
SUNDAY.

Posters, dodgers, coin boxes, envelopes, invitation cards, circular letters, all have gone forward to western parishes in the interest of Anglican Youth work and the Children's Homes War Memorial Appeal for the Diocese of Bathurst. The month of September has been set apart for these objects culminating in the Michaelmaside "Homes and Youth" Sunday on 3rd October. The 1948 slogan adopted is "Putting You into Youth." Great progress has been made with youth work in the Diocese during the last eleven months, with the formation of Young Anglican groups and branches of the Church of England Boys' Society, as well as two large camps for Anglican youth which were held this year at

Bathurst and also Orange. The Bishop recently announced that more young men had offered for Holy Orders this year than in any other year in the history of the Diocese. Anglican people throughout the west will be asked to make donations for the Children's Homes War Memorial Appeal on 3rd October, and will be urged to leave legacies for the progress of the Church of England, in their wills. A recent gift of £500 as a private memorial, has been earmarked for the furnishing of the dormitory in the first Children's Homes cottage that will be erected in the Diocesan orphanage scheme. The Homes and Youth Commissioner at Bathurst is receiving donations.

## VICTORIA.

## Diocese of Gippsland.

## MIRBOO NORTH.

The appeal for the Projector is still meeting with a splendid response, and delivery of the machine has now been definitely promised during August, when it is hoped that it may be possible to arrange a Parish Social which will enable parishioners from the whole parish to view the initial screening.

The Churches of all denominations are making increased use of sound films as a means of evangelism and education, and the Religious Films Society have recently received several excellent reels to supplement their extensive film library. To date, promises and actual donations amount to £277, and the extra amount received will enable us to procure certain extra items of equipment, such as portable metal stand for the machine, the latest type of screen and folding stand, etc., all of which will make for more effective screenings.

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Lessons

September 26. 18th Sunday after  
Trinity.

M.: Jer. xxvi; Luke xii 1-34 or I  
Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi  
1-20; John xiii or I John i 1-ii 11.  
Psalm 107.

October 3. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or  
I Pet. ii 11-iii-7. Psalms 111, 112, 113

E.: Jer. xxxv or xxxvi; John xiv or  
I John ii 12. Psalms 120, 121, 122,  
123.

October 10. 20th Sunday after Trinity.

M.: Ezek ii; Luke xiii, or I Pet. iii  
8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John  
xv or I John iii. Psalms 124, 125,  
126, 127

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THE WORLD

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## CALL TO YOUTH.

## YOUTH WEEK.

From Sunday, 19th, to Sunday, 26th September is being observed as Youth Week throughout New South Wales, by the Churches and Church Youth organisations, as well as voluntary Youth organisations that are affiliated with the National Youth Association. Special youth services and rallies have been arranged in many of the parishes.

On Saturday, 25th September at 3 p.m. there is to be a united Youth Demonstration at the Sydney Sports Ground. The Church of England youth organisations are taking part in this function in the presentation of a pageant representing the history of the development of Church Youth work from the earliest of times.

## AMSTERDAM ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES.

The following is a report from Rev. N. G. Molloy, who was one of the official Australian Youth delegates at the Amsterdam Assembly of the World Council of Churches. It was written two or three days after the conference began, and although not a complete report of proceedings, it contains much of interest to our young people:—

After weeks of prayer and preparation the great day has arrived. Youth delegates from all over the world have arrived at Amsterdam. There are some unfortunate gaps in our midst. The delegation from the Soviet Union could not get visas and the Japanese and Burmese were confronted with the same problem. We have been given a wonderful welcome.

The Youth Secretary of the Dutch Reformed Church, in his opening remarks, reminded the members of Conference that they had not come to see signs and wonders, but to hear the voice of God through His servants, and that we must be servants to each other. He stressed that we must be critical in mind, that we need to be careful that we are listening to the voice of God and not our own voices. The Youth Section of the Conference was officially declared open by Mlle. Barot and the first night was spent opening windows on the Church, specially the Infant Church, throughout the world. The four Commissions were introduced by D. T. Niles from Ceylon.

The Youth Conference opened two days before the main Conference. The main conference and the Youth Conference are now running side by side. We attend the worship and Plenary sessions, but have special times for the four special Commissions and the special questions affecting Youth.

