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THE AUSTRALIAN CHURCH RECORD

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

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THE PASTOR IN THE PARISH

A DIFFICULT BUT ALL-IMPORTANT WORK

By Canon H. N. Baker.

Most of us will agree that Pastoral Work is the Cinderella among the tasks of the clergy. Perhaps it is better described as being their paradox, in that it is acknowledged at once to be the most important of their responsibilities—and the most neglected.

Pastoral work lies at the foundation of all parochial success. It is not the eloquent preacher who is assured of a solid congregation as the years roll on, but the steady visitor who maintains personal contact with the homes of his people.

The reason for this is not far to seek. A personal relation between clergy and people has a twofold result. First it keeps open the minds and hearts of the people to the influence and messages of the clergy; second, it exercises a constant and cumulative educative effect upon the clergy, ever training them to be more efficient in the sacred art of ministering the manifold grace of God to infinitely varied personalities, living under vastly varied circumstances. It will, for instance, keep preaching fresh and vital, and prevent that insidious decay that tends to sap the life out of a lengthy incumbency, because it entails constant renewal of the minister's affections, mind, and spirit both from God and man. Furthermore it builds up parochial organisations.

These are truths that are known to us all; and yet who is there among us whose conscience is not burdened by a sense of very much pastoral work left unattempted in the parish?

The Extraordinary Difficulty of Pastoral Work.

The explanation of this paradox is to be found in the tremendous difficulties that surround pastoral work. Clergy are more frequently blamed for defects in this department of their responsibilities than in any other. But

persons who never have had the charge of a parish cannot have any conception of these difficulties.

Let us look at the matter in this way. The standard of pastoral work which clergy are under authority to make their own, is to be found explicitly or implicitly in the Prayer Book. It has often been said that the rector who works his parish according to this standard cannot be unsuccessful, but is this possible in the majority of modern parishes? When the Prayer Book was being compiled, parishes consisted of small and stable populations. The majority of men and women lived and died in the locality in which they were born. They were easily accessible to the clergy who had abundance of leisure to be pastors to every one of their parishioners — if they cared to do so. Furthermore the teachings of Christianity were universally accepted as true even by those who disobeyed them.

In contrast with those simple conditions, every week of the lives of our clergy is now so crowded with varied calls and duties that he is at a loss how to fulfil them. Besides they have to minister in big parishes to large populations, of a more or less floating character, whose habits of life take them away from their homes and flats during the hours which clergy can devote to visitation. Furthermore the minds of the people are not formed by the Scriptures, but by those features of modern life which most closely bear upon them. Under these conditions it is impossible for a rector, or a rector with his curate, personally to undertake more than a fraction of the pas-

toral work that the parish requires to be done.

A strong temptation then arises to let the whole business slide, or else to confine visitation to the homes of regular worshippers.

But this is a fatal policy. Whatever the difficulties may be, pastoral work still remains the foundation of parochial success.

Regular worshippers require pastoral ministrations, because what they hear in sermons will not supply all their spiritual needs, and they have the first call upon the clergy. But out and beyond them are the multitudes of Christ's "other sheep" to whom the clergy are also "sent" by the Chief Shepherd. If these are neglected, there can be no expansion of the Kingdom of God in the locality and no increase in the congregation. Somehow they must be reached.

Overcoming the Physical Obstacles.

In the vast majority of parishes the clergy do endeavour to reach out to these "outsiders," by following up any contacts with them afforded by the children taught in the schools, by trouble and sickness, and by baptisms, marriages and funerals. These provide valuable opportunities, but they too often end in blind alleys, and also leave large numbers untouched. In order to reach the latter, the clergy make use of lay workers, both male and female; but in order to be efficient this lay ministry requires to be thoroughly organised and carefully and constantly directed by the clergy, and therefore is itself a demand upon their time and energy. The following are the conditions of success:—(1) The workers need to be given a sense of

ON OTHER PAGES.

- The Christian & the World, 8
- A. J. Toynbee 5
- Reunion in England 11

vocation, as a supreme honour and responsibility; (2) The formation of up-to-date lists of dwellers in the parish, with names and ages of all members of Church of England families; (3) A bright and attractive parish publication, containing not only an account of what has been done, and of what is intended to be done, in the parish, but also very carefully prepared articles to interest and reach the "outside sheep"; (4) A conscientious following up by the clergy of reports made by the visitors as to any homes where a clerical visit might be fruitful.

This appears to be the only method by which the physical obstacles can be surmounted. But it has a tremendous value in itself in creating a lay ministry. On the other hand this value can be brought out only by most thorough and detailed organisation by the clergy.

Surmounting Immaterial Obstacles.

But when contact has been achieved with non-worshippers, the task of winning them has only begun. There remain those immense immaterial barriers that separate men and women from the faith—barriers of a mental, moral, social and spiritual nature. In the majority of cases these require great patience, wisdom and prayer for their removal. The starting point lies in winning the interest, trust and friendship of these people. The point of contact will vary with each home and individual, but the universal approach must be through a sincere desire to be of some service to these people, and to show practical friendship in one way or another. If possible, controversy must not be allowed to arise. In this work it is vitally necessary to avoid being drawn into, or to express, any feelings of animosity and faction. The Christian weapons are faith, love and hope. If they fail nothing else will succeed. Every rector will always have some persons and families on his programme of work and on his prayer list, whom he is thus seeking.

Furthermore it is essential to have organisations in the parish to which any interested ones can be invited; organisations for men, women, youths, girls as well as children, especially if these organisations can be infused with some measure of the Spirit of Christ. Corporate influence operating on these organisations can be as valuable a means for winning people, as is personal witness, according to the New Testament.

Finally these scrappy statements may be concluded with a personal belief which is not shared by all of my

brethren. I have found the value, before forming confirmation classes, of working through the parish with an appeal to all of suitable age to join these classes, whether or not they have had previous contact with the Church. Some will respond and receive instruction and be confirmed.

Undoubtedly a proportion of these will lapse which will be larger than of those who have been trained in the Church from childhood. But some are faithful and for these the effort is worthwhile.

I may add: I regard it as an honour to be asked by the "Church Record" to write about pastoral work; but I would not have it inferred that I am an authority upon the subject, or particularly successful in its practice. What I venture to suggest here is a kind of ideal that has taken shape in my mind through the years—an ideal, alas! too little realised in my ministry. But even the ideal itself is not original, since it has largely been inspired by what clergy have done in other parishes—and still do.

Proper Psalms and Lessons

October 9. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or I Pet. i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii, 1-19; John viii 31; Eph. vi 10. Psalms 100, 101, 102.

October 16. 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 23. 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.

HULA.

ST. MATTHEW'S GOSPEL, SYDNEY, 1949.

Hula is a language spoken by about 3000 people living at Hood Peninsula and environs, Papua.

Mrs. Short of the London Missionary Society, who is working among them, writes—

"The Hula people, a Melanesian tribe, are light skinned and very intelligent. Many hold responsible positions at Port Moresby and elsewhere—one is leader of the Native Constabulary band, another a medical student in Fiji. It has been difficult doing the translation as no grammar or vocabulary has been written; the grammar I had to discover for myself. The language is highly idiomatic and has a large vocabulary, but there is an almost complete absence of abstract nouns, no relative pronouns, no passive voice, and, of course, no equivalent for many words. I have not coined any words, preferring to use the form already in use in the Keapara, or else the English equivalent. One of my greatest difficulties has been that of not having a pundit always at hand and also the tendency of my helpers is to contradict themselves, or, even worse, to agree with what I say out of politeness."

Mrs. Short, who obtained her M.A. degree at Adelaide University, on a thesis on the Hula tongue, has translated St. Matthew's Gospel into Hula. An edition of 2000 copies has been printed in Sydney by the British and Foreign Bible Society.

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NOTES AND COMMENTS

The conditions of life in the wide world may change and at times may cause in the minds of thinking men some concern for the future — but the World Saviour never changes. Consequently, however, the world of man may change, the Saviour's great commission still remains His Standing Orders for His Church throughout its membership, "Go ye into all the world and make disciples of all nations." His Gospel is still good news of a Saviour whose Saviourhood is adequate for all the needs of this world of men and women which was in the very heart of Christ when He was dying on the Cross. So the missionary enterprise must ever remain the "Primary Task" of the Christian Church until that day when the kingdoms of this world shall have become the Kingdom of our Lord and His Christ, and He shall reign for ever and ever. The Church of Christ, by which we mean the whole company of faithful people, must put no period to its endeavour for the evangelisation of the world. Age after age of Christian men and women must bear in mind that "The King's business requireth haste." We have no right to rest in this work until the day's toil finds its true end in the Master's call to rest. So that in the face of a world of unrest and disquiet the Church must keep on its advance against the foes that would retard her, secure that victory is sure because "The Lord of Hosts is with us, the God of Jacob is our refuge."

Therefore in the name of Jehovah, let us keep setting up our banner.

There has been some strong speaking at the Newcastle "Religion and Life" Conference anent the Service aims and tendencies of or Menace? Trade Unionism. The Bishop of Goulburn said that Trade Unions had reached a turning point in their history. They could do the world a lasting service or become a great menace. The Bishop said, "The time has come for bosses and men to seek a more common un-

derstanding, so that the spirit of partnership in work might be increased. For a long time Trade Unions had been on the defensive, now they have achieved great political power, and with it great national responsibilities. Trade Union leaders cannot escape the obligation of seeing to the welfare of the nation as a whole. . . . To impoverish the nation by slack, slow and inefficient workmanship is to starve the goose that lays the golden egg on which unionists can thrive."

The recent coal strike revealed the lack of a sense of responsibility to the people as a whole, and also reveals how selfish misuse of power is due, not to a man's position as capitalist or unionist, but to a wrong spirit and wrong ideals. Such a spirit, wherever found, is sure to bring about strife and suffering and a condition of unrighteousness which must inevitably lead to national disaster. We well remember in the middle days of the Arbitration Court, a judge remarking that it was necessary to have a third party represented in the conduct of Arbitration Court, and that party was the general public. Righteousness exalteth a nation, and righteousness is a square-footed honesty of dealing between man and man. We need as a people to pray "that labour may be done honestly in the sight of God and rewarded justly as before God our Judge." We need to pray that a really public spirit may be our characteristic as a people, and that God will create a new spirit of mutual confidence between nations, classes and individuals that with clean hands and hearts we may dwell together in unity and brotherhood, through Him Who is one with God and with us, even Jesus Christ, our only practicable centre and means of unity.

