

## Bishop Taylor Smith.

## Brief Visit to Sydney.

Sydney Churchmen have greatly enjoyed the brief visit of Bishop Taylor Smith. The Bishop, whose name is a household word throughout the Anglican Church, arrived in Sydney early on Friday morning, April 27. He was met by the Archbishop and by his old friend of nearly 40 years' standing, Mr. C. R. Walsh. That day was not idle, for at noon Bishop Taylor Smith addressed the students at Moore College. He then lunched with the deaconesses at Deaconess House, after which he accompanied the Archbishop and Mrs. Mowll to the Home of Peace, where he spoke charming and telling words.

On Monday morning, April 30, the Bishop conducted a quiet morning for the clergy. It was a feast of good things, the Bishop going back to the early days of his ministry, and out of a richly stored mind, furnishing food and guidance for his hearers. It was truly a morning under God of rich spiritual refreshment. On Wednesday night he spoke at the annual meeting of the Church Missionary Society, and on the Friday following he conducted quiet hours at 11 a.m. and 2.30 p.m. in St. Andrew's Cathedral. He had full days of preacherships on the two Sundays, April 29 and May 6, that he was in Sydney, in addition he spoke to men on the Sunday afternoons at the Cathedral and St. Clement's, Marrickville. It was a remarkable record of ten days' labour for a man of his years, but as he remarked, "No one ever dies of hard work." Sydney's Church life is altogether the richer and more potent for the Bishop's visit, and for the gracious and impelling words which he spoke at the various gatherings and contacts.

## Energy at 74.

"The Bishop is on a rest cure, quietly cruising round the world," says a London daily. "Few prelates," states a London daily, have had a more strenuous life. Chaplain-General to the Forces for 25 years, and before that Bishop in Africa, in a bad and cannibal days. Since going "on the shelf," as he calls his retirement, Bishop Taylor-Smith has been one of London's most hard-working clerics.

## Four Continents.

Yet, knowing the Bishop, this daily's reporter states, I found it hard to believe in this "rest." So inquired what he was going to do.

Rest indeed!

The Bishop sets forth next month on a most strenuous missionary journey. He will visit cities, towns and villages in four continents, preaching wherever he gets the chance. He will spend ten days touring up-country missions in Australia, he will lay foundation-stones in Ceylon, open bazaars in the Dutch East Indies, and visit Java, New Zealand, Tasmania, South Africa, and lots of other places.

Aboard ship he might have had a chance of resting, but most of his leisure will have to be spent preparing addresses and sermons for the next port of call.

## Sixteen Stones.

The Bishop smiled a slow, expansive smile when I asked him to-day about this queer rest. He is Britain's biggest Bishop, 16 stones or thereabouts, rubicund and jolly.

"Well," he said, "I suppose it does sound strenuous, but"—he wagged a large forefinger—"have you never heard of a swallow resting on the wing?"

"A change, you know, is often as good as a rest, especially for parsons. Even if he wanted to, and few parsons do, at home there is never any chance of resting—no knocking off at five o'clock, and it's a seven-day week. Up in the morning early, late to bed at night, and work, work, work all the time between."

He paused. "No, perhaps I shouldn't say that; it's more pleasure than work."

"But about this journey. I am singing my Swan Song. But, you know—he chuckled—"some people seem to think I have come to the refrain."

## Globe Trotting.

"The first year after my retirement in 1925 I went round the world. The next year it was Central Africa. Since then I've been to West Africa, Canada, right through Central Africa from Cairo to the Cape, and last year to South America. Now I am filling in some of the places I have missed."

"Maybe it is long drawn out, this Swan Song of mine, but I want to complete the harmony before the final curtain, and, you know," his eyes twinkled—"I do enjoy the singing."

## St. Saviour's Cathedral, Goulburn.

## Jubilee Services.

Vast congregations marked the services at St. Saviour's Cathedral, Goulburn, on Sunday, April 29, the occasion being the 50th Anniversary of Dedication. The Governor of New South Wales (Sir Philip Game) was present and many leading citizens of Goulburn and the State. The preacher in the morning was the Bishop of Riverina (Dr. Halse). He took as his text "Jesus saith, I am the way, the truth, and the life" (St. John, chapter 14, verse 6). Beauty, truth, and goodness, said the Bishop, were the three ultimate values of life, and these could never be reduced to a lower denomination. When Christ uttered the words of the text he had quoted, He claimed to associate Himself with ultimate reality. The Cathedral in which they were gathered that day was an outward and visible example of the truth spoken of by Christ.

All healthy life, declared Dr. Halse, went through three stages symbolical of the values he had mentioned. Firstly, there was the way of authority; secondly, the process of examination and criticism; and thirdly, the stage of experience. When the word "experience" went through the crucible of criticism it emerged as their religion.

The three elements of religion might be summed up as (1) institutional religion; (2) intellectual religion; and (3) emotional religion. Our Lord claimed Himself to fulfil all these powers; He had put His sanction on all of them.

It was his belief that in the Roman Catholic Church they had the most institutional element; those who represented the intellectual side were the Presbyterians; and the ones with the leaning to the emotional were the Methodists. They might ask where did the Church of England come in? To this he would say that the Anglican Church tried to practise, as far as humanly possible, all three elements. The Cathedral itself and the large number who had taken Communion that morning pointed to the institutional side of their religion.

Leaders of the Anglican Church tried to put their doctrines to the test, and the traditions of Anglican learning for the past two centuries showed that they were not afraid of any new discoveries.

Religion without worship was valueless. What the Church of God now wanted was that all approaches to God be fulfilled, and that it be done in unity—"I am the Way, the Life, and the Truth." He looked to the day when all would come to God in unity.

The jubilee of St. Saviour's was 50 years of witness to the fact that beauty, truth, and goodness were the three elements of life; the three things worth living for.

The preacher at the evening service was the Bishop of Wangaratta (Dr. Hart). On the Saturday there was a pageant of Youth, illustrating the history of the church from earliest times. The whole week April 29 to May 6, was marked by gatherings of one kind and another, the principal of which was the enthronement of Bishop Burgmann on May 4.

"A striking mission is in progress at St. Peter's, Blackburn," writes the "Church Times," "the leading Anglo-Catholic parish of the town. . . . The mission opened on September 23rd, with a magnificent procession of witness, in which the bishop and twenty priests took part. St. Peter's is in the poorest part of the town, and the large congregations that have gathered every evening include many of the poorest people, the men often wearing mufflers and cloaks." "Layman," in the "English Churchman," says:—"If the vestments of the clergy were up to the usual standard, the contrast must indeed have been striking."

## The Oxford Movement.

Rev. L. Gabbott gave an address to the members of the Sydney Clerical Prayer Union on a recent Monday, at St. John's, Rockdale, on some of his experiences in England last year. Referring to the Oxford Group Movement, he stated that he had not made up his mind about it. He believed that it had done much good in many ways, but that the results might be in many lives moral reformation rather than the deeper spiritual change of heart and life. His own experience had been in some ways important, as he seemed to have followed in the wake of broken engagements. He instanced two cases where meetings had been arranged, invitations had been issued, but these meetings were cancelled, in one case on the last day, or altered on the grounds of the speakers advertised being "guided to alter their arrangements."

He read a copy of the letter which he had given to him by one of the signatories during his stay in Oxford last year, which had been published in the church and other newspapers.

## Letter from Oxford Clergy.

"In view of the articles which have appeared recently on the subject of the Rev. Frank Buchman's 'Group Movement,' we who have had opportunity of watching its development in Oxford, feel it our duty to issue a word of caution to your readers."