The opening service was most inspiring. The procession of nations and churches alone took 15 minutes. The Church was packed to the doors. The opening sentences of the service were recited by Dr. K. H. Gravenmeyer, the prayers were taken by the Archbishop of Canterbury and the first sermon

was preached by Dr. John L. Mott. This sermon, followed by that of Dr. D. T. Niles set the whole tone of the Conference. Dr. Mott said, "I venture to predict that as this Amsterdam Conference unfolds, it will remind us increasingly of open doors. I would find it impossible to mention a door which I honestly think and believe is closed to-day to the friendly and constructive ministry of Jesus Christ. Then, again, let us not overlook the solemn fact that the course of worldwide Christian missions and of the Christian Church in other relations is now called upon to face the greatest concentration of major unsolved problems that we have ever been called upon to confront.

Earlier, all the Anglican delegates went to the Holy Communion at the Old Catholic Church in Holland. The Service is very similar to our own. It was, of course, in Dutch, but the interesting thing about it all to me was that although I could not understand one word of the sermon I was able to sense that the preacher was telling us that we are all one in Jesus Christ in the Fellowship of His Church. The service demonstrated to us that worship is a feeling out towards God which is not dependent upon words.

The daily morning worship from 9 to 9.30 is already proving an ecumenical act in itself. Each service will represent a different type of Christian worship. At the Reformed Church of Holland Holy Communion on Sunday, August 29th, baptised communicant members of other churches are invited to take part as communicants.

Archbishop Soderblom has said: "This Council of Churches should not be given external authority, but should make its influence felt, insofar as it can act with spiritual authority. Even a few years ago this idea was a dream—an utopia. But now the world and humanity have decreased, and God, the Gospel and Christ have become greater. That is why the time has come to believe in the unity of Christendom and to take decisive steps to express that unity. The World Church, it seems, is in exactly the same state as every individual church. People expect the impossible from us, instead of expecting it from Him. Who alone is able to do all things. It will be our first task to discourage foolish expectations and to direct hope to the things we have a right to hope for."

The Archbishop of Canterbury said, "In one sense we are looking for trouble. We are taking the risk which all men take when they invite the living God into closer contact with their lives. We cannot tell what God will do with us through this new relationship but we can be sure that He will not leave us unchanged. We come into this fellowship with very varied conceptions of God's will for His Church, both in its nature and its tasks. We come holding our own convictions with undiminished loyalty. But we cannot limit or prescribe what the living God will do, in us and with us, as these loyalties are continuously and deliberately confronted with each other, in a fellowship of the Spirit and under the judgment and mercy of the risen and ascended Christ."

The most outstanding event on the Monday occurred in the great Concert-gebouw when the Archbishop of Canterbury put the motion to the Assembly: "That the World Council of Church be inaugurated." The motion was unanimously agreed to amidst terrific and prolonged acclamation.

In the afternoon two outstanding papers were given—

1. "Man's Disorder and God's Design." By Karl Barth.
2. "The Biblical Basis of the Preparatory Studies." By Prof. C. H. Dodd.

In the evening there was a State reception in the Rijksmuseum when we were given an opportunity of seeing some of the finest paintings and art treasures in the world.

Amsterdam is proving a wonderful experience and is already proving a fitting follow-up to Oslo.

## CHRISTIAN YOUTH LEADERS' TRAINING COURSE.

Thursday, 23rd September, will be the final night of the Christian Youth Leaders' Training Course, and is to take the form of a "Get Together" on the Recreation roof of the C.E.N.E.F. Memorial Centre.

The Course has been well attended right through, and we feel that much blessing has been the result of the hard work put in by men who have given of their time and talent in the lectures.

## Six Day Leaders' Training Houseparty.

In connection with the Leaders' Training Course, a few vacancies are still open to members and interested friends at the Six-Day Houseparty to be held at "Rathane" Training Centre from 5th to 11th October. Applications should be lodged at the offices of the Youth Department, C.E.N.E.F. Memorial Centre.

## CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

On Saturday, 11th September, the Annual Sports Carnival was held at St. Paul's Oval, Newtown. About 24 branches entered, this being the greatest number of entrants on record. The day proved most successful, Concord West again retaining the Cup with 102 points and Summer Hill and Belmore tied for 2nd place with 45 points each. Eastwood came fourth with 38 points. The Cup will be presented at our next quarterly Rally which will be held in the C.E.N.E.F. Auditorium on Saturday, 30th October, at 7.30 p.m.

The Annual Service will be held in the Cathedral on Friday, 15th October, when the Very Rev. the Dean will be the preacher and the Holy Communion will be celebrated. All members are invited to be present.

## PERSONAL.

Mr. John W. Cope, Rector's Warden, at Christ Church, Bexley, died at his home on 31st August. For several years, this distinguished churchman was Headmaster of Bexley Public School.