The Bishop of Chichester, Dr. G. K. A. Bell, President of the Central Committee of The World Council of Churches, is appealing for the millions of European refugees in camps in Europe. The other day, Dr. Bell, at a public luncheon in Sydney,

stressed the great danger the refugees were in of falling under the influence of Communism. At the same time, in Newcastle, the Rev. R. J. Ryan, Director of Roman Catholic Social Science was inveighing against the danger of Socialism. He said, "What we need is not less capitalists, but more capitalists; not the abolition of property, but the wider distribution of it among private owners. We want this to enable the worker to become an owner so that he may achieve economic independence and political freedom."

Both speakers were alluding to the present grave danger, the most serious crisis facing us, of "the devaluation of man." The alluring promises of both "isms," for social security are based upon an enslavement of human personality. We are having a taste, but only a taste, of a bureaucratic scheme of life which leads to dictatorship on the one hand and to a regimentation of the individual which tends to rob him of that freedom of self-determination which is the right of every human soul. Every interference with that right tends to depersonalise and so devalue the man. "Ye shall know the truth and the truth shall make you free," not by wrapping you round with bonds of regulations, but by inspiring with principles of real life by the indwelling of a new spirit.

The regulation of our social life must ever bear in mind the sacredness of personality. The danger to our common life that arises from Communism and Socialism is the inclination of man in his own strength and lust to the will to power rather than the will to service.

Some of us were "shut-ins" last Sunday week and turned for help to our wireless machine. We were not disappointed. The service from St. Andrew's Cathedral, Sydney, came over clearly and we had the joy and inspiration of a service in every way so well rendered that every part of it came over the air distinctly. The hymns were properly announced, number and Hymn Book, the Canticles and Psalms were enunciated so well as to enable us to catch every word distinct-

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ly, the Lessons read clearly and sympathetically and the Sermon was a simple and truly helpful exposition of four passages from the Gospels. It was just an ideal service in which all the ministrants from choir boys to preacher effaced themselves in order to lead a vast concourse of Christian people in the praises and prayers of a truly public worship. Canon Max Warren's sermon, in which four statements concerning our Lord by His enemies were simply but effectively handled, made a very fine missionary appeal, which must have reached the hearts and touched the consciences of a large number of "listeners-in."

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DR. WARREN SPEAKS AT C.M.S. CELEBRATIONS.

Although the elements were not propitious, the enthusiasm of the audience of 1500 at the Sydney Town Hall on Friday, 23rd September, made up for the wet weather. This meeting, which was the culmination of the Church Missionary Society's Third Jubilee celebrations, proved a time of inspiration.

The Primate was in the chair, and on the platform were the Bishop of Newcastle, the Bishops Coadjutor of the Diocese of Sydney, the Dean of Sydney, representatives of other missionary bodies; and an unexpected but very welcome guest was Pastor Martin Niemöller. The guest of honour was Canon Max Warren, M.A., D.D., General Secretary of the C.M.S. world-wide.

A combined choir of Church Schools was a happy innovation, and the item "How lovely are the Messengers" was appropriate to the occasion. The three hymns were those especially written for the three jubilees of C.M.S., i.e., "I hear ten thousand voices singing," "For My Sake and the Gospel's," and "Glorify to Him Who has published the word of salvation."

The note struck was historical. The rendering of Joyce Biddell's moving poem "Perilous Harvest" outlined the background in which the seed was sown which resulted in the founding of the Society beginning with the query, "You who are the Church, how do you picture the Church?" and going on to picture that group of Godly men gathered together in an obscure inn in London, on 12th April, 1799, when John Venn rose and said:—

"We are plain men and simple,
But Christ's terrible choice
Has fallen on our weakness.
We must do what we can. . . ."

And so they did. And the epic story of the heartbreak and glory of the 150 years that followed is written in the heart of thousands of men and women—in Africa, India, China, and the far-flung islands of the sea, in whose souls the soil was prepared for the sowing of the seed, which has resulted in such a glorious harvest.

The Bishop of Newcastle extended a greeting on behalf of the Bishops of the Province, and paid a tribute to the noble part played by C.M.S. in the growth and development of the Church in the world. Archdeacon Kidner spoke on behalf of the more than 100 missionaries of the Australian C.M.S.; and the General Secretary (Rev. Clive Kettle) and Hon. Treasurer (Mr. T. A. B. Dakin) presented the Annual Report and Financial Statement, giving thanks to God for His overruling blessing on the year just closed, and asking for the support of His faithful people in the challenge of the year just begun.

And then Dr. Warren rose to speak, beginning his address with the well-known words, "Australia—this is London calling." Simply, but with masterful touch, from his great historical knowledge and wide missionary experience he developed the theme that the God of History is working out His purposes in the world to-day. To believe otherwise, he declared, is sheer fatalism. He then placed the C.M.S. in its setting in God's great plan for the redemption of the world as seen in history. With vivid illustration and well-chosen words he declared the principles on which the Society was built:—

"1. Follow God's leading, and look for success only from the Spirit of God;

"2. Prayer must precede the collection of money;

"3. Under God, all will depend on the type of men sent out;

"4. Begin on a small scale."

Dr. Warren said, "The history of the Society has established the value of these principles, and went on to emphasise, "If it is a question of quality versus quantity, always choose quality."

In dealing with the early recruits, he said, "I am glad to have the opportunity of saying before Pastor Niemöller that of the first 17 missionaries sent out by C.M.S. 13 were Germans." In a final appeal he closed his inspiring address with these words: ". . . the smallest beginning, and yet fundamental in all missionary enterprise is the dedication of the individual life to the service of God. . . ."

—D.L.B.

S.P.T.C. EXAMINATION.

The following students were successful in the recent Doctrine examination in the Sydney Preliminary Theological Course. In order of merit.

G. S. Clarke; Miss B. Sellers; Mrs. M. Hoyle; L. K. Wood; S. Smith; Miss J. Procter; J. E. Gilmour; Miss E. Bree; K. E. Goord; Miss J. Hansby; Miss G. Funnell; Miss J. M. Lawson; Miss B. Daniel; Miss L. Wright; Miss S. N. Skiller; Miss B. Short; Miss D. E. Hutton; B. Thiering; J. Simpson; Mrs. E. J. McCraw; G. La Vere; Miss G. Brindley; Mrs. J. G. Harris; Miss D. Carter; Allyn R. Gazzard; Miss N. Farley; A. J. Somerville; R. E. Cole; W. Burchill; T. Evison; Margaret Evison; Miss J. Wear; O. Weaver; Miss G. Serpell.

Six students were unsuccessful in the examination.

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A. J. TOYNBEE: THE PROPHET HISTORIAN

(By the Bishop of Goulburn.)

Arnold Joseph Toynbee was born in London on April 14, 1889. He came from a family which had already made its mark on 19th century Britain. His grandfather was a surgeon, his father a social worker, and, most important of all, his mother a historian, "who first turned his thoughts towards history." She enthralled this promising son with instalments of the history of his own country, night by night, as she put him to bed. She belonged to the first generation of University women in England.

One of Toynbee's uncles was an authority on Dante, and another, Arnold Toynbee, an economist with a social conscience, author of *The Industrial Revolution*, so impressed his contemporaries that in 1884 Toynbee Hall, the first of East London's social settlements, was named after him. This uncle died at the early age of 31.

Toynbee was sent to Winchester, which he calls "an old-fashioned English public school," and was educated both there, and later on at Balliol College, Oxford, "almost entirely on the Greek and Latin Classics." He regards this training as a priceless boon for a present-day historian because "Graeco-Roman history is visible to us in perspective and can be seen by us as a whole." Also the surviving materials are "manageable in quantity and select in quality"; and finally the outlook of Graeco-Roman history is "oecumenical rather than parochial," and this last is for Toynbee the greatest merit.

After leaving Oxford in 1911 he spent part of the year as a student in the British Archaeological School at Athens, and the rest of the year on walking tours amongst the ancient ruins of Greece. He tells us that "hiking around Greece . . . and listening to the talk in the village cafes I learnt for the first time of the existence of something called the foreign policy of Sir Edward Grey." Even this did not make him realise that he and his fellow Englishmen were still in history. In 1912 he returned to Balliol as a fellow and tutor in Ancient History, and he tells us that "the general war of 1914 overtook me expounding Thucydides to Balliol undergraduates." "Then suddenly," he says, "my understanding was illuminated." He saw the great crisis in Greek history with which Thucydides was dealing as a fore-runner and rehearsal of the crisis into which Europe was being plunged. The Greeks had

been through, what Europe was going through.

This comparison of Western civilisation with Greek civilisation suggested to him the idea of comparing these with other civilisations. As this thought developed the species of human societies which we know as "civilisations" was seen to be of very recent appearance, occupying only the last 6000 years in the hundreds of thousands of years that man is now known to have been on the earth. Thus for all practical purposes these civilisations are so near to each other in time that they might well be viewed as contemporary. Thus early Toynbee became interested in the comparative study of civilisations.

In 1915 Toynbee entered the Political Intelligence Department of the Foreign Office, and in 1919 at Paris and Versailles he served as a member of the Middle Eastern section of the British delegation to the Peace Conference.

When the war ended he was appointed (in 1919) to the Chair of Byzantine and modern Greek language, literature, and history in the University in London. He held this chair until the same University made him Research Professor of International History in 1925. In the same year he was also appointed Director of Studies in the Royal Institute of International Affairs in London.

During the Greco-Turkish war of 1921-22 Toynbee took a year's leave of absence to act as correspondent for the "Manchester Guardian." At the end of it he wrote a book on "The Western Question in Greece and Turkey." Toynbee revisited Turkey in 1923.

In 1924 the first volume of "A Survey of International Affairs, 1920-23," appeared. This was the beginning of a series of international year books, and Veronica M. Boulter was associated with Toynbee in the production of this and succeeding volumes. In the meantime other books and articles had come from his pen and the most ambitious of all his works had been in contemplation.

As far back as 1922 Toynbee is said to have jotted down on half a sheet of writing paper the core of "The Study of History." During the next two years he "got the entire shape of it outlined in notes." We are told that he tries to reserve the summer for work on this project, and the winter for the Sur-

vey of International Affairs. The first three volumes of "The Study of History" appeared in 1934, and the second three in 1939. He hopes to complete the work in another three volumes in two or three years' time. An abridgment of these first six volumes made by D. C. Somervell and warmly approved by Toynbee himself was published by the Oxford Press in 1947. For the development of Toynbee's thought since 1939 we can turn to his most recent book "Civilisation on Trial," published by the Oxford Press in 1948. Articles in the "Listener" and elsewhere, as they appear, are also very useful.