"While thankfully recognising the fearless zeal of the leaders, and the fact that many lives have been changed by the Group, we find ourselves unable to approve some of their principal doctrines, which have led to disastrous consequences in several cases, known to us."

"(1) They teach their followers to expect and practice, as the normal 'guidance,' an 'ad hoc' direction by the Holy Spirit on each particular issue, through what is described in Christian Verities, as 'unreasoned impulse,' and thereby there is a tendency to minimise and deconsecrate all other manifold means which God uses to guide our lives."

"(2) They urge the need of 'deep sharing,' or open confession within the Group. This is especially dangerous when the sharing of sexual sin is encouraged."

"(3) They insist that individual guidance must be checked (i.e., tested and approved) by the collective guidance of the Group, with ultimate reference to the 'Inner Group' of which Dr. Buchman is the head. Loyalty to the Group, as being directly controlled by the Holy Spirit, is the dominating factor in determining the actions and choices of its members."

"(4) In our opinion they dangerously over-emphasise the importance and authority of subjective experience in spiritual things, with the result that in their public meetings, as also in their private testimonies, little is heard about the objective fact of the Gospel or work of Christ for us." (Signed) J. S. Bazzant, Fellow and Chaplain of Exeter College; C. M. Chavasse, Master of St. Peter's Hall; L. B. Cross, Fellow and Chaplain of Jesus College; C. M. Gough, Rector of St. Ebbs; Bryan S. W. Green, Oxford Pastorate; D. E. W. Harrison, Chaplain of Wycliffe Hall; E. W. Mowll, Rector of St. Aldate's; D. B. Porter, Tutor of Wycliffe Hall; H. E. Probyn, Vicar of St. Andrew's; E. C. Ratcliffe, Fellow and Chaplain of Queen's College; W. F. Scott, Chaplain of St. Peter's Hall; D. K. Statham Hunt, Vicar of St. Matthew's.

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## Editorial

## The British Empire.

TODAY is Empire Day, when Britisners the world over rejoice and thank God for the mercies and privileges given to the British peoples in the King's far-flung dominions, and take courage and go forward in their great and far-reaching responsibilities. Elsewhere in our columns we publish some apposite and notable remarks uttered by General Smuts at a recent date in Capetown. They are worthy of our careful reading and thankfulness.

The Motherland, the great self-governing Dominions, the Indian Empire, the Crown Colonies, the Protectorates, and now the Mandated Territories, are partners in this great Empire trust. To-day we honour the memory of the men who sowed the seed of our Empire greatness, but no less do we honour the men who, in the lonely outposts, are carrying on the great work according to the high tradition of the first Empire builders. It is a triumph of force—not physical force, but moral and spiritual force, with which alone we can maintain the unshakable unity of our Commonwealth of British Nations. It is our task and that of our children to be worthy of so magnificent a heritage. It should be our ambition to make the British Empire the greatest instrument of peace and progress that this world knows. We should be much in prayer for the component parts of the Empire in this day of grave portents and difficulties, ever cherishing the ideal that that great Victorian Statesman, Alfred Deakin, promulgated: "Foursquare we stand to all the winds that blow—one Empire, one people, one flag, one destiny."

## Peril of Mixed Marriages.

ONCE again the tragedy and the spiritual peril which are invariably the lot of the children of mixed marriages has been evidenced in the Sydney Courts. Trouble at once arises when the Roman Catholic partner is inflexible as to the education

and religious training of the child, and the Protestant partner equally so. Frequently the children of such marriages receive no definite spiritual care, or more frequently still, Rome is the gainer. It is a tragedy both ways. In this connection we commend to our readers important pronouncements from the pen of the Bishop of Chichester, England, which we publish in another column. Again and again we have seen the unhappiness that such marriages have occasioned in families, apart from the hurt to innocent lives. A distressing feature of the business is the deplorable neglect of Protestants to take proper measures to inform themselves and their children "of the dangers involved in incurring marriage with one of Roman Catholic persuasion." On paper Rome forbids mixed marriages, and yet, if the security of the offspring for Rome, or the gaining of converts is adequately safeguarded, Rome sanctions mixed marriages. The demand of the hour is that we must teach our young people the foundation truths of the Reformed faith—and that these, in turn, need to be held with deep and unwavering conviction. We must warn young people of the peril of entanglements with Romanists, and of the intense and painful incidence of Rome's demands. We are so often to blame. Young people should not be allowed to drift into a state of life which involves endless unhappiness and sorrow. Furthermore, why should the Protestant give way in such marriages? Lack of teaching, lack of sound upbringing and parental care lie at the root of the trouble. Rome is out to win all she can, and as if to aid her, on all sides there is growing up a vast population of untaught, ill-informed, convictionless "Protestant" people.

## Some Good Advice.

"YOU are embarking on a storm-tossed sea," said the Governor of New South Wales to the graduates of Sydney University, at the recent conferring of degrees. "I hope the worst is over, but the storm has left a lot of wreckage, and many breakages to repair. The storm has removed many lights and aids to navigation, but you still have the seaman's primary aids, the sun, moon, and stars. By that I mean your heads, hearts and ideals. I would give you just one word of advice. Do not cast old ideas aside just because they are old, or adopt new ideas just because they are new. The confidence of youth is your greatest possession. Don't be too dogmatic and think that you are right and everybody else is wrong."

We stress the content and import of the last three sentences, for there is not an aspect of life where they could not advantageously apply. It is being constantly affirmed by many of our youths "that parents, with their ideas and ways, are old-fashioned." We hear it said in other quarters, "wait till the older men are out of the way, and we will show how parishes, and even dioceses, may be run." And, of course, the "old paths" are very much out-worn; the Creeds need revising, in fact, the hour is at hand for a new Gospel and new methods altogether! Well, it is very refreshing and enheartening to have the joy, the hopefulness, the desire for changes which characterise youth, but this is an old world, with nothing really new in it. The problems are age-long, and history repeats itself. The heart of man is still deceitful above all things and desperately wicked. What is needed to-day are truly converted men and women, growing in grace. A saving sense of humour is not a bad thing. We thank the Governor for his words.

## The Task of Evangelicals.

A GRAVE responsibility rests upon Evangelicals to be vigilant and vocal at the present time. By the term "Evangelicals," we mean those to whom the Gospel of the Grace of God is so precious by personal experience of its saving power, that they are constrained not only to preach the Gospel, but also to stand forth in the defence of it in its simplicity and freedom. By "vocal," we mean explicit preaching and teaching at all times, and under all circumstances. This witness will be both positive and negative. The Evangelical must of necessity preach the Gospel, but he will also repudiate and oppose counterfeit "gospels" by which the souls of men are led astray. He must witness against the specious false teaching of sacerdotalism and rationalism alike. The Anglo-Catholic and Modernistic controversies are not over trifles, but over great fundamental realities. There is a flood of imitation Romanism abroad. A rising generation is being trained in a false catholicism. The priest is coming into our Church having control in dispensing God's grace, claiming power to forgive sin and to house the blessed Saviour in a pix, or aumbry. A correlative of this is a devastating modern rationalism as applied to the faith once delivered to the saints. To meet these onslaughts on the truth as it is in Christ Jesus affords no easy task to Evangelicals. Nevertheless, they must be up and doing, bearing a faithful witness to the Truth of the Gospel.



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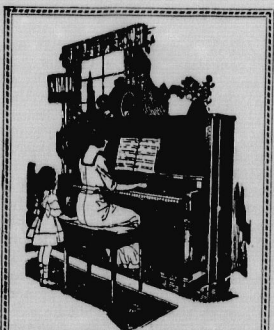


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**Quiet Moments.****"We Worship The Trinity"**

WHEN St. Patrick, on the hill of Tara, stooped to pluck the shamrock for use as an object in teaching the Irish King and his people, what aim had he set before his mind? Did he desire to instruct his hearers in the mystery of Trinitarian doctrine, to explain it to them, or had he some other, some deeper object in view? Was his aim to convince them of the truth and reasonableness of a theory, or was he moved by the more practical desire to change the attitude of their life? Undoubtedly he was teaching the doctrine, but could it end there? Must he not have desired to win these people to a new way of life through worshipping Him who is "one God in Trinity, and Trinity in Unity."