Sister R. Gillan, a B.C.A. nursing sister of the Bishop Kirkby Memorial Hospital at Cook, S.A., has returned to duty after a leave spent in Sydney and Tweed Heads, N.S.W.

Miss E. Stokes, of the B.C.A. staff at Ceduna, S.A., is spending her annual leave in Sydney and Etalong, N.S.W.

The Rev. T. Hayman, of B.C.A., missionary at Streaky Bay, S.A., will arrive in Sydney on September 28th. Mr. Hayman is to be one of the speakers at the Rally to be held in the Chapter House on October 1st.

Mr. J. E. Paynter, Honorary Worker in connection with the Home Mission Society Diocese of Sydney will leave for England this month by the "Esperance Bay." Mr. Paynter has been connected with the Home Mission Society for a number of years and has done remarkable work on behalf of problem youth in connection with the Children's Court and in other ways. A farewell evening was given to Mr. and Mrs. Paynter at the C.E.N.E.F. Centre by a number of friends when a cheque was presented to Mr. Paynter on behalf of the Home Mission Society and other well-wishers. Bishop Pilcher presided and words of appreciation were spoken by Mr. Hicks, Director of Child Welfare Department, Mr. L. Death and Father McCrosker, the Director of the Roman Catholic Child Welfare Department. Canon Robinson made the presentation on behalf of the gathering to Mr. Paynter. Mrs. Paynter was presented with a beautiful bouquet of flowers. Musical items were rendered and prayer was offered for a safe voyage and happy holiday to Mr. and Mrs. Paynter.

The Archbishop of Sydney is expected to return to Sydney by air on October the 26th. He will preside at the Annual Reformation Rally, Chapter House, Sydney, on November 2nd and will speak at the Annual Meeting and Welcome in connection with the Church Missionary Society in the Assembly Hall, Sydney on Friday, 5th November.

Bishop and Mrs. J. W. Ashton, formerly of Grafton, and now living in retirement in Victoria celebrated their Golden Wedding on the 20th September.

The Rev. C. H. Zercho has resigned the Parish of St. Oswald, Glen Iris, Victoria, as from the 30th November.

The Rev. W. T. Price, Assistant Minister of St. James' Church, Croydon, Sydney, preached at St. John's Cathedral, Brisbane, at Evensong, on Sunday, 12th September. Mr. and Mrs. Price are the guests of Rev. and Mrs. A. G. Reilly. Mr. Reilly is the Chaplain of the Seamen's Mission, Brisbane, and is carrying on a most successful work.

Canon C. W. Chandler, of Cambridge, New Zealand, has been appointed Dean of St. Peter's Cathedral, Hamilton, and will be in-

stalled towards the close of the year. Canon Chandler received theological training at Moore College, Sydney.

The death has occurred of Archdeacon H. B. Hewett, Archdeacon of Brighton, Victoria, and Vicar of St. Andrew's, Brighton, since 1938. The Archdeacon died at St. Andrew's Vicarage on September 9th. The funeral service was conducted in St. Andrew's Church by the Vicar General, the Right Reverend J. McKie.

MOORE THEOLOGICAL COLLEGE  
SYDNEY PRELIMINARY THEOLOGICAL COURSE.

The following students were successful in the recent Doctrine examination in the Sydney Preliminary Theological Course:—

Miss D. Vaughan; Miss E. Birk, Miss J. Levett, Miss E. Ward, aeq.; Mrs. A. R. Cathers; Miss J. Brennan, Miss B. Mathieson, aeq.; Miss E. Bree, Mrs. B. Shelley, aeq.; Miss W. Bradhurst, Mr. A. F. Evans, Mrs. M. Evison, Miss B. Krause, T. J. Morrow, aeq.; Miss G. Hewett, B. Thiering, aeq.; J. Randall, Miss L. Wright, Miss M. Menken, Miss B. Sellers, aeq.; Miss N. Harding, Miss A. Owen, aeq.; Miss J. Polson, M. Gilbert, aeq.; Miss S. Skiller, Mrs. B. Wilkinson, R. Scully, aeq.; Miss E. Cole, Miss S. Gilchrist, J. E. Gilmour, W. Goddard, Mrs. E. J. McCraw, Miss D. Harris, S. J. Hodge, R. Wheeler, aeq.; T. Evison, R. E. Lamb, aeq.; Miss S. Jones, Miss N. Farley, Miss P. Peterson, aeq.; Miss B. Gedge, Miss P. Harper, Mrs. G. Harris, Miss M. McCraw, R. F. Halliday, M. MacKellar, aeq.