In studying Toynbee it is important to remember that we shall not know his final conclusions until he has written or spoken his last word. For him the course of history is not faded and therefore cannot be foretold. It is a process that is being worked out and we humans seem to have a real part to play in it. He concludes a broadcast talk published in the "Listener" (1016), July 15, 1948, with the sentence: "We are not doomed; our fate is in our own hands; it is up to us."

Toynbee set out on his historical quest equipped with a thorough training in Ancient History. It is from this standpoint that he views modern Western history. He thus attains to a high degree of objectivity. He tells us that he "feels a great concern to see and express the point of view of non-Western peoples." His linguistic equipment is considerable. He is said "to speak five languages fluently and to think almost as readily in Classical Greek as in English." (Current Biography, July, 1947.)

TWENTY-ONE CIVILISATIONS.

The vast mass of material in "The Study of History," the published portion of which runs to six large volumes, is not easily reduced to outline. Somervell's abridgment gives a useful map of the Toynbean wood, but for real enjoyment, and for companionship with a great prophetic soul, one needs to wander in the labyrinthic ways of the six volumes. It is good also to begin uncritically and take in the stimulation of vivid illustration, suggestive generalisation, and acute reflection. Doubts may arise later. It is usual to bring a major prejudice to the reading of history, but it is a pity to spoil the first reading of Toynbee by allowing our bias to obtrude. After we have roamed in the wood, and enjoyed a fine excursion, we shall be impelled by Toynbee himself to begin reflection. He himself raises far more questions than he answers. His work is obviously unfinished, and one may doubt whether it can ever be finished. Toynbee is studying a process and is far more likely to go on finding questions more prolifically than answers, but to follow his line of

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thought as it moves with the years is no small part of a liberal education. What then is this line of thought? Well, first of all, for Toynbee a "civilisation" is the smallest field of study to become really intelligible to the historian. If we begin to study the history of any European nation we find it in close relationship to other European States or nations. If we follow the process to its conclusion we arrive at the Western World, or Western Christendom, which includes America and Australia and all countries to which this western civilisation has spread. This area forms, then, an intelligible unit of historical study. You cannot really understand one part of it without reference to the rest of it. It forms a cultural whole and has its own peculiar ethos. When we look at the rest of the world we find four other samples of "civilisation." They are the Orthodox Christian, of which Russia is the dominant member; the Islamic; the Hindu; and the Far Eastern. These five civilisations possess the earth at the moment. The Western is the most vigorous and aggressive and its impact on the rest constitutes the present confused and convulsive historical situation. About sixteen civilisations, now dead, preceded these five on the stage of history. The whole intriguing story has been working itself out during the past 6000 years.

When we ask how it happened that primitive man was enabled to pass "from the integration of custom to the differentiation of civilisation" we are told that the answer is not to be found in race or in environment but in responding to a shock. It was probably a matter of life or death, and in those places where life was strong enough and sufficiently resilient to take up the challenge there the change became possible. The way of "Challenge and Response" was suggested to Toynbee by the great and abiding myths of the race, such as Job, Faust. In these myths the peace of custom is disturbed by a challenge which throws everything into the melting pot again and makes possible a new creation. It is a minority only who can take up the challenge and carry through the response, and while this minority remains creative and can recruit creative spirits to its side it can fashion the new creation and develop it. About 6000 years ago such creative spirits within the primitive communities responding to the challenges thrown down to them by conditions arising along the great river valleys of Egypt, Mesopotamia, India, and China, brought into being this form of society which we know in history as "civilisation." The achievement made possible large increases in population and an increasing command over environment. The art of agriculture spread and cities arose demanding development in the art of government. Trade and commerce began to break down isolation. The arts generally were greatly stimulated, and religious cults and priestly organisation much elaborated.

While the creative minority could lead in carrying forward all this work the newly born civilisation was in a process of growth. During this period obstacles of great difficulty were overcome, and challenge after challenge was successfully met. The challenges could come from harsh environments and hostile neighbours, but these served to stimulate to extraordinary activities while the leadership remained inspired and efficient. There were, of course, limits to human endurance. The ideal challenge was one which called forth the maximum response without destroying the ability to create.

But a time came in all the dead civilisations when the creative minority lost its sureness of touch. It fumbled a challenge and missed

an opportunity. Its inspiration waned and the authentic note of creative leadership began to give place to the strident voice of authority. When the challenge was repeated, as repeated it will be, the response became still more inadequate.

This condition is the sign that a breakdown has occurred in the living structure of the civilisation. It is followed by the usually long process of disintegration. A civilisation usually dies hard and attempts again and again to rally its forces and regain its power. Unfortunately the one time creative minority no longer carries a natural fascination for the people. It is no longer an object of spontaneous admiration and imitation. It is criticised and comes to be regarded as oppressive. It becomes a class apart, a dominant minority which depends for its position on inherited privileges and organised force.

This turns the people in its turn into a separate class. Toynbee calls it the internal proletariat, and it no longer feels that its interests are identical with those of its rulers. This means a rupture in social unity. This internal schism encourages external attack, and adds international war to class conflict. These two are the pestilences from which civilisations die. They manifest themselves at first in what Toynbee calls a "Time of Troubles." He thinks we may well be experiencing such a time at present, but we must wait for his next three volumes before we can know what his considered opinion really is.

So far in the history of civilisations the Time of Troubles is brought to an end by the creation of a Universal State. The Roman Empire is one of the best known examples of this. It is achieved by one section among the warring factions dealing a knockout blow to all the rest, and establishing a strong centralised government. As an escape from the Time of Troubles the people generally accept the Universal State,

for a time at least, with relief and gratitude. It provides an Indian Summer, but it has not the vitality necessary to endure. In knocking out its fellow members, within the same civilisation, it knocks the power to live out of the civilisation it is seeming to save. In the breathing space it provides, the internal proletariat usually harasses its borders and wears away its substance. In due time the empire breaks up, and Successor States appear, to be given a form of cultural unity in the higher religion that has emerged from, and is the achievement of, the internal proletariat. The dominant minority also, that ruled the empire, has not been culturally sterile. It leaves behind systems of law and higher philosophies. The heritage left by the external proletariats is epic poetry.

The idea that the higher religion achieved by the internal proletariat of a Universal State in a disintegrating civilisation served as the chrysalis between the dying civilisation and the new one being born, was held by Toynbee up to the time of the publication of the first six volumes of "The Study of History" in 1939. Further research and reflection have led him to modify that view. In "Civilisation on Trial," published in 1948, he tells us (p. 234) that "we seem to find no higher religion at all between primitive societies and civilisations of the first generation, and between civilisations of the first and those of the second either now or only rudiments. It is between civilisations of the second and those of the third generation that the intervention of a higher religion seems to be the rule, and here only." This represents a very significant change of opinion in Toynbee. Instead of religion being subsidiary to the reproduction of secular civilisations he now feels that "the successive rises and falls of civilisations may be subsidiary to the growth of religion."

He continues "If religion is a chariot, it looks as if the wheels on which it mounts towards Heaven may be the periodic down-

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falls of civilisations on earth. It looks as if the movement of civilisations may be cyclic and recurrent, while the movement of religion may be on a single continuous upward line. The continuous upward movement of religion may be served and promoted by the cyclic movement of civilisations round the cycle of birth, death, birth."

This is a momentous conclusion for Toynbee because he has been brought to it by the evidence, and it is one at which he did not expect to arrive when he set out. He admits that if it is true "then we must revise the whole of our present conception of modern history."

The scheme then as we see it being formulated in Toynbee's writings shows us a first generation civilisation emerging from primitive tribal societies. This first generation civilisation is succeeded by a second generation civilisation without any mediating factor. Between the second generation civilisation and the third a new species of human society comes to birth in the form of a higher religion. In the case of Christianity this was due to the clash and conflict and the uneasy cultural marriage between two civilisations, the Syriac and the Graeco-Roman, Eastern and Western versions of civilisation. The higher religion brings into being a form of society, distinct from civilisation, with a wider range of universality and a deeper and more fundamental human appeal than any civilisation can attain.

Besides Christianity the great living religions of the world are Islam, Hinduism, and Buddhism. In bringing these religions to birth civilisation has shot its great creative bolt and performed its allotted task. Since these higher religions and Christianity in particular are only in their infancy, with minds informed and purposes not clearly clarified, there remains much work yet for civilisation to do. Civilisation stands between the primitive tribal societies and the society that the higher religions will one day fashion in the world. In the meantime civilisations will rise and fall and out of the hard experiences of life the church of God will gather wisdom and understanding by which man may live a rational and social life. The institutional shape to be taken by the Church of God is one of those interesting questions the answer to which will be worked out in history. If Christianity has the truth in it and the vitality, it can absorb all that is true and good in the other great religions, as it has already done from the life and thought of Greece and Rome. It can give the world, not necessarily one centralised government, but, better than that, a cultural unity which will make possible a worldwide co-operation and freedom among those who have grown the will to co-operate. "Thus,"

writes Toynbee, "the historical progress of religion in this world, as represented by the rise of the higher religions and by their culmination in Christianity, may, and almost certainly will, bring with it, incidentally, an immeasurable improvement in the conditions of human social life on earth; but its direct effect and its deliberate aim and its true test is the opportunity which it brings to individual souls for spiritual progress in this world during the passage from birth to death." (p. 251.)

In the unfolding of this mighty drama it is clear that the encounter between civilisations is the next act to be played out. Our western civilisation by its very nature and in its actions, disturbs and challenges all four Eastern civilisations to the uttermost. What their response will be as they arouse themselves and gather strength remains to be seen. Russia has shown us how an Eastern civilisation can take over our equipment, both mental and material, and use it to our discomfort. What will China do when she swings on to the historical stage in earnest? Who knows? India also awakes. The more clearly we can see the nature of those encounters between our western civilisation and those of the East the more intelligently and usefully can we play our part. The prophet historian, Arnold Joseph Toynbee, can help us very considerably to see our way.

CORRESPONDENCE.

KEMPSEY FLOOD RELIEF.

(The Editor, "Australian Church Record.")

Dear Sir,

May I through your kindness, acknowledge our gratitude to those who contributed so liberally the other day at the Bush Church Aid Rally, for the relief of the Kempsey flood victims.

I received two cheques from His Grace The Archbishop, one being the £89/10/3 which was collected at that meeting, and the other a cheque from himself bringing up the total to £100.