When we think of the Father Who loved the world, of the Son Who laid down His life for the world, and of the Holy Ghost Who lives in men's hearts in the world, and when we remember that these three Persons are One God, we may be quite ready, with Dr. Illingworth, to agree that "Trinitarian doctrine is intellectually the most satisfying conception of God," yet we want something more than a satisfaction of the mind. We want to find something that will so take possession of our beings that we can but bow down before God so revealed, and worship Him. "The Catholic Faith is this: That we worship." Experience of the living fact, inducing worship, transcends in importance explanation and theory.

It was so with the first Christians. They experienced and adored before ever they tried to explain.

The time came, of course, when they were compelled to think out, as well as they could, the meaning of the great doctrine, and when they sought to express their conclusions in the Creeds; but at first they did not do so. Meanwhile, they rejoiced to be baptised into the one Name of the Father, the Son, and the Holy Ghost. They blessed each other in the grace of Jesus Christ, the love of God, and the fellowship of the Holy Ghost, and they heartened each other with the assurance that through Christ we are introduced in one Spirit unto the Father.

To-day, we will follow them along one particular line of meditation, and perhaps we shall discover fresh reason for worship.

There are great needs of our nature, which find supply in the blessed Trinity. Man utters great cries, and the Trinity is the answer to them.

**I.**

The first of these cries is, "I am lonely." We are so constituted as that we require fellowship for the fullness of our life. We are incomplete without a second to be with us. Man cannot really live alone. He cannot be happy without a friend. Our fellow-men in part supply the need. But they do not supply all the need. There are regions of life within us into which no other human can enter. We want more and can receive more than our fellows can bring to us. Like the runners of some plants we instinctively feel about for someone else to whom we can cling. The Trinity is the response to our cry. There is access for us to the Father. Of this St. John speaks when he writes: "Truly our

fellowship is with the Father," And not only with the Father, but we are also said to have fellowship with the Son and with the Holy Ghost. So, in answer to humanity's cry, "I am so lonely," we are offered fellowship, friendship, with God in all the fullness of His Personality.

That thought should cheer us. Yet at this point a misgiving may take possession of the heart. Memory speaks, and warns us that the matter is not closed yet. It cries out, "Alas, but God is of purer eyes than to behold iniquity."

**II.**

Yes, "I am so sinful" is another cry of the heart, suggesting one of humanity's deepest needs. The thought of fellowship with God may, at the first, attract us, but deeper consideration gives us pause. To Adam in the garden, the possibility of fellowship, nearness to God, was a cause of fear, rather than of joy. We, like Adam, are unfit for such association. It is easier to try to hide ourselves from Him. However beautiful the thought of coming to God may be, sin obtrudes itself and the cry is forced from the lips, "What shall I do, for I am so sinful?"

Here, again, the blessed Trinity meets the need. There is a way in which sin is dealt with and along which we may get back to God. Through Jesus, by the Spirit, we get access to the Father. He died for our sins that He might bring us to God. There is the answer to the sinner's cry.

"We may get back to God." Yes! That is exactly what we want to do. But here another difficulty crops up.

**III.**

We are so weak. There is the weakness due to our ignorance, and there is the weakness that springs from our sin. We can see God's amazing purpose is to bring man into saving knowledge of Himself. Man cannot do this of himself. Sin clings to him as a clinging, wet garment. He has an inherited taint, and is so easily tempted and consequently falls. The hindrances in life are great, and the Evil One is ever alert.

But once again, the blessed Holy Trinity comes to the rescue. There is the illuminating power of the Eternal Spirit, the third Person in the Godhead. He will guide into all truth. He will come in and convict stubborn hearts of sin, righteousness and judgment to come. He will take of the things of Jesus and manifest them unto the soul; and in the lives of seeking sinners, He will glorify Christ.

Father, Son and Holy Spirit, three Persons, and One God of Love. For this love the world hungers. That is why the Church, with Apostolic fervour, sounds out to-day the New Testament Benediction, "The Grace of the Lord Jesus Christ and the love of God and the Fellowship of the Holy Ghost be with us all evermore. Amen."

**Are Unitarians Christians?**

In a speech to the recent Durham Diocesan Conference, Dr. Hensley Henson, Bishop of Durham, said:—

"I desire to state as clearly as possible, that I have never at any time included Unitarians among those non-Anglican Churches whose closer friendship with the Church of England I have advocated and so sincerely desire to promote."

"Unitarianism means what historically it cannot but mean, namely, dissent from Trinitarian theology, and we must needs decide that such dissenters cannot rightly be admitted to pulpits of the Church of England."

**Australia's Task.****Bishop Burgmann Challenges the Church:**

THE Right Rev. E. H. Burgmann, preaching for the first time in his Cathedral at Goulburn, took as his text Exodus x. 9, "And Moses said, 'We will go with our young and our old, with our sons and with our daughters, with our flocks and with our herds, we will go; for we must hold a feast unto the Lord.' Verse 26: 'Our cattle also shall go with us; there shall not an hoof be left behind.'"

"Let us begin our work together by paying our tribute of gratitude and praise to all those who have laboured beforetime in the Diocese of Goulburn. I would make special mention of the Bishops who have occupied this see, and who have left behind them abundant fruit of their work in a well-ordered diocese."

So began the Bishop. He then referred particularly to Bishop Radford's labours, and to that of the clergy and laity.

**True Worship.**

"The true worship of God needs devotion," said the Bishop. "Devotion of ourselves, our souls, our bodies, and also our possessions of every sort and kind. The wealth of the ancient Hebrew was in his cattle, his flocks and herds. When he worshipped God he did it in terms of sheep and oxen. Our wealth to-day is more varied and complex, but for Australia the sheep still remains the mainstay of our material prosperity."

"We are not likely to return to the sacrifice of bullocks and rams in our worship, but if our religion is to be vital and vigorous it must be the consecration of all our wealth to the service of God and man. When Moses set out to make a nation he put the worship of God at the heart of it; and in that worship the whole people and all that they possessed were to take part."

"To-day the task of Moses is committed to us. God has called us to go on with the work of making a nation. We are no longer a colony of exiles from Great Britain, nor are we merely school children of four European schoolmasters. The time has come when we must take over the responsibilities of Nationhood. We shall best do credit to the British rock from whence we were hewn by rising to the best that is in us, and by showing the world that we are worthy of our religious and political ancestry."

**"Not by Lottery."**

The building of a nation was no simple task, stressed the Bishop.

"It could not be done in a fit of absent-mindedness, nor by the economies of the lottery."

"It could only be built by thought and service; by thought to the point of pain, and by service to the utmost depths of sacrifice. British history showed them something of the cost at which a nation was made, and the long story of the Church of England showed them a Church providing the soul and conscience of a people as it grew to nationhood and became great. The Church was there before the unity of the nation. The Church pioneered the unity of England, and gave it a spirit to be incarnated in the national life."

**The Church's Task.**

The Church of England in Australia was called to a similar task. Her mis-

sion was not a sectarian one, but a national one. If the Church of England is true to her origin and destiny, she must have a sense of history and of national responsibility. She must feel that the making of an Australian Nation is her special task, and she must stand for the soul of that nation in the making. She must ever sensitise its conscience. She must be its spirit in the process of incarnation. Because of this she must have a freedom, a tolerance, a charity that would raise her above the denominational mind. She must become a focus where the best religious forces of the nation could meet and find articulation and expression.