Five students were unsuccessful in the examination.

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## NEW AFRICAN BISHOP.

The consecration of Percy John Jones, M.A., as Assistant Bishop of Sierra Leone makes another vivid personal link between Lambeth and the C.M.S. Third Jubilee. Rev. P. J. Jones is the twelfth African clergyman connected with the C.M.S. to become a bishop. It was when a student at C.M.S. Grammar School, Freetown, that he and six of his contemporaries felt called to the ministry of the African Church.

## NEWS FROM C.M.S.

Japan.—The Church in Japan in facing many urgent tasks. Its members comprise less than one half of 1 per cent. of the population. Missionaries are needed.

Moslem Lands.—Christian books are being denied circulation to-day which have been sold freely for thirty or forty years. To be a Christian is still regarded as treachery to the Moslem community.

North Australia.—Civilisation is making an impact on the Australian Aborigine. The Church Missionary Society has introduced a fourfold plan in North Australia, for the Aborigine must be taught to take his place in the new civilisation which is coming upon him.

## CHURCH OF ENGLAND BOYS' SOCIETY.

Annual Athletic Carnival.—Owing to the record number of entries received (about 1300) it was necessary to hold this year's Carnival over two Saturdays. Heats of Junior events were held at Trinity Grammar School Oval on Saturday, 10th September, and the Senior events and finals of Junior events at St. Paul's Oval, Sydney University, on Saturday, 17th September.

Branch Competition Camp.—It is expected that over 200 boys from about 20 branches will attend the Camp to be held at Menangle Park over Six-Hour week-end. An interesting programme has been arranged. The Rev. G. R. Delbridge will officiate as Chaplain to the Camp, and Mr. L. G. Parke, Chief Commissioner, will be the Camp Commandant.

MISSIONS TO SEAMEN,  
HOBART.

Applications are invited from Communicant Members of the Church of England for the position of

## CLERICAL OR LAY SUPERINTENDENT.

Applications which close on 4th October, 1948 should be addressed to the Hon. Secretary, Missions to Seamen, Box 40 F, G.P.O., Hobart, from whom particulars regarding salary and terms of appointment may be obtained.

## THE CHURCH RECORD SALE OF WORK.

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

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QUALITY AND SERVICE

IS IT WAR?—Continued from page 2.

But what these statements ignore is that wars hardly ever break out in accordance with intentions, and most certainly never develop according to plan. These statements take for granted that man, especially Communist man, is a rational animal. And he is not. Nothing more dangerous, at the moment, than to delude ourselves that events in Berlin will be decided by rationally calculated considerations. Hubris, will-to-power, may swamp reason in the flash of a second. God knows that if rulers have ever exhibited the sin of Hubris, arrogance bred by the exercise of power, the Russians are doing so at the moment.

The Russian threat to close one of the air-corridors along which British and American planes are flying in the supplies to keep from starvation 2,500,000 people in Berlin—is that an act of coldly calculated reason? Is the deliberate attempt to starve 2,500,000 men, women, and babies the act of rational men—or of men whose capacity for judgment has become intoxicated by power?

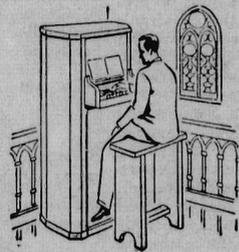
Men who are prepared to run such monstrous risks in the pursuit of their aims are already acting irrationally, are already showing signs of the dementia of power, of a power, moreover, unqualified by the least element of conscience whatsoever. Power bloated and puffed by uninterrupted success—as Russian power has been for the last four years—is dangerously approaching the last limits of rational possibility, when objective judgment is no longer possible. In other words, we must realise that original sin is not a theory, but a sinister fact of real human will, which can no more direct

events in the footsteps of rational intention than can a child draw the moon out of the sky.

When will men learn that history secretes a grim Nemesis which is independent of a human will that affirms only its own lust for power? I hope and pray that, in this crisis, the skies of Berlin will not reverberate with the sound of rocket and cannon-fire from the new jet-fighters. But realising, as I do, the corruption of reason and will, especially in the struggle for power, I am not such a fool as to close my eyes to the sinister possibility.—D.R.D. in "The Record."

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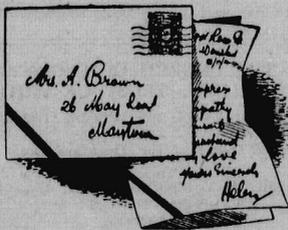
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