This sum I am handing to the Parochial Council of All Saints' Church, Kempsey, for them to allot as they think best. I am sure they will be both touched and encouraged by all the sympathy and generosity which is being shown at this time, of which this collection from the Bush Church Aid is a notable example.

Yours sincerely,

CHRISTOPHER E. GRAFTON.

PIONEER MISSIONARY WORK IN NEW GUINEA.

After twenty-two years of missionary work in Queensland and forty-five years in the Solomon Islands, the scope of the South Sea Evangelical Mission is being extended to New Guinea.

The present work in the Solomons will still be carried on as there are large numbers of heathen yet to be reached. There is also great need for the Bible Training Schools to be continued and for the building up of the native church.

The Locality of the New Field.

The locality of the new field is in the Sepik District which is the western part of the Territory of New Guinea. The area stretches from the mouth of the Sepik River to the Dutch border and inland over the coastal range of the Torricelli Mountains to the Sepik Valley, and through the western end of the Central Highlands to the Papuan border.

Population.

No accurate figures are available for the whole area, but within a semicircle with a radius of ninety miles from Wewak there is a population of about 150,000. Approximately half of these are on the southern slopes of the Torricelli Ranges, and the remainder live on the plains and in the swamps of the vast low-lying Sepik valley.

No Protestant mission has operated in this populous part of New Guinea.

Languages.

Like all the Pacific Islands, New Guinea has many languages. There are about 300 in the whole island, and the Sepik district has its share of these. No Scriptures have yet been translated into any of the Sepik languages.

Pidgin English has been used amongst the natives who have had contact with Europeans, and it is a very useful medium for immediate contact and in acquiring a language.

Transport.

There is a regular weekly plane service from Sydney to Madang which is also the terminal port for steamers from Sydney. A small vessel plies along the 180 miles of coast between Madang and Wewak.

The inland areas may be reached by bush track or by plane from Wewak to the Torricelli Ranges where there are a number of airstrips. The Sepik River itself is navigable for many hundreds of miles, and there is a plane service which gives access to the Sepik district.

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THE CHRISTIAN AND THE WORLD

The New Testament warns the Christian in many places against "the world". Our church repeats this warning, when the children are taught in the Catechism to "renounce the pomps and vanities of this wicked world." This raises important questions. And these questions closely affect us all. They affect the Church in its corporate capacity whether as a diocese or a parish. And they bear very directly on the daily life of every Christian.

What is "The World?"

The New Testament draws a sharp distinction between the Church and the world. Our Lord said to His disciples, "I have chosen you out of the world."

We may put it this way—The members of the Church are those who have received Christ into their hearts and who are seeking to follow Him and do His will. On the other hand those who have not yielded their lives to Christ are of the world. But human beings do not live as isolated units but in society. It follows that humanity organising itself and carrying on its life, whether religious or otherwise, apart from the will of God and not under the direction and control of the Holy Spirit constitutes the world.

The Church exists to do God's will, but the world orders its life according to its own will. We notice this contrast drawn in two notable passages. St. John writes: "The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever." And St. Paul: "Be not fashioned according to this world; but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God."

Antagonism.

The Christian who sees this is prepared for the clash of forces which is inevitable and for the tension of loyalties. Jesus said to his disciples: "If the world hateth you ye know that it hath hated me before it hated you." And the Apostle John writes in his first Epistle, "Marvel not brethren if the world hateth you."

James puts the matter in his direct way: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." The words "hate" and "enemy" in these passages express deep and fundamental antagonism.

Christ was hated, despised and rejected by the world of His day. He was set at nought. This expression

literally means he was counted as a cipher, that is socially and politically. He was hated because he contravened the accepted standards and obstructed the prevailing way of life.

Now, Christ's world was the Church. That Church had been founded by God but was now out of his control. Elements of the word of God were still retained. These were necessary for structural binding and reinforcement. Only in this way could the ecclesiastical building be held together. But those churchmen had become masters in their own house. The organisation was no longer infilled, controlled and directed by the Holy Spirit.

Historic parallels need to be drawn with great care. But we cannot help feeling that Rome bears a too striking resemblance to the Church of our Lord's day. And we ourselves are moving in the same dangerous direction. With us a strong Romeward drift has combined with a humanistic sag. And we all seem to breathe in materialism at every breath. Materialism is the philosophy of the world. It is the spirit of this present world-age. And materialism threatens to choke all genuine spiritual life within the church. Then would our Lord have to say of us also "your house is left unto you."

Why the World is "Wicked."

There are two factors in the world's life as such and they are both evil.

The first is the natural factor—Man. Man is by nature sinful and a sinner. The natural heart of man is out of sympathy with the things of God; they are distasteful to him and offensive. When man organises his life apart from God his ways become offensive to God and hostile to His purposes.

The second factor is the supernatural one. Our Lord styles Satan "The prince of this world." The Apostle John writes "the whole world lieth in the evil one." St. Paul speaks of Satan as "the god of this world."

From what does Satan's authority as "prince of this world" derive? It would seem to be negative. Those who reject the Lordship of Christ may

thereby become specially susceptible to and so ultimately subject to influence and control that is satanic in its origin and source.

A Striking Contrast.

Our Lord says of the Holy Spirit: "He abideth with you and shall be in you."

On the other hand the Apostle Paul writing to the Christians at Ephesus reminds them that before their conversion they had lived "according to the course of this world, according to the prince of the power of the air, of the spirit that now worked in the sons of disobedience."

And the apostle John seems to have these two opposing spiritual powers in view when he writes, "greater is he that is in you than he that is in the world."

Opposite Manifestations.

The Holy Spirit manifests his life through the body of Christ in works and organised activities that are healthful and helpful to man in body, soul and spirit. This is seen at home and abroad.

The evil one also manifests his life. He manifests his life in various organised forms. The liquor trade and gambling are conspicuous instances. We ask our readers to reflect on this. It is essential to a right appreciation of the forces at work in any parish or in any country.

This will also help us to understand prophecy as it forecasts the future. The more fully society becomes organised apart from the will of God, and the more widespread that organisation the greater the power of evil until that organisation and that power culminates in "the man of sin."

A Bitter Struggle.

We are all challenged in burning words to join issue in this spiritual conflict. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood but against the principalities against the powers against the world rulers of this darkness against the spiritual hosts of wickedness in the heavenly places."

Notice the compound word "world-rulers." The Greek word ruler used in this compound word is also used in the compound word Almighty in one of its instances in the Apostles' creed. Notice also the inverted hierarchy of evil with the devil at the bottom.

In the wrestling here referred to, the rule of the ring was that the success-

ful wrestler must throw his adversary and keep him down.

We have the assurance that victory is possible. Our Lord's parting words in the upper room were "in the world ye have tribulation; but be of good cheer; I have overcome the world." Our Lord on the cross, divested of all that the world could give, is our example and at the same time the pledge of our victory. It is Christ in the heart that gives the victory. He will enable us to overcome the world and its lusts within our own soul. "For whatever is begotten of God overcometh the world and this is the victory that overcometh the world even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God." The Lord must constantly exercise his grace if we are to keep the world under our feet and obey the apostolic injunction, "Love not the world neither the things that are in the world."

OUR FRIENDS THE ANGELS.

(By Bishop Donald Baker.)

There are many indications in the New Testament of the interest of Angels in man and in human affairs. A search with the aid of a concordance would reveal more than probably most people realise. St. Paul told the Corinthians for example that the Apostles were made a spectacle not only unto the world and to men, but also to the angels. This is in 1 Cor. 4:9. And what a curious point is brought before us in the same letter, viz., in 11:10 where we read that the woman ought to have a sign of authority on her head "because of the angels." St. Peter, too, in the 12th verse of the first chapter of his first Epistle, in speaking of the wonder of the Incarnation, the sufferings of Christ for our salvation, and the glories that should follow them, assures us that these things "the angels desire to look into." Mysterious as are these heavenly Beings, we learn from the Book of the Revelation (2:9) that we are fellow servants with them, serving the one Lord, alike theirs and ours.

But this is just preparatory, and serves to introduce a wonderful piece of writing by that past-master of beautiful English, the late Bishop Handley Moule. Both the passage on which he comments, and also his own felicitous phrasing stimulate the mind and quicken the imagination in no ordinary way. The suggestive passage then is Ephesians 3:10. The Apostle has

been speaking about the dispensation which hath been hid in God and then proceeds "to the intent that now unto the principalities and the powers in the heavenly places might be made known by the Church the manifold wisdom of God." "It is a wonderful scene," the late Bishop Durham writes, "as the Apostle lifts the veil and bids us, like Elisha's lad at Dothan, see the invisible around us and above. Behold 'the Church,' 'the company of the faithful,' 'Whence came they?' From the Fall, from the death of sin, from the City of Destruction, from a profound preference of self to God. Each one of that company, if interrogated, will say that he, that she, was antecedently as unworthy as possible of grace, justly under sentence, 'in the flesh,' in which 'no good thing dwelleth.' 'Whence came they?' From the real circumstances of mortal life; from the scenes of common toil and prosaic incident and everyday intercourse, from the hopes and fears, the laughter and weeping, the births and death of time, just as we know them. They have come to Christ 'in the body,' 'in this tabernacle,' 'being burthened.' They have been received by Him so and kept by Him so, and under these conditions joined together in Him in the wonderful organism of the limbs of the living Head. Men, women, children, behold them there upon the earth; not in the heavenly future only, as they shall be, but 'now,' in the present, as they are. And then above them see, bending to the contemplation, 'the governments and the authorities in the celestial regions.' The spirits of immortality are intently studying the mortal scene below them. They possess in their own ethereal consciousness the experience of all the past since they 'sang together' (Job. xxxviii, 7), over creation. They live where the vision of God is given to them as it is not yet given to us; they always, always behold His face; they 'stand in His presence.' What then have they to learn from us? Ah, they have to learn something which makes them watch us with wonder and with awe. They see in us indeed all our weakness and all our sin. But they see a nature which, wrecked by itself was yet made in the image of their God and ours. And they see this God at work upon that wreck to produce results not only wonderful in themselves but doubly wonderful because of the conditions. It is a thought to inspire the weakest and least advanced disciple, that he, just as a man in Christ, is a specimen, and instance, a part and member of this Object of the attention of 'our older brethren of the sky.' The 'angel that excels in

strength' has things to learn here which he cannot learn from all he sees among his own bright peers of the Celestial Order. He has to learn what grace can do with the mortal nature and under the burden of the flesh as it is carried about, perhaps by some poor and despised disciple, some young convert in the lanes of the English city or in the kraal of the African wilderness. His cloudless intelligence finds matter for profound reflection in the phenomenon of firm and reasonable faith exercised by the man who knows God by grace but is utterly unable from his earthly point of view, to see through some riddles of His providence or to comprehend some dark saying of His word. In his (i.e., the Celestial Watcher's) own immortality, never touched by one drop of our cold river, it is instructive to him beyond all our thought to see his God triumphing over pain and death in some sufferer in the fire of martyrdom, or in the torture of cancer or in the shipwreck, or just in the silent awe of any form of our departure from the body. 'In all these things we are more than conquerors through Him that loved us.' And what He who loved us is, in His "multifold wisdom," is seen thus through the Church, as nowhere else in the universe, by the Principalities and Powers."