"This is not to raise her above others in any political sense," explained the Bishop. "It is to make her the patient and responsible servant of all in the cause of the Spirit of Christ. Nor will her teaching be nebulous and apologetic. Rather will she be fearless in seeking and proclaiming truth and standing for the cause of righteousness. She must overcome prejudices, and be swayed by no patronage. The nation must realise that the Church's moral standards are both rational and just, and that the Church's service to the State is rendered by the Church proclaiming and bearing witness to her ideals. This entails upon the Church the responsibility of endless research and study, so that her moral standards may be confidently held as rational and just. The Church cannot claim infallibility. History is against such a claim. But the Church has available to her the mind of Christ and she can, if she will, approach difficult problems from an unprejudiced point of view in the Spirit of Christ. This means that she must ever walk humbly with her Lord and keep close to the facts of life."

"A beginning has been made in all these things, and the end is far beyond our sight," said the Bishop, in his closing remarks, "but if we have no vision of our Lord we are not likely to make progress at all."

**"Life is good. It is God's best gift to us. He calls us to join with Him in finishing the work of Creation."**

"Beauty yet remains to be realised, and for its realisation truth must be sought and righteousness lived."

"This task calls all men into the Church of God. The worship is not complete till we go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds. There must not an hoof be left behind."

**St. John's College, Morpeth.****What's Afoot!**

Speaking at the annual reunion at St. John's College, Morpeth, the Bishop of Grafton (Dr. J. W. Ashton), said the college played an important part in the work of the Church of England in New South Wales. The bishops had schemes which, if they were realised, would mean that the college would play a more important part in the eastern portion of Australia. He must not reveal any secrets, but he hoped that the plans would reach fruition.

**PROPOSED AMALGAMATION.**

Proposals are being considered in England for the amalgamation of the Church Missionary Society and the South American Missionary Society. If carried out, it means that C.M.S. will absorb S.A.M.S.

**LEADERSHIP TRAINING COURSE AT Y.W.C.A.**

Kathleen M. Hamblin, Chairwoman, organising Committee of Introductory lectures for leaders, writes:—

On behalf of the Organising Committee of the Introductory Course of Lectures at present held for leaders of group work with adolescents, which committee I have the honour to chair, I ask the privilege of space in your columns in order to correct misconceptions which occur in the editorial paragraph "Bowdlerised Leadership," of 19/4/34.

In the first place, the course has been arranged not by the Y.W.C.A., but by a number of Youth Movements in co-operation. The final programme was approved by seventeen organisations. Secondly, the course is not a course on psychology, although this subject has its place among others. The lectures are being given by acknowledged specialists who are giving practical help in the following subjects—Adolescent Psychology, Games, Leadership, Conduct of Meetings, Art of Speaking, Handicrafts, Club Management, the German Dance, Dramatics, the Planned Programme, Group Work, Music, and Story-telling and Reading.

My committee would also suggest these further points as worthy of consideration:—

1. Criticism based on a few sentences culled from a press report of one lecture from a twenty-hours' course is not very valuable; and even when qualified by the words "If it is a true account," it is apt to give unfair and erroneous suggestions to the mind of the casual reader. It might even be called "Bowdlerised Criticism."

2. Your paragraph concludes with the words, "We wonder why the classes are held." The course was arranged in response to a conscious need on the part of organisations which believe that they have a many-sided service to youth. Surely the breaking of stones and the baking of bread and the binding of wounds may be spiritual services to the community, and so may the club programme which seeks to meet the physical and emotional and mental, as well as the religious needs of the adolescent. No reasonable person would suggest that badly-made roads and sour bread, and slipping bandages are on that account more spiritual; so there is, surely, justification for training which will result in more understanding and capable club leadership. The two hundred young men and women who have been attending the current course would seem to be doing so with a very real spiritual purpose.

3. and finally. This introductory series does not emphasise the religious aspect, but it cannot be assumed, on that account, that this aspect is absent from or secondary in the minds of those who planned the lectures. Most of the combining organisations are Church Departments or Associations, with a Christian basis. It is the less obvious part of their service which the course is helping. (All of which is beside the point.—Editor, A.C.R.)

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## Wayside Jottings.

(By a Wayfarer.)

### Thoughts on Christian Government.

#### "Preach the Ten Commandments."

"I THINK it is a very good thing," said one of the young men, "that in future the Legislative Assembly will open its sittings with Prayer. I only wish two things more; first, that they had gone a little further, and had agreed to use a Christian prayer, offered, as all Christian prayer must be, in the Name of our Lord Jesus Christ, and secondly, I wish I could think that all their future business will be transacted in the spirit of that prayer."

"I agree with you," said another. "I'm glad the motion was carried. But all the same, I had a great deal of sympathy with Mr. Lang, for he based his objections on the need for consistency, and on the incompatibility of Prayer and Gambling."

"Mr. Lang was right," said a third. "When will the hypocrisy cease? They arrest and fine a lot of unfortunate Chinamen and others for gambling, while Mr. Stevens' Government is running the biggest gamble in the State. I suppose the excuse is that it saves the unpopularity of imposing another small tax. Evidently to the Government, it matters less that the whole country is being demoralised by a wave of gambling. Even the school-children club their pennies together to buy shares in lottery tickets; and are just as wildly excited about the result as their elders; and whether they lose or win, are really to stake their next penny with all the infatuation of experienced gamblers."

"I don't know whether to attribute it to the Lottery," said the other, "but there is certainly a lowered morality all over the country. Did you ever hear of such a number of murders in so short a time; or of so many bare-faced and well-arranged robberies and swindles, with such readiness to use firearms and take human life if the robberies are interrupted! No, it's not the fault of the police. And then, side by side with that, such a terrible increase in the list of divorces and such bare-faced perjury in the Law-Courts! There seems to be a general breaking down of the sense of Right and Wrong."

"I'm afraid," said the first speaker, "that for that the Churches are largely responsible. Has there not been, for a long time, in their whole tone and teaching, a general relaxation as to the strictness of God's law? A lady said to me lately, 'I think God is much kinder now than He used to be,' and I'm afraid that she got that idea from the comfortable laxity of her minister's preaching and teaching. 'I am glad,' wrote old Henry Venn, to his son, John, who was just beginning his ministry, 'I am glad that you are preaching on the Ten Commandments; that is a teaching that God always blesses.' Would it not be a good thing if every minister in the State would announce and preach such a course of sermons? Surely it could not be without definite and beneficial result throughout every section of the people; a check upon wrong-doing everywhere!"

"Mr. Stevens himself doesn't approve of the Lottery," said one of the ladies.

"I've heard many times," said the older man, "that it's a case of the tail wagging the dog, and I'm always glad to hear it. I'm glad that it is

weakness on Mr. Stevens' part, and not wickedness, that allows that evil thing to continue. But in the Premier of a State, weakness of character that allows itself to be wagged, may be as harmful as wickedness. I think of that grand old man, Henry Parkes, and try to fancy him consenting to raise public money by gambling. Whether Mr. Stevens is weak or wicked, his Ministry will be remembered as one that perpetuated (although it did not begin), systematic gambling in public life."

"What we really want," said another, "is a reform-both of Church and State; for both are decadent. We want fearless preachers like Latimer and John Knox, who will denounce every form of sin, and preach uncompromising righteousness. And we want public men with the fear of God in their hearts, who will scorn mere expediency, and rise above Caucus politics. We want men who will serve their country for the love of it, and not for what they can get out of it—men who 'fear God and have no other fear.'"

"I have often wondered," said one of the ladies, "whether we could not have a Parliament of Christian men, elected on a Christian basis, and sent to Parliament, not as followers of Marx or Lenin, or of Henry George or Cobden, not as free-traders or protectionists, but as followers of Jesus Christ. Why shouldn't the Churches agree to select fearless and upright Christian men and nominate them in every electorate. The petty-fogging questions that nowadays come before Parliament are such as could be easily decided by a few upright business men; and the country would be much happier if those questions were rightly and equitably settled by Christian men, than as they are now decided on Caucus party lines, with little regard to justice, mercy and truth."

"It doesn't seem impracticable," said the other, "and anyway, even a few such men sent into Parliament would make a change for the better. If thoroughly carried out, it would put an end to the present scandal of party politics. The poor and the unemployed would find more kindness and consideration. There would be no pandering to vested interests. Men who could afford to serve for the love of their country would receive no salaries; those who could not live without payment, would have any pecuniary loss made up to them. The present crushing cost of Government would be immensely lightened, and the present bad system purified at its source."

"The Churches would have to agree among themselves," said one.

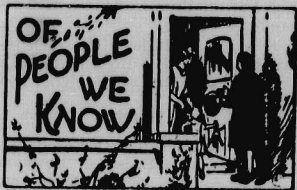
"Certainly," said he. "In every electorate the united Churches would revive the old Apostolic appeal,—'Look out, brethren, from among you, men of good report, full of the Holy Spirit and of wisdom, whom we may nominate for this business.' (Acts vi. 3). Then, of course, the choice would be announced from every Christian pulpit in that electorate; and every Church-member, of whatever Church, would feel himself or herself bound, on Christian principles, to vote for that man. No questions would be asked or answered, and no pledge given, either as to politics or as to trade. To every such question the candidate would answer, 'I shall endeavour prayerfully, under God's guidance, to answer such questions when they arise.'"

"Send your ideas in to the Editor," said several. "Five out of six electors throughout the State profess to be

Church-members, so the idea ought not to be impracticable."

"Stop a minute," said an older man. "Don't forget that we already have in our hands a great power that we are at present quite inadequately using. Ought not most of us to be ashamed of the selfish and narrow limitation of our prayers? Should we not pray, much more than we do, for the Government? Ought not the Prayer for Parliament, without abbreviation, or any more than necessary adaptation, be used regularly, Sunday by Sunday, and service by service, in all our Churches? Can we not have fewer anthems and more earnest preaching and prayer?"

"Send that in also to the Editor," said they. "Perhaps he may publish it, and perhaps the reproof may bear fruit."



The Right Rev. Dr. Hart, Bishop of Warrarunga, is visiting Adelaide on behalf of the C.E.M.S. from May 27th to June 4th. A full programme has been arranged.

The Rev. Canon Hilliard, M.A., headmaster of Trinity Grammar School, Sydney, will be consecrated Bishop of Nelson in Nelson Cathedral on All Saints' Day, November 1st. The Primate of New Zealand, Archbishop Averill, will be the consecrating Bishop.

News has reached Melbourne that the Rev. W. A. Poulton, who for several years has been Rector of All Saints', Bresthorpe, England, passed away recently after an operation. Mr. Poulton was formerly Rector of Woodend, in the Diocese of Bendigo, and Canon of All Saints' pro-Cathedral in that city.

After six weeks' absence through illness, the Rev. R. W. Rutledge Newton, Rector of St. Peter's, Cook's River, Sydney, received a warm and enthusiastic welcome home at the hands of his parishioners. Opportunity was taken to present the Rev. C. J. Chambers, locum tenens, with a leather robe case, with gift initials, as a small mark of esteem and affection.

The Most Rev. Dr. Alfred George Edwards, the Archbishop of the Church in Wales, has completed 45 years in the See of St. Asaph. The Archbishop, who is 86 years of age, is the youngest son of the late Rev. William Edwards, Vicar of Llangollen, who is alluded to by George Borrow, in his "Wild Wales." All the five sons of the Vicar of Llangollen went into the ministry of the Church.

The Governor of N.S.W. and Lady Game, accompanied by two of their children, sail to-day on a visit to England. Miss Rosemary Game is to go to school at Wycombe Abbey, in England, and Mr. David Game will study at Cambridge. The third member of the family, Mr. Philip Game, who has just taken his B.Sc. Degree at Sydney University, is the only one who will remain in Sydney. The Governor and Lady Game return in September next.

A munificent gift of about £220,000 in memory of their father, has been offered by Lord Vestey and Sir Edmund Vestey, Liverpool business men, to the Liverpool Cathedral Committee, to enable them to complete the great central tower of the Cathedral on St. James's Mount, Liverpool, England. It will be remembered that Vestey Bros. built large meat works at Wyndham and Darwin and have large controlling interests in the Australian meat business.

The Rev. A. L. Wade, Rector of St. James', Croydon, and Acting-Principal of Moore College, Sydney, suffered a nasty accident on Thursday, May 10. He was alighting from a tram car near the college when a passing bicycle knocked him down,

breaking his nose, injuring an eye, and causing a severe gash in the head. Mr. Wade was taken to the Royal Prince Alfred Hospital. We are glad that he is making good progress, in spite of his painful injuries and the severe shock.

The Rev. H. J. L. Goldthorpe, who came to Wellington, N.Z., from Dunedin, as Organising Secretary of the General Church Fund, and who was later on Vicar of All Saints', Eltham, has been appointed by the Patron, the Bishop of Oxford, to be Vicar of Grazeley, near Reading, England. Since he left N.Z. in 1923, Mr. Goldthorpe has been in many spheres of work. His last New Zealand appointment was that of Vicar of Dargaville. Grazeley is quite a small and easy-worked charge. The total population is about 700 souls.

The retirement of the Rev. Geo. Pennicott from the incumbency of Christ Church, St. Kilda, Melbourne, officially took place on April 30, after a ministry of 22 years in that parish. Although Mr. Pennicott had been unable, because of ill-health, to officiate at services for some weeks, he was present on the last Sunday, April 29, and bade farewell to members of the congregation. He was the recipient of a substantial cheque from parishioners, and Mrs. Pennicott received several gifts, including a wallet of notes. Mr. Pennicott formerly served in the Diocese of Bendigo.

At the setting of the foundation-stone of St. Alban's Sunday School, Musselbrook, N.S.W., in memory of the late Miss Lillian Luke, who was superintendent for many years, her aunt, Mrs. W. S. Wilson, who is now in her 84th year, and who has been associated with the parish and Sunday school for more than 70 years, was unable to attend owing to ill-health, but, by means of amplifiers installed at her home and at the Sunday school, was able to declare the stone well and truly laid. The Bishop of Newcastle said that Mrs. Wilson was the "mother" of the parish. Her record of service, he thought, was unparalleled in the history of the Church in Australia.

Miss E. M. Lenthall, M.A., after 25 years' devoted service, has retired from her position as principal of St. Catherine's School, Waverley, Sydney. Subsequent to her retirement she received a number of farewell gifts and addresses from the school Council, the Parents' and Friends' Association, the Old Girls' Union, and from many parents of scholars. The last of the farewell parties took place at the school on the last day of term, when Miss Lenthall was the guest of the staff and pupils. She was presented with an autumn-toned posy and a gold-mounted fountain pen and pencil and a booklet containing a record of the farewell speeches made by some of her pupils.