We lose much by neglecting the joy and the inspiration which comes from contemplating the Biblical teaching about our Friends the Angels.

PRAISE FOR THE UNITED STATES

The Archbishop of York, writing in his "Diocesan Leaflet" on the economic crisis in Great Britain, said: "The fact that this recent dock strike should have taken place this summer, and that other are threatened, show there is general ignorance of the gravity of the economic crisis. It is doubtful if the nation will be able to maintain the standard of living to which we have been accustomed in the past. It will be impossible to do this unless the goods we produce are sold at a lower price in the world market. Our present standard of living is only maintained through the generosity of the United States. I am told that the aid given to Great Britain and Europe is equivalent to one hour's extra work a week by every working man in the United States; that one out of every four chops in the family meat ration has been due to Marshall Aid; that one-sixth of the raw materials in the factories is a gift from America. There has been a mischievous and communist-inspired attempt to belittle the remarkable help which the United States is giving us. We should be deeply thankful for without this help we should have less food, less clothing, less employment. The Government, in the simplest language and with the avoidance of all technical terms, should make plain to the man in the street and the woman in the house the actual facts of our dangerous economic position."

B.C.A. MISSIONER LEAVES FOR ENGLAND.

On Wednesday, September 21st, the Rev. Tom Jones was farewelled before he left for Great Britain on a twelve months' deputation tour. The preacher, at the Communion service, the Rev. E. Cameron, paid tribute to the work Mr. Jones had been enabled to do. In the course of his address he told how, in his late teens, Mr. Jones had answered the call to be an evangelist and had given up home and prospects to become an itinerant preacher, living entirely in the faith that God would supply his needs. That same faith had encouraged him to walk 80 miles 25 years ago to meet the Rt. Rev. G. A. Chambers, and thus began his long association with B.C.A. In the years that have followed, the work so firmly founded by the late Bishop Kirkby had prospered to a remarkable degree under Mr. Jones' devoted leadership. Now once again he was going out in the belief that God had called him to make this special tour overseas and in that belief he was strongly supported by the President and members of the Council of B.C.A.

ST. BRIGID'S VAN DEDICATED.

Immediately after the service the Archbishop dedicated St. Brigid's Van for the Far West Mission in South Australia. His Grace told how this Van had been made possible by a substantial gift from the Church of Ireland and the various Ladies' Auxiliaries of B.C.A.

Later, a farewell luncheon was tendered the Organising Missioner by the B.C.A. Council.

Mr. Jones left Sydney on September 23rd and after visiting some of the missions will leave Fremantle on October 10th in the "Stratheden."

GOLGOTHA.

A FRAGMENT FROM BIBLICAL ETYMOLOGY.

(By the Rev. E. K. Cole.)

We read in the Gospel according to St. John that the Lord Jesus was crucified at "a place called the place of a skull, which is called in the Hebrew Golgotha." Similarly St. Matthew and St. Mark call the place Golgotha, but feel it necessary to add for their Greek readers the explanation that the word meant "the place of a skull." St. Luke, however, does not use the word Golgotha, simply Kranion which the Authorised Version translates as Calvary from the Latin Calvaria meaning a skull.

The "Hebrew" language to which St. John refers, is called by modern scholars of ancient languages, Aramaic. As Aramaic is classified as a language cognate with Hebrew, it is interesting to compare its equivalent in the Old Testament. Strictly speaking, the Aramaic for "a skull" is "Gulgatha," the apparent change to "Golgotha" in the Gospels being due to the difficulties of transliteration into Greek, together with the inevitable slurring of certain consonants which takes place in nearly every language. The word for a skull in the Old Testament Hebrew is Gulgoeth, from a common Semitic root Gal, or Galal (usually in what is called the Palpael form which makes Galal equal Galgael). Galal has the intrinsic idea of roll, to roll around, or to roll away, with the secondary meaning of a circle. Hence

the contour shaped head of an individual was explained by this word developing into Gulgoeth through the different rules of the language. Other Hebrew words derived from Galal are Gulah, the bowl or circle shaped portion of the capitals of the two pillars of the Temple, Galgal, the wheel(s) under the cherub in Ezekiel's vision of Israel in their campaign under Joshua against the Canaanites, just west of Jordan.

It was at Gilgal that the Children of Israel rolled together the twelve stones, one stone for each tribe, as a memorial for the means of entrance into their promised inheritance. The land had been promised to them through Abraham, and the Lord had provided the entrance for them without any effort of their own. The circle of stones bore witness to this fact. It was also at Gilgal that circumcision was renewed, the Lord telling Joshua (which means in Hebrew what Jesus means in Greek, viz., Saviour), "This day have I rolled the reproach from off you." Joshua adding in his narrative, "wherefore the name of the place is called Gilgal unto this day." Thus with typical Hebrew subtilty in the choice of names, the various ideas of rolling stones together for a memorial, the circle of stones of witness and the rolling away of reproach were blended in the one word.

The believer in the Revelation of St. John the Divine is called a "pillar in the temple of my God", but Jesus Christ is the Head of the Pillar, for He is the head of the Church. Jesus Christ is very God manifesting His Shekinah glory from the midst of the holiest of all from under the overshadowing cherubim. Jesus Christ at Golgotha rolled away the reproach of Egypt from off us, for all were under the bondage of the world, the flesh, and the Devil. Jesus Christ, the head of the Church, was crucified at the place of a skull, the symbol of death. The sign and seal of our Redemption and our inheritance in the Promised Land, even heaven, is the water Baptism, so intimately connected in its significance with circumcision, which was renewed at Gilgal. The memorial of crossing from death into life for us is Golgotha, the place of rolling pictographically portrayed in the Joshua story of the circle of stones.

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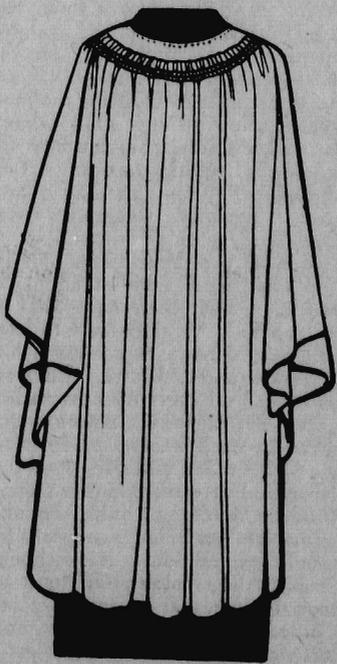
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RE-UNION PLANS IN ENGLAND

A Letter from our London Correspondent.

At the last Group of Sessions of the Canterbury Convocation the Archbishop of Canterbury in Full Synod spoke of the present position in regard to certain bodies of Christians not yet in communion with the Church of England. What he then said did not conceal that there are many difficulties yet to be overcome, but it afforded considerable encouragement to those who like to contemplate a united Christian Church. Patience is indeed called for if a Re-united Christendom is to be realised, and that patience must be maintained without any diminishing of hope or slackening of endeavour. The Divine Plan that all His people "may be one," as set forth in St. John 17:21, suggests that it cannot be "in a moment" unless, indeed, it synchronises with the Coming again of the Head of the Church Himself. The ideal set before the Apostles remains before His Church, and whatever the difficulties, Duty, and Love, call for perseverance. "Be thou faithful unto death, and I will give thee a crown of life."

Since the Lambeth Conference of 1930 there has been much said, and not a little done, in the drawing together of the Church of England and the Free Churches in England. The war interrupted the conversations at Lambeth under the then Archbishop of Canterbury, but after Archbishop Fisher's University Sermon at Cambridge in 1946 the Conversations were resumed, and, though little is known there are hopeful indications of progress.

Preparations are being made for Conversations also with the Presbyterian Church of Scotland, and there are known to be other Schemes of Reunion under consideration referring to other parts of the world. The position of the Church of South India is encouraging, and the Bishop of Chichester, now on his way to Australia, has been invited by the Moderator of that Church to visit South India in November to discuss problems which have arisen.

All this calls for earnest prayer.

The Canterbury Convocation will be assembling again in October (the same applies to the York Convocation). How much business will be accomplished remains to be seen; the agenda is likely to be a long one. On the last occasion a Joint Committee on the Ministry of Laywomen in the Church presented a Report and it was discussed in the Upper House (11 members taking part) provisionally accepted, and transmitted to the Lower House. It reached that House too late in the session for full discussion during that Group of Sessions, and was postponed till the next Group. The matter is of some importance and it may well involve considerable time. It was also resolved last sessions to appoint a commission or a Special Committee to examine the law of nullity and questions relating thereto, and to report. It seems hardly likely this matter can have been "examined" sufficiently to come up again this year especially as it is of such weighty importance.

The New Canons.

Canon Law will probably take up as much time as anything for there is, and will be for some time, a vast amount to be considered. In this Session now facing us we shall again have before us The Vesture of Ministers during the time of Divine Service. There has already been a good deal of time spent over this, and there has been a genuine desire to reach agreement, but a solution of the problem acceptable to all seems as far off as ever.

In a report presented to the Church Assembly there was a suggestion that there should be drawn up and placed in the Church porches a Table of Duties of Church Membership. The Assembly was rather fascinated with the idea but hesitant, and referred the matter to the Houses of Convocation. Convocation has not found it so simple as it looked, and maybe more time will be spent on it this autumn. If matters other than Church Law take

up as much time as seems likely, His Grace the President will probably summon a Session for Canon Law alone early in the New Year.

The Mission to London.

The Great Mission in London is now, as an event, a thing of the past. But it would be wrong to say it is now all over. Even as to the past alone no wise person would yet assess its value. Seed was sown; blessing was sought; and some measure of fruitfulness is already to be seen, but who can safely forecast the harvest? In an effort so vast, under circumstances so difficult, and by methods so diverse, we can only survey the whole in its parts; the Diocese in its Parishes, and sectional efforts only as such. Opinions differ: some are very optimistic: some equally pessimistic. In course of time either judgment may be reversed. Meanwhile the "follow up" entitles the Leaders to hope for the best, "My Word . . . shall accomplish that which I please."—H.W.H.