The death of Mr. Edward Stokes, the Headmaster of Queen's College, Adelaide, deprives the Adelaide Diocese of a layman who loved and understood and loyally served his Church. He was the eldest son of the Rev. F. H. Stokes, who is still remembered with affection in Adelaide. He was at St. Peter's College, as a boy, then at the Adelaide University, and at Magdalen College, Oxford, where he won an Exhibition for Research work. He adopted the teaching profession; he had experience in Australia, England and India, where he first had charge of an important school, and afterwards was inspector of a large district. He returned to Adelaide twelve years ago; he was in charge of the Preparatory School at St. Peter's College for four years, and then took up the position at Queen's College.

A very welcome visitor to New Zealand just now is the Rev. C. C. Harper, now rector of Ford, Berwick on Tweed, Scotland, and formerly Vicar of Patea, Palmerston Nth. and St. Peter's, Wellington,—and Archdeacon of Rangitikei. He left N.Z. nearly twenty years ago, and after serving in one of the most important Churches in South-west Diocese, succeeded Bishop Nelson as Rector of Ford. For several sessions he was Secretary of the N.Z. General Synod. He had an almost uncanny knowledge of the Constitutions and Canons of the Church, and the Procedure of Synod. He came out at this time to represent the Melanesian Mission Board in England, and a place was found for him in the recent General Synod as one of the two Representative Clergy of Melanesia.

"The Church of England Messenger," Melbourne, writes:—On Tuesday, May 1, the festival of St. Philip and St. James, Bishop Green celebrated the fortieth anniversary of his consecration to the episcopate, which took place in St. Paul's Cathedral (the first consecration to take place

therein), on that day, 1894. Bishop Green was Bishop of Grafton and Armidale until 1894, when he was translated to Ballarat. He resigned from that see in 1916, since when he has lived in retirement in Melbourne. His retirement has not meant the silencing of his voice or pen, for despite his age (he is now 77 years of age), he is a noted preacher and lecturer, and has contributed many articles to the Church press in addition to publishing a book of sermons for Australian congregations. Bishop Green is now the senior bishop in Australia.

The Bishop of Adelaide, who is on a visit to England, writing of his journey homeward, states:—"Arriving at Bombay in the early hours of Saturday morning, I walked up to the Cathedral for the early celebration; the Bishop (Dr. Dyke-Acland), had sent down his Morris-Oxford saloon with his native chauffeur to take us all up to breakfast with him, and after some delays, owing to my inability to speak Hindustani, we reached Bishop's House. Bombay is a great city of over a million people. It was given to England by the Portuguese as the dowry of Catharine of Braganza, wife of Charles II. I thought it a horribly dirty place, but there is a beautiful suburb on the Malabar Hill, overlooking the ocean, and on this hill the Bishop lives. On the way up we passed the beautiful garden surrounding the Towers of Silence, where the Parsees dispose of their dead, and the expectant vultures sit or hover."

The Ven. William Laing Paige Cox, Archdeacon of Chester from 1914, Canon Residentiary of Chester Cathedral, and one of the oldest clergymen in the diocese, died on Wednesday, March 14, at his home, West Mount, Chester, at the age of 78. Though one of the earliest advocates of a revision which would bring the Prayer Book more into line with modern thought and modern needs, he was most strongly opposed to the proposals for revision put forward by authority, because they involved what he considered to be a change in the doctrine of the Church of England, reverting to the errors of the past, and misinterpreting the character of God as portrayed in the Gospels. When he was informed of the defeat of the revision proposals, he said, "Thank God for that." In 1910 he was the author of "The Church of England as Catholic and Reformed," and also wrote "Christian Ethics and Peace Problems" (1919), and "The Word and Sacraments" (1920).

Messrs. R. R. Calkin, Stuart Greenacre, and Ronald Wraith, a Toc II delegation from London, are at present in N.S.W. The leader of the team is Mr. Rex Calkin, who was educated at Westminster School. He served in the war with the London Scottish Regiment, and later with the Queen's Westminster Rifles. In 1931 he became general secretary. Mr. Stuart Greenacre had his first big job with Toc II in Manchester, where he took charge of the strenuous and interesting experiment of "Bleak House," a disused public house in Hulme, one of the poorest quarters of the city, which Toc II runs as an all-night canteen. Mr. Ronald Wraith, the junior member of the team, is a graduate of Birmingham University, and after a brief period in business, he, too, succumbed to the call of Toc II, for men to build the movement and join the staff in Birmingham, where he has made a profound impression, both as an organiser and as a speaker with a gift of quiet humour. In Australia there are more than 3000 members of Toc II.

The death of George J. Sly, M.A., LL.D., one of Sydney's oldest solicitors, removes a devoted churchman. Dr. Sly was born in Pitt Street in 1864, when that artery of traffic was a roughly metalled road. He received his early education at Calder House, which was situated at Redfern, which was then a straggling suburb of the city. At school he showed exceptional promise, and he passed on to the University of Sydney, where he took the degrees of

B.A., M.A., LL.B., and LL.D. Personally acquainted with the careers of every senior member of the present N.S.W. Bar, Dr. Sly in the past was closely associated with such well-known figures of Commonwealth history as W. B. Dalley, Chief Justice Sir Frederick Darley, the late Mr. Justice Long Innes, Sir Julian Salomons, Mr. Justice Windeyer, Mr. John Henry Wain, and the late Sir James Martin. Dr. Sly exhibited a keen interest in Church work at Strathfield, where he resided for many years, and at Bowral, where he had his country residence. In recent years he had resided at Darling Point, the funeral leaving from St. Mark's Church.

"The Carpenterian," the organ of the Diocese of Carpentaria, states:—"Since our last issue Mr. A. G. Harris has been working mainly on the new concrete Church at Badu, Torres Straits. The building of the walls is now well advanced. The foundation stone was laid by the Bishop about 30th April. Mr. Harris has fallen to the glamour of the North, and we are wondering 'what next,' after he has completed this last little job of building a church to hold six or seven hundred people. Mr. Fowler, too, has come under the spell of the Tropics, and having just returned from the Caledon Bay expedition, is talking of coming to live with us if he can possibly arrange it. We hope he will. We like people, who like us, of course. We are genuinely glad to have back again in our part of the world Mr. Lauriston Sharp, of the Harvard University, who has returned here after having spent the period of our 'Nor-West' in New Zealand. He left in Easter week on the Abaipil with the Bishop, for the Mitchell River Mission, where he will continue his original research work in cultural anthropology among the Gulf aboriginal tribes."

## British Empire.

"Greatest Thing on Earth."

Notable Address by General Smuts.

A remarkable address was delivered in Capetown on May 9, by General Smuts, the Deputy Prime Minister of South Africa. General Smuts declared that the British Commonwealth was the greatest thing on earth, and the greatest political structure that had arisen in the course of human history.

"The Commonwealth of Nations," he said, "covers a quarter of the globe. It ensures peace and co-operation to a quarter of the human race. We live within the system not noticing its vast significance. I am one of the fire-eaters who fought to the last ditch. Now we are gathered into the fold. The Empire has grown like a living thing, while the League of Nations is a contractual affair. Our children have grown up and are masters of their own houses, yet the family ties remain. People who talk about the Empire going to pieces forget the immense strength of the ties that remain, even when the legal bonds of subjection are removed."

"You can break a contract, but you cannot break the roots that take you into the soil of the past. Legal bonds are superseded by a fundamental sentiment. It is a poor mind that is unable to grasp the appeal of the great intangible symbol of the Crown and common citizenship. It is the proudest and most valuable right that we have. No one dare touch it. Another link was centred in the Imperial Conference at Ottawa. It was a great success because it was dominated by a feeling of co-operation."

"People do not appreciate the fact that the security to which we are accustomed has largely gone. I do not say that there will be war, but we are moving into dangerous times. The more we realise that, throughout the length and breadth of the Commonwealth, the more we will hang together. Away from the Commonwealth we should be like a skiff in stormy waters."