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PERSONAL

The marriage of the Rev. G. Feltham, Belmore, to Miss Gladys Schilg, of Albury, N.S.W., took place at St. Andrew's Cathedral, Sydney, on Saturday, 10th September. The Archbishop of Sydney officiated, assisted by the Dean of Sydney, the Principal of Moore College, and the Precentor, Rev. M. C. Newth.

The engagement is announced of Mr. Don Noble, Staff Worker at the Chaplaincy of Youth, second son of Mr. and Mrs. H. V. Noble, of Mona Vale, and brother of the Rev. J. R. Noble, to Miss June Kerr, only child of Mr. and Mrs. Kerr, of Balgowlah. Miss Kerr is an occupational therapist and leader of the Fellowship at Balgowlah.

The Rev. F. A. S. Shaw, of Picton, N.S.W. has accepted nomination to the Parish of Ashfield, Sydney.

The Archbishop of Sydney visited Glen Davis, the Oil Centre, this week, for Confirmation. The minister in charge is the Rev. R. Sherlock, and during his short ministry has found much encouragement in his work.

We regret to note the sudden death in New Zealand of the Rev. Vernon Leaning. Mr. Leaning was Vicar of Cheviot in the Diocese of Nelson. We understand that his unexpected death took place during the time he was attending Synod. He was trained for the ministry at Moore College, Sydney, during which period he served as Catechist in the parish of Eastwood, under the rectorship of the Rev. Andrew Colvin. Mr. Leaning had a number of friends in Sydney who will regret his passing. He had been ordained only a few years and leaves a widow and young family to whom we express our sympathy.

The Rev. R. S. R. Meyer was inducted as rector in the parish of Rozelle, Sydney, by Archdeacon R. B. Robinson, on Thursday night, September 22nd. There was a large congregation including a number of clergy, and friends from parishes where Mr. Meyer had served as Catechist and Minister in Charge. At the welcome meeting to which many stayed after the Induction Service greetings were conveyed to Mr. and Mrs. Meyer by visiting clergy and others.

The Rev. Warren Brown, of South Africa is returning to Sydney to take up work in the Diocese. Mr. Brown, who belonged originally to South Africa, came to Moore College, Sydney, for his theological training. After serving a curacy at St. Stephen's, Willoughby, he returned to South Africa in 1945 and became a colleague to the Rev. Stephen Bradley in the Church of England in South

Africa. Mr. and Mrs. Brown are travelling on "The Dominion Monarch" and are expected in Sydney about October 10th.

A large number of clergy accepted the invitation of the Archbishop of Sydney to a Quiet Day at St. Mark's, Darling Point, which was conducted by Canon Max Warren, the General Secretary of C.M.S., London. The deeply impressive messages of Canon Warren were greatly appreciated and it was a day not soon to be forgotten by those who were privileged to be there. The Archbishop and Mrs. Mowll provided lunch for the clergy at Bishopscourt.

The Ven. Archdeacon Kimberley, of Nelson, New Zealand, who died recently, was a graduate of Moore College, Sydney, and was appointed Rector of Erskineville in 1907. He is also remembered in Sydney for his interest in the C.M.S. The following tribute from the Bishop of Nelson appears in the official organ of the Diocese:—"He had long held responsible office in the Diocese. He was a Canon, Archdeacon and a member of Standing Committee and at one time Vicar-General. He was a member of the Executive Committee of the Church Missionary Society for many years and took a big share in all the Society's activities. In his giving there was always the spirit of sacrifice, although he did his utmost to keep from others the knowledge of how generous were his gifts, especially for the work of the C.M.S. His long ministry in the church has left its mark and wherever he has ministered there are people who rise up and call him blessed. In churchmanship he would probably have regarded himself as a conservative Evangelical. And how staunch he was! He was unwavering from what he believed to be the truth and the best expression of it is the ceremonial he used. He sought to interpret the formularies of the Church in their correct historic sense and to be absolutely faithful to God and to truth in the ministry he exercised."

Miss Alice Watkins, late of Parramatta, who died recently, had been a Sunday School teacher for sixty years. The Archbishop of Sydney in the Diocesan Magazine has written concerning her: "Miss Alice Watkins died suddenly on 11th August. She had been a Sunday School teacher at St. John's, Parramatta, for sixty years, and on the Sunday before her death she taught her class as usual. Her mother was the original Enrolling Member of the Mothers' Union at St. John's, Parramatta, and on her death, 22 years ago, Miss Watkins succeeded her as Secretary. For the past 15 years she has been most active as a member of the "Stratford" School Council, and her generous help has meant much to the school. She and her sisters have been active in all branches of parish work, and also in the work of the Church

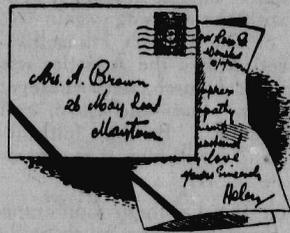
as a whole in the Diocese. Our sympathy is extended to her sisters."

The Bishop of Carpentaria, the Rt. Rev. S. H. Davies, has retired. He had been Bishop of Carpentaria for 27 years. His resignation took effect on 30th September. The Synod of the Diocese at its Session held in July expressed its deep sorrow at the imminent retirement of the Bishop and also expressed appreciation of his leadership of the Diocese.

DEACONESS ANNUAL MEETING.

The Annual Meeting of the Deaconess Institution, Sydney, was held on September 15, in the Chapter House. His Grace the Archbishop presided, and the special speaker was Mrs. George Hall, who gave a most interesting account of her travels abroad. Deaconess Florence Telfer then spoke of her work at St. Michael's, Surry Hills.

A sale of goods was held during the afternoon. Associates, Junior Associates, Circles, Ex Trainees and friends of Deaconess House worked together to make the afternoon a success and a very happy spirit of service and fellowship prevailed. Once again, the Auxiliary and But-Har-Gra Committee provided the afternoon tea.



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NEW ENGLISH BOOKS.

(Written for the "A.C.R." by Rev. T. H. L. Parker, Vicar of Brothcroft, Lincs.)

First of all, I wish to commend a book by a friend of mine, Mr. Paul Roubiczek, which has been very favourably received in England. It is *The Misinterpretation of Man* (Routledge and Kegan Paul, 12/6), and is a study in the roots of the modern misunderstanding and abuse of human personality. Mr. Roubiczek is saying something that needs very much to be said to-day to the philosophers and psychologists — that man's true home is in God, and that all efforts to understand man or to construct a better world for him, apart from God are not only doomed to failure, but result in a further depreciation of man himself. Mr. Roubiczek, who has also written a book on John Ius, the Bohemian reformer, is a thinker to take notice of.

"The Life and Times of John Sharp, Archbishop of York," by the Rev. A. Tindal Hart, M.A., B.D. (S.P.C.K., for the Church Historical Society, 21/-, pp. 352), is a well-written and scholarly biography of an 18th century churchman. Its value is further increased by Mr. Hart's timely discovery of Sharp's entire correspondence and other private papers, hitherto unknown.

John Sharp was the son of a Puritan father and a High Church mother. Although her influence later prevailed in his life, he never lost a strong sympathy for Dissenters. He was ordained the year after the Great Fire of London and became chaplain to one Sir Heneage Finch. Through the kind offices of his patron he soon received various preferments: first the Archdeaconry of Berkshire, at the age of 28; then two years later a Prebend of Norwich, and two livings, St. Bartholomew Exchange and St. Giles-in-the-Fields. It was as Rector of this latter important London Church that he became well-known as a good preacher, a diligent pastor among his parishioners, who varied from nobility to slum-dwelling criminals, and as an ecclesiastical politician, who was tried under James II for his opposition to Rome. In 1691 he became Archbishop of York, a position he was to occupy until his death in 1714. Mr. Hart recounts the story of his labours as Archbishop, in regard to the domestic affairs of the province and diocese, to his political work in the House of Lords, and to the part he played in foreign affairs.

John Sharp was a great man and a great Churchman. His sane, friendly, brilliant, character shines through this book, which puts students of 17th and 18th century Church History greatly into Mr. Hart's debt.

Tertullian is an "interesting" Father. Strong-minded and decisive, zealous to the point of joining the Montanist sect, a magnificent creative theologian. In "Tertullian's Treatise against Praxeas" (S.P.C.K. 21/-, pp. viii, 342), Dr. Ernest Evans has given us the Latin text of the treatise with an English translation, introduction and commentary. The translation is accurate, though (I speak diffidently, since Canon Evans knows far more about Tertullian than I do) it does not always seem to me to convey the spirit of the original. It would also have helped if text and translation could have been printed on succeeding pages, like the Loeb Classics. The very valuable notes are textual, historical and theological. The introduction deals with the background of the work—Tertullian's life and works, the Monarchian Controversy, his theological termino-

logy, Montanism, and manuscripts and editions. There are also extensive indices.

"The Treatise against Praxeas" was written about A.D. 213, and is directed against Modalism—the idea that the Father, Son and Holy Spirit have no real and eternal basis in the Godhead but are simply the way in which God as one Person is known by us. Now God shows Himself as the Father, now as the Son, now as the Holy Spirit.

Against this Tertullian asserts the unity of the Trinity. It is ridiculous, he says, to speak as the Modalists do, "who put to flight the Paraclete and crucified the Father." Certainly there is a unity between the Persons if the Godhead, but there is also a diversity. And this diversity is one that is grounded in the nature of God, and therefore becomes apparent when He reveals Himself to us. It is not merely a mode of revelation, but a mode of being. God reveals Himself to us as the Father, the Son and the Holy Spirit because He is in Himself Father, Son and Holy Spirit.

It is a great pity that the old writers are not read more widely by clergy and laity. For most people there exists a whole wide country of religious writing, unexplored except for a brief conducted tour in theological college days—and for laymen not even that. John Wesley made his lay evangelists read the Fathers; and they weren't learned men at all. Tertullian would be a good writer for clergy to make a start on, reading him carefully and slowly. And those who have not been trained in theology would enjoy the little treatise of St. Athanasius "The Incarnation of the Word of God."

Finally, a pamphlet called "Catholicity: A Study in the Conflict of Christian Traditions in the West, being a report presented to His Grace the Archbishop of Canterbury. (Dacre Press, 2/6, pp. 56.) In 1945 the Archbishop of Canterbury "invited Dom Gregory Dix to convene a group of Anglicans of the "Catholic" school of thought to examine the causes of the deadlock which occurs in discussion between Catholics and Protestants and to consider whether any synthesis between Catholicism and Protestantism is possible."