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## The Churchman's Reminder

### MAY.

- 24th—Empire Day. "God Save the King."  
26th—Queen Mary born, 1867.  
Augustine, Archbishop of Canterbury, 605 A.D.  
27th—Trinity Sunday. The Festival of the Catholic Faith. We are truly Catholic in our belief, when we maintain faith in the Triune Godhead.  
27th—The Venerable Bede born, 670 A.D.  
30th—Jerome of Prague martyred, 1416.  
31st—Union Day in S. Africa.

### JUNE.

- 2nd—William Carey, the famous Indian missionary, died, 1834.  
3rd—1st Sunday after Trinity. Now we enter the non-festal, and the practical as distinct from the theological, Sunday teachings of Collect, Epistle and Gospel, etc.  
King George born, 1865. Long may he reign!  
5th—Wycliffe expelled from Oxford, 1382. Another Oxford Movement.  
6th—The Pope's Temporal Power restored, 1929.  
7th—Next issue of this paper.



## Selection and Training of Clergy.

HERE is no more vital and pressing subject confronting the Church to-day than that of the qualifications and training of men for the ministry. Anyone with only a superficial knowledge of parish life and work in Australia to-day, can see the tremendous influence for good or ill which the clergy exercise. They can not only make or mar a parish, frustrate or foster in rich measure missionary endeavour, they can either win and nurture or irretrievably hurt eternal souls. And the latter may be done unwittingly and unsuspectingly.

The Bishop of Bristol, Dr. Woodward, has been addressing himself to this question in no uncertain way. He has no uncertain mind on the question of the selection and training of candidates for Holy Orders, because he profoundly realises that the success or failure of the Christian Church depends primarily upon the quality of the men who are ordained to be leaders among their fellows in spiritual things. He says that the subject falls naturally into two parts, the choice of men to be ordained, and their subsequent preparation for the ministry.

Naturally he looks at the subject from the English standpoint, nevertheless, in doing so, he makes suggestions full of value to us in Australia. Happily enough, he suggests methods of selection which are largely followed in Australia, namely, that the postulant should be in personal touch with the Bishop, on whom the ultimate responsibility for his ordination rests; that there should be a small selection board in every diocese in close touch with the Bishop, the Theological College, and the Committee of the Board which finds, if necessary, the money for the man's training. The Bishop goes on:—

"Little need be said about the qualifications to be demanded, for they are sufficiently obvious, however difficult

it may be to ascertain whether a given candidate possesses them. I would put in the forefront Spiritual Experience. Only he who has can give; and nothing can take the place in the parish priest of the personal knowledge of God and of our Lord, Jesus Christ. Next to that must come a love for men. You cannot help people in spiritual things unless you really care for them. Alongside of those primary requirements, I would place capacity for leadership. **Mere blamelessness of character, essential as it is, is not a sufficient qualification for the Ministry.** We ought to be sure that the man to be ordained has the right kind of personality to make him a potential leader. **Has he force of character, and a gift for initiative?** Is he likely to be able to inspire? Two other points may well be considered. Has his desire for Ordination involved him in sacrifice of any kind, either in the abandonment of some easier or more lucrative career, or in enduring some measure of hardship in order to prepare for the Ministry? And has he shown his sincerity by undertaking any kind of Christian work?"

Then follows the training which the selected candidate should undergo. Never was it more needed in clergy that they should be really learned, competent to deal with the increasing pressing intellectual problems of the day, able to defend the faith against the attacks of atheism and agnosticism, and to help solve the questionings of those who are genuinely perplexed. And yet, when all this is granted, it is manifestly clear to those in close daily touch with the masses of the people, that the needs of the great majority of men and women are of a more personal and human kind. To satisfy these, of course, demands education and intelligence, but it is a different kind of intelligence and education from that required by men whose main work is to deal with intellectual problems. In other words, the people look for a human rather than an academic type of clergyman.

"I cannot help sometimes wondering," says the Bishop, "whether we may not be making the mistake of relying too much upon the secular weapons of argument and reasoning in our defence of Christianity against attack. Was it not the Christian character, plainly to be seen growing in the lives of men, which gave the Christian Church of early days its power? Have not Christ-like lives today more real force than all our arguments? And, if this be true, is it not our first business, while we train a limited number of men to be experts in theology and apologetics, to prepare the greater number 'to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised'?"

That seems to me to be the fundamental question about which we need to make up our minds before we can profitably discuss the lines along which the training of ordination candidates should proceed."

A further side to the questions is that which concerns the development and training of the young clergyman after his ordination. In many parts of Australia we have not that wonderful English parochial system whereby the newly-ordained become assistants in splendidly organised parishes for four or five years under wise and experienced Rectors. Very often men are flung into charges, inexperienced and saddled with inadequate know-

ledge of ministerial method and function. They do the best they know—and all credit to them. We ourselves have gone to various churches and noticed ways of conducting Divine Worship, wrong sequences in method, lack of attention to detail, inconsequential contacts, which would never have been had the clergymen officiating received adequate post-ordination training. Is not the time ripe for graduate schools of the clergy, wherein further training will be given in the craft of the minister. We are confident that there are very many clergy who would welcome post-ordination schools, where they could go from time to time for further intellectual, spiritual and Biblical training, and where masters in the ministerial craft and rich parochial experience could lecture and instruct out of their well-stored minds.

Surely in the selection and training of candidates for the ministry, we ought, as a Church, to know what we are aiming at as to the manner of man that is to serve in the parishes and districts of our Church; and surely it should be the duty of our responsible leaders to see that the men ordained are adequate and efficient in every detail for the job.

But before all else we take it for granted that the ordinand is a converted, Spirit-filled man who desires to win souls for Christ and hopes to train and build them up, by God's help, in their most holy faith. What is the Church, through her leaders, doing in this matter?

## Archbishop of Sydney.

### Visits Couburn.

THE Archbishop of Sydney (Dr. Howard Mowll), preached in St. Saviour's Cathedral, Couburn, on Sunday evening, May 6, the service being the concluding one of the Jubilee celebrations. There was a vast congregation, many being turned away.

The Archbishop took as his text the first verse of the second chapter of Habbakuk: "I will stand upon my watch and will set me upon the tower and will watch to see what He will say unto me."

"I am glad to be with you during this week commemorating the jubilee of your beautiful cathedral, not only on personal grounds, but also because I come from the diocese of Sydney, of which your diocese was once part," said the Archbishop.

"During this past week I and many others, who could not be here in person, have been with you in prayer and thought. What has been the message to each one of us of those wonderful services, of the addresses which have been given, of the meetings and of the pageants? Surely imprinted on the mind of each has been a fresh vision of the Church as God desired that she should be, transfigured; and is it not that we have been, during these days, in a sense drawn to the mountain top as our Lord loved to draw His disciples? Now the close of the week gives the message to those who have seen the vision of a transfigured Church and a transfigured Lord, 'Be ye transfigured by the renewal of your minds.' So to-night the message I would bring to you is the message brought by those servants of God of the olden days.

### Difficult Days.

"Habbakuk lived, so the first chapter tells us, in difficult days. He speaks in the opening verse of strife

and violence and iniquity, and of other kinds of trouble which passed over his land. As he looked over the land he saw many things to distress him. In verse 10 of chapter 1 the Chaldeans are spoken of as having invaded the land. In verse 11 they were definitely overcoming Israel, yet Habbakuk, with all these conditions and difficulties, was not despondent. In verse 12 he tells us, 'Art thou not from everlasting, O Lord my God, my Holy One? We shall not die.' Habbakuk had a fair vision of God, and the gloom was radiated with hope. And so we find he puts aside his ordinary duties until he can learn what God's plan is. There was a watch-tower such as we have seen in China, where they set up a little tower made of boughs of trees, where the men can climb and keep watch over their fields, lest a thief come up by night and take away their crops. 'I will watch and see what He will say unto me.'