This is clearly a useful task to undertake. But unfortunately, the whole discussion is vitiated at the outset by the inability of the group to understand orthodox Protestantism—and this is all the more strange since two members of the Committee are Canon Charles Smyth, who has written one of the best books on Cranmer, and another on Charles Simeon, and Dr. A. G. Herbert, who has translated certain Swedish Lutherans. This misunderstanding has already been dealt with at length by Bishop Gustaf Dulen of Sweden (on Luther) in "Theology" for March, 1949 (pp. 82 ff) and by Dr. T. F. Torrance in "Scottish Journal of Theology" for March, 1949 (pp. 85 ff). I recommend particularly Dr. Torrance's review, which all Anglicans would profit from reading.

And talking of the "Scottish Journal of Theology", which is making its way in the world of theology, the same number as mentioned above contains a really excellent examination of Karl Barth's doctrine of man by W. A. Whitehouse and Professor Soucek, an article on N. T. Christology by Principal G. S. Duncan, of St. Andrew's, another on the use of the parables of Jesus in modern preaching, and two on Calvin—one by T. G. Mattheson on his doctrine of the Christian life, and one by myself on his concept of revelation.

"Scottish Journal of Theology" may be ordered from Oliver and Boyd, Tweeddale Court, Edinburgh, for 3/9 a copy (post free) or 15/- a year (post free).

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SYDNEY YOUTH NEWS

REPORT ON YOUTH WEEK.

The Church of England Youth Department in conjunction with the Church of England Youth Advisory Council organised a "Youth Week" which was held in the Chapter House from the 17th to 24th September.

Although numbers were not as large as expected, the spirit of the meetings was very helpful, and many young people testified to the value of those meetings.

The play "The First Commandment" presented by the Church of England Youth Dramatic Society, had a very definite missionary message, and was very well received.

A feature of this week was the lunch hour meetings, which began on Monday with a service in the Cathedral. Subsequent meetings held in the Chapter House were on the theme of "Things Youth Ought to Know," and included such topics as "Youth Needs the Gospel," "The Truth about Communism," "The Bible is True," and "The Importance of the Resurrection."

CAN YOU HELP?

During recent weeks, numbers of young people from the country, and overseas have called into the office of the Church of England Youth Department in the hope of obtaining suitable accommodation in the suburbs.

It is hoped that any readers, clergy or lay people, who know of suitable accommodation, or could themselves take a young person into their home, will contact the Youth Department, at C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, Phone MA 9614. Will you help the Youth Department to help these young people?

YOUTH RALLY.

On Saturday night, 10th September, 5000 young people gathered in a large marquee in Prince Alfred Park, Sydney, to hear Pastor Niemoller speak at the Christian Youth Fellowship Annual Rally.

During the first part of the programme community singing was led by Mr. Dalrymple. The Chatswood Methodist Girls' Choir sang and Mr. K. Stenton was the soloist.

Mrs. Niemoller was presented with a diamante kangaroo brooch from the young people of Sydney. She said with their permission, she would write to her children in Germany and send greetings from Youth in Sydney.

Pastor Niemoller spoke on "Hitler Youth." He said Hitler Youth had discipline and purpose; they had determination and enthusiasm, they had a mind, but not their own mind—it was Hitler's mind. Hitler was the discipline, their purpose, their enthusiasm. When Hitler became anti-Christ, Hitler Youth became Anti-Christ. When Hitler became amoral, Hitler Youth became amoral; when Hitler became inhuman, Hitler Youth became inhuman. When Hitler died they became as empty shells—without discipline, without enthusiasm, without purpose. Whereas they had optimism and idealism, now there was nihilism.

Pastor Niemoller said that what German Youth wanted was a solid rock to build on. They had tried other things but they had proved to be shifting sand. Christ alone could be that solid rock.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

2CH SUNDAY SCHOOL CUP.

In order to encourage goodwill and co-operation, and to assist in increasing attendances at Sunday Schools generally Station 2CH has launched the 2CH Sunday School Cup Competition in which superintendents, teachers and scholars are entering wholeheartedly.

A handsome Cup has been offered for competition in perpetuity and will be won every six months by the Sunday School with the highest increased attendances each year, commencing with the half-year from October 1, 1949, to March 31, 1950. A silver replica of the cup will be left at the winning Sunday School, and a gold replica on each third occasion. Each scholar at the winning Sunday School will receive an attractive silver badge, and a gold badge on each third occasion.

All particulars may be obtained from the Padre, c/o Station 2CH, A.W.A. Building, 47 York Street, Sydney.

SUNDAY SCHOOL OF THE AIR.
SHOW BOAT CRUISE.

Saturday, 15th October, is the date for the first Grand Outing of the Sunday School of the Air, which will take the form of a cruise on the Showboat.

The Sunday School of the Air is an inter-denominational session, conducted by the Children's Padre—on behalf of the Broadcasting Committee of the Council of Churches—every Sunday from 9 to 9.30 a.m. from 2CH. A couple of years ago an enrolment scheme was started, and the number of enrolled listeners now stands at 1750, and this list is being added to at the rate of 20 or 30 per week.

Through the very generous assistance of 2CH a mammoth outing has been arranged for Saturday, the 15th October. The "Showboat" has been hired for the occasion, and will leave No. 5 Jetty, Circular Quay, at 10 a.m., returning at 1 p.m.

There will be professional children's entertainers and community singing, led by 2CH staff, and a concluding religious session conducted by the Children's Padre.

The outing is open to all members of the Sunday School of the Air, members of their families and friends.

As the Showboat will only take about 1600 to 1700 children it is requested that early application should be made for tickets, to the Children's Padre, 2CH, Sydney.

A nominal charge of 6d. for children and 2/- for adults is being made.

SYDNEY CLERICAL PRAYER UNION.

Owing to the holiday the next meeting of the Sydney Clerical Prayer Union will be at 11 a.m. on Monday, October 10th, in Bible House. The Bible Study will be led by the Rev. R. C. M. Long.

DR. WARREN'S VISIT.

The first part of the visit of the General Secretary of C.M.S., London (Canon Max Warren, D.D.) to Sydney has taken place. In a very crowded week-end, Canon Warren spoke at many services and meetings in the Diocese.

On Friday, September 23, he was given a reception by the National Missionary Council in the Chapter House of St. Andrew's Cathedral. Representatives of various denominational missionary societies were present, and the Archbishop of Sydney presided.

On that evening, Canon Warren addressed the Third Jubilee Annual Meeting of the N.S.W. branch of C.M.S. The Chairman again was the Archbishop, and the Bishop of Newcastle brought greetings from the

58th N.S.W. Christian Endeavour
Convention

OCTOBER 7th to 13th

FRIDAY, 7th.—Chapter House, 5 p.m., Welcome Tea; 7.15 p.m., Council Meeting, election of officers, etc., followed by a message by the Rev. G. Dyson, of Victoria.

SATURDAY, 8th.—2.15 p.m., Procession and Junior Rally, Town Hall. Speaker, Mr. N. Roberts, S.E.C., 6.30, Assembly Hall, Films; 7.30 p.m., Youth Rally, Tableau, "Passing by the Cross." C.E. Choir; Speaker, Rev. G. Dyson.

SUNDAY, 9th.—2CH. Choral Broadcast, 3 p.m.

MONDAY, 10th.—8 p.m., Consecration Service, St. Andrew's Cathedral.

TUESDAY, 11th.—3 p.m., Ministers' Conference. 7 p.m., Conference Night.

WEDNESDAY, 12th.—7.30 p.m., Mr. J. Oswald Sanders, Chapter House.

THURSDAY, 7.30 p.m.—Assembly Hall, Missionary Challenge, "Crusading with the conquering Christ", Mr. J. Oswald Sanders.

ENDEAVOURERS REGISTER NOW AND OBTAIN THE SOUVENIR PROGRAMME. MAKE UP A PARTY FROM YOUR C.E. SOCIETY AND COME EACH NIGHT

Bishops of the Province. Despite a very wet night, a large crowd attended the meeting, held in the Sydney Town Hall.

On the following day, Canon Warren spoke at afternoon and evening sessions of a Missionary Convention at St. Anne's, Strathfield.

Canon Warren preached at the early Communion service and spoke at a Communion Breakfast at St. Jude's, Randwick, on Sunday, 25th. He then preached at St. Andrew's Cathedral at 11 a.m., spoke later at a men's tea at St. Paul's, Chatswood, and finally preached at the evening service at St. Matthew's, Manly.

On the Monday he spoke at the clergy Quiet Day at St. Mark's, Darling Point.

Canon Warren will return to Sydney on October 22 for a six-day visit.

PROTESTANTISM ADDRESSES.

Four special addresses on Positive Protestantism will be delivered at the morning services during October in St. Philip's, Church Hill, by the Ven. Archdeacon T. C. Hammond. The subjects will include the relationship of Protestantism to the Bible, to Freedom, to Political Development, and to Social Morality.

CONCERT FOR C.S.O.M.

A Grand Instrumental and Choral Concert to support the Christian Social Order Movement will be held in the Chatswood Town Hall on Friday, October 14, at 8 p.m.

The concert will be provided by the North Shore Choral Society and Symphony Orchestra.

The C.S.O.M. Fete is to be on Saturday, October 29, in St. Thomas' Hall, North Sydney.

The Director of C.S.O.M. (the Rev. W. G. Coughlan) will preach at Morning Prayer at St. Paul's, Chatswood, next Sunday, and at Malabar in the evening. On the following Sunday he will preach at St. Thomas', North Sydney, at 11 a.m.

CHAPEL AT HOUSING CENTRE.

The Chapel of St. Nicholas' at Hargrave Park Housing Centre, was re-opened at a service on Sunday afternoon the 25th September. The Right Rev. W. G. Hilliard was the preacher, the Lesson being read by the

Minister for Housing, the Hon. Clive Evatt, K.C. The Centre houses approximately 4200 people and is part of the large parish of St. Luke, Liverpool. Owing to many difficulties the conduct of regular Divine Service had to be discontinued until the advent of the present curate. The Sunday School, however, was maintained throughout the past four years. The Rev. F. H. Meyer is the Rector, and his assistant, the Rev. James J. Goodman, the Resident Chaplain at the Centre.

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

The 56th Annual Demonstration of the Young People's Union is to be held in the Sydney Town Hall on Saturday, the 15th October, commencing at 2.30 p.m., in the presence of His Grace the Archbishop of Sydney and Mrs. Mowll.

GRANVILLE.

It has been decided to make a start on the building of a new church on the block of land owned by the church at East Granville. The rector of the mother church of the parish (the Rev. C. L. Oliver) in a statement, said: "We shall build it ourselves from ash-sand-cement blocks made by a working-bee at St. Mark's. Once we have a building we can start a Sunday School, and begin to form a local committee for the larger work of the building of the church."

DIOCESE OF NEWCASTLE.

PREPARATIONS FOR BIG MISSION.

The Bishop of Newcastle has outlined some of the preparations for the Diocesan Mission to be held next year. He says:—

The next three months will have a special importance for all the larger parishes of the diocese. For they will mark the beginning of our corporate preparation for next year's General Mission. These preparations, as you know, are to include Conventions which will aim at helping those who already profess in their profession, and to fit themselves better to take their part in the great evangelistic effort of next year. The first two Conventions will begin on Sunday, September 11, at the Cathedral and Mayfield. That at the Cathedral will be conducted by the Dean; that at Mayfield by Canon Camping, who is coming to Australia specially to help us in

our Mission preparations. Another set of Conventions will begin on Sunday, September 18. They will include one at Hamilton which I hope to conduct myself.

Churchpeople in the parishes concerned will already have received a cordial invitation to attend the services of the Conventions. I would strongly underline these invitations and express the hope that they will be generally accepted.

The Conventions are intended to be a kind of "refresher course" in Christian faith and practice, to remind us of what the Church teaches on the greatest subjects which can engage our attention, and to help us in the practice of our own personal religion. The instructions given at them will form a connected series, and those will profit most by them who attend them all. I hope that as many as possible of you will do that, and that I shall have the joy and encouragement of hearing of full churches and eager and attentive congregations. Please pray that it may be so, and that God will richly bless the Conventions to your own soul and the souls of many others.

I have just come out of the Retreat at Morpeth where a number of us have been seeking to prepare ourselves for the great evangelistic efforts of this and next year. The Conductor of the Retreat was the Bishop of Riverina, and I know that I speak for all of us who attended the Retreat when I say that we owe him an incalculable debt of gratitude. He himself stayed on to conduct a short Convention at St. Mary's, Maitland; and he has further promised to be one of our team of Missioners next year.

DIOCESE OF BATHURST.

BUSH BROTHERHOOD CAMPAIGN.

The Annual Sydney Campaign of the Brotherhood of the Good Shepherd, upon which the Brotherhood mainly depends for the continuance of the training of men, and for the upkeep of its Central House at Dubbo, will commence shortly. The following plans are outlined in the "Bush Brother":—

"The Brothers will arrive in Sydney on Tuesday evening, the 11th October, and after a staff meeting and welcome to the city by our Sydney Committees, the Campaign will be in full swing by Thursday, the 13th.

"The Brotherhood Eucharist will be in St. James' Church, King Street, Sydney, at 9 a.m. on Sunday, the 16th October.

"The Annual Meeting is to be held this year in the Bible House, Bathurst Street, on Monday evening, the 17th October, at 8 o'clock, at the close of which the members of the Sydney Women's Committee hope to serve light refreshments.

"By kind permission of His Grace the Archbishop, sermons on behalf of the Brotherhood will be preached in a number of churches on Sunday, 16th October, and numerous schools will be visited during the period of the Campaign. These arrangements are in the hands of the Sydney Men's Committee, whilst the Women's Committee have arranged a number of drawing room meetings.

"As you know, it is mainly upon the financial results of the Campaign that we depend for the continuance of the training of men for Holy Orders, and for the upkeep of our Central House in Dubbo.

"The Bishop of Bathurst has promised his never-failing help, and both the Bishop and Brothers are looking forward to meeting many old friends, and, we trust, some new ones, too, at the meetings."

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VICTORIA.

DIocese OF BALLARAT.

OVERWORKED CLERGY.

In the last month the Bishop has received deputations from two different parishes. Each deputation came to tell the Bishop that their Vicar was being seriously overworked. On this matter the Bishop has issued the following statement: "I was greatly pleased and encouraged by the attitude of these men who came to see me. I wish we had lots more like them. It is most gratifying that these parishes are showing the earnest interest in the welfare of the clergy. No man is in the ministry because he wants a life of ease or luxury. The true priest is in the ministry because God called him to it. The faithful laity of the Church know this and realise that it is their responsibility to see that the members of the clergy and their families are adequately provided for. Recently I had the embarrassing duty of making it known in these columns that in certain instances members of the clergy were experiencing grave financial difficulties. Since then I have received letters telling me that in a number of parishes the Vicar's stipend has been raised. In regard to the clergy being overworked there are two things that I want to say. First, it is a fact that a number of our priests are being seriously overworked. The major cause of this is the shortage of clergy created by the war. Secondly, a bishop cannot solve this problem by magic. The only way in which this problem can be solved is by our homes and parishes producing young men ready to offer their lives for the service of God in the ministry, and by the laity providing the funds needed for the training of such men and for their stipends after they are trained. If we had the men and the funds I could at once place ten curates in parishes where at present vicars single-handed are striving to cope with work which is far beyond the strength and capacity of one man. This, my dear people, is one of the major problems of the Church to-day. It can and will be solved when young men answer our Lord's call and when the laity give them adequate support."

SOUTH AUSTRALIA.

DIocese OF ADELAIDE.

VISIT OF DR. WARREN.

The General Secretary of C.M.S. (London) Canon Max Warren, D.D., will visit Adelaide this month. His chief meetings are as follows:

C.M.S. Day of Inspiration and Fellowship, Labour Day Holiday, from 3 p.m. to 9 p.m. at St. Bartholomew's, Norwood. Come all or part time—basket tea at 6 p.m.

Great Missionary Rally, at Freemason's Hall, North Tce., 8 p.m. on Wednesday, 12th October; the Lord Bishop will be in the chair. Orchestral music will be played before the meeting commences—be early to secure your seat!

Morning Tea with Clergy on Thursday, 13th October, at Church Office.

Women's Missionary Council afternoon tea Friday, 14th October.

Youth Rally for all young people of the church at 7.45 p.m. at St. Luke's, Sunday, 16th October, addresses:

8 a.m., H.C., St. Bartholomew's, Norwood; 11 a.m., Holy Trinity, Adelaide; 5 p.m., St. Luke's Fellowship; 7 p.m., St. Peter's Cathedral.

TASMANIA.

PACKED MISSIONARY RALLY.

The Hobart Town Hall was packed on Monday night, 19th September, for an Anglican Church Rally under the auspices of the Diocesan Missionary Committee. The visiting speakers were the Rev. Canon M. A. C. Warren, of London C.M.S., and the Ven. Archdeacon C. S. Robertson, Chairman of the A.B.M. The Bishop of Tasmania, the Rt. Rev. G. F. Cranswick, was in the chair. Others present were His Excellency the Governor, Sir Hugh Binney and Lady Binney, the Lord and Lady Mayoress, and representatives of various organisations.

The Dean of Hobart, the Very Rev. H. P. Fewirell, introduced Archdeacon Robertson, who then addressed the meeting. He said that people to-day were searching for security, but they are looking for it in some kind of economic cure. That alone can never bring satisfaction to the hearts of men. The only thing that can bring peace to man's soul is the religion of Jesus Christ. The Christian religion is the one thing that can change the world. It is not the systems that are wrong, but the men behind the systems. Until you can lift men up and give them a vision and make them realise they are here not for what they can get, but for what they can give, they will not be of service to others.

Fifty years ago in New Guinea MacLaren and King landed in Papua. The result was the greatest miracle in the Christian Church. Lives were changed from savages to saints.

The Archdeacon of Hobart introduced the Rev. Canon Warren. Dr. Warren brought a message from the Archbishop of Canterbury. He sent his warmest wishes, and said how much he was looking forward to his visit next year. The Archbishop of Canterbury, said Dr. Warren, will be the most widely travelled of the Archbishops, which symbolizes the wideness of the Anglican Communion. How is it that the Anglican Communion has spread? (1) Through immigration, and (2) through the Missionary Society of the Church. God inspired men with the initiative for these two things, and so shaped history. Whatever the future we will weather the storms because God is the God of history and events are never out of hand. In Sierra Leone there is a training home for natives, and into it are built the masts and spars of the slave ships that were broken up upon the Abolition of Slavery. Here is an illustration of how God turned that which was the worst into that which was the best. Ninety per cent. of the people of the native population who go to Europe, to continue their education have been educated at a Mission School.

BIG WOMEN'S COUNCIL MEETING.

In connection with Synod a member of Church women's meetings were held in Holy Trinity Hall from 20th to 22nd September. On Tuesday, 20th, after a service of Holy Communion in the Church, the Women's Council for Church Work met in the hall. Mrs. G. F. Cranswick was in the chair, and Her Excellency Lady Binney, was present as a visitor.

"We can have no conception of the feelings of the people who migrate from the devastated countries of Europe," said Lady Binney, "when they come to a place where there are no visible affects of war. They are prepared to be good Tasmanians. They come from races which are very old in origin and have made to the world a tremendous contribution to the arts. We have to make our name in the world to-day and we are al-

ready doing so in music and in other ways. But it is only natural that these people who came out to us from an old country, bring a culture that is foreign to us, and they cannot help but contrast the way they have been used to doing things with the way in which we do them."

YOUTH SUNDAY.

Youth Sunday was observed in Hobart by a service for all youth organisations and Sunday Schools in St. David's Cathedral on 18th September at 3 o'clock. There were representatives from all Sunday Schools, G.F.S.'s, C.E.B.S., and other organisations. The Rev. H. A. Jerrim was the preacher.

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 Sec., C.R. Office, Rev. R. K. Hobden 10/-; Mrs. E. R. Clarke 10/-; Miss Scanes 5/-; Rev. B. R. Horsley 10/-; Mr. H. L. C. Cotton 10/-; Mr. D. S. Campbell 10/-; Mr. A. Johnston 10/-; Mrs. J. Doswell 10/-; Mr. J. E. Robinson 10/-; Mrs. F. J. Gray £1; Miss P. Harper 5/-; Mr. A. Valentine Saul 10/6; Rev. C. H. Rose 9/-.

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Prof. J. J. 305

Archbishop Abbott preaching before King James at St. Paul's Cross in the back ground is Old St. Paul's Cathedral, London, which was burnt down in 1666 and has been replaced by the famous Cathedral designed by Sir Christopher Wren.

Preaching was also one of the marks of the Reformation in England.