### A Memorable Time.

"As I have been asked for a message to give to you at this closing service of a week which I am certain will be a memorable one to those privileged to take part in it, again and again my thoughts have turned to this man of olden days waiting on his watch-tower, not talking to God, but listening to hear what God would say unto him. If to-night we would prepare ourselves to resume our ordinary daily-life, corporeally as a Church, and individually we will watch to hear what God has to say unto us.

"The answer came quickly to Habbakuk. God saw that there was a man, and the Lord answered and said, 'Write the vision and make it plain upon tables, that he may run that readeth it.'

"And what was the key to the solution of Habbakuk's problem? We are told in the next verse.

**"It is supremacy of character. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."**

"The need of that time and the need of to-day is for men of character, men who are able to be trusted. As we turn over the pages of Holy Scripture, we find many references to men who can be trusted. Hosea speaks of the man who can be trusted in private life. The Book of Proverbs refers to the man who can be trusted in his speech; the man who can be trusted not to give away what is given to him in confidence; who can be trusted in judgment. This was the message of that day—that the needs of the day would be met by men who could be relied on. God sent forth His Son, Jesus Christ, our Lord, Pilate pointed to Him and said, 'Behold the Man!' This was also Christ's plan. Was it not to meet the needs of the world, and as He set out to win He was faced with the temptations. 'Get thee behind Me, Satan,' He said.

### Compromise Rejected.

"Jesus rejected the way of compromise, and said to His disciples, 'The Kingdom of God is within you.' The supreme importance of character is there if the need of the world is to be met. You and I belong to a race that has always stressed the importance of character. Our national tradition has stressed it; our system of education was designed to build up character, and as you travel in other lands outside the Empire you see that the greatest asset is that British folk are taught to possess character so that they can be relied upon.

"Habbakuk, when he saw the vision, saw afresh the conditions which sur-

rounded him, and we find him crying out five-times his lamentable cry. In chapter III., we find him praying, 'Oh Lord, I have heard Thy speech, and was afraid.'

"Perhaps in this congregation we can feel that we need revival of our spiritual life. We need to enter more into the experience of being transfigured by the renewal of our lives. The need of this land is tremendous, and each one of us is called upon to play our part. This jubilee week will indeed have meant that God has met with us if we come down from the mountain faced with the problems such as those tables of Habbakuk's placed before the people. And we shall know also the secret of strength. Habbakuk was a man who had seen a vision, a man who, in his desire to meet the need, had prayed to the Lord to revive His work in their midst. St. Paul, in the New Testament, was faced again with the problems of Habbakuk. He reminds us in the Epistle to the Romans that the man who leads by his faithfulness, by being believed, by being trusted, is the man who lives by faith in the Living Christ."

## "Criticism and Its Limits."

The Rev. W. G. Coughlan, the Rector, Corralim, writes:—

In your issue of this week you give prominence to a letter by Rev. P. W. Dowe, under the title, "Criticism and Its Limits"—a letter in which he kindly endeavours to answer a question asked by me in a letter to the "Church Standard" some weeks ago. As he says, no answer to my question has appeared in that paper; but I should not allow myself to be drawn into controversy in the "A.C.R." but for two important reasons.

(1) Your readers should be told the cause of my letter and its question; for otherwise they may misunderstand and may even embark on a correspondence on quite wrong lines. My letter was called forth by a leading article in the paper concerned, in which first of all, the right of scholars to analyse, investigate, and estimate the authenticity of the Scriptures was conceded, and then a warning was uttered to the effect that no such analysis, investigation, or estimating must ever be allowed to lead to any conclusion not in harmony with the "fundamental doctrines" enshrined in the Creeds. I was impelled to ask—very naturally, surely!—whether the right conceded in the first place were anything but a sham, when the conclusions to be reached were already so arbitrarily determined. I put the question in these words: "After all, the Church's creeds are in essence the Church's interpretation of the Bible; and if we are to allow the general principle that the Bible may have to be re-interpreted, can we honestly disallow the re-interpretation of certain Biblical statements and 'doctrines' which we, for one reason or another, designate 'essential,' or 'fundamental'?" In short, are we free to test, or are we to test only here and there? And if the latter, by what standard are the limits to be defined?" That question has had no answer in the journal in which my letter appeared, and I am bound to say frankly that Mr. Dowe's answer—while I appreciate his kindly desire to help—is not an answer at all. The fact that critics have come to conclusions which later proved to be false, by no means assures me that the orthodox position is in all points true; and to give me instances of critics' false conclusions is to dodge the whole point of the general principle of my question.

(2) It is a curious coincidence that about twelve months ago I asked an almost identical question, in a different connection, in the columns of the "Record." I was at that time assured that it had already been decided to publish a series of articles in "A.C.R." setting out clearly the "A.C.R.'s" attitude to the question in general, and to particular doctrines involved. For months I have waited for the promised exposition, but so far no such series has begun to appear. May I express the hope that your readers will soon be able to see for themselves the Evangelical position as set forth in detail in your columns?

[The Rev. P. W. Dowe writes:—

By the courtesy of the Editor I have been allowed to see the Rev. W. G. Coughlan's letter before publication, and am permitted to append a note to it.

I would, then, simply repeat what I said in my last letter, that I was and am entirely in agreement with Mr. Coughlan. No limits ought to be placed, or, indeed, can be placed, to the reverent investigation of Scripture. The Bible would not be the Word of God if it could not stand the strictest examination.

If, however, Mr. Coughlan's question was not meant to apply to the right of investigation, but rather to the right of interpretation, may I say that here, also, I am in perfect agreement with him. The Creeds are, as he says, the Church's interpretation of the Bible; or, I would rather say, the Church's summary of Bible teaching; and if the interpretation should be shown to be wrong, or if Criticism should upset the passages of Scripture from which the Creed is summarised, or if the summary itself should be shown to be mistaken or defective—then the interpretation or the summary must be amended. We claim for our Creeds very high patristic authority; but no inspiration.

The point of my previous letter was fully to admit the right to analyse, investigate and estimate the authenticity of the Scriptures and the authority of the creeds. But also to beg all scholars to be very, very slow to publish discoveries seemingly hostile to the accuracy of the Bible; considering how constantly in the past such discoveries have proved to be mere nests; and remembering, too, how often such mistaken criticism has shaken the faith of the weak brother.]

## Church Expansion.

Dr. Ashton, Bishop of Grafton, N.S.W., during the Church jubilee celebrations of the lower Clarence parish last week, set the foundation-stone of a new church, St. James', Maclean. About £400 has already been subscribed towards the cost of its erection.

Addressing the parishioners at a dinner held at the conclusion of the Church celebrations, Dr. Ashton said that during his 13 years in the Grafton diocese he had dedicated 50 new churches.

## Heralds of The King.

Preaching in St. Andrew's Cathedral at the annual service of the Heralds of the King, the Archbishop gave an account of a terrible outbreak of cholera in a Chinese city in which he had his headquarters.

"Every house had its dead," said the Archbishop, "and then one day, to the melancholy beating of gongs, a huge procession passed my door. The city had turned out en masse—thousands of Chinese in endless procession. I saw Chinese there representing all the tortures of Hell—and it was a gruesome sight. In the centre of the throng, reverently borne by the priests, was the city god, an idol of wood, huge and ugly, carried through the city that he might see the terrible condition of his people and take pity on them. And as the idol passed the bystanders lit candles and bowed down and following the god, came thousands bearing candles. As I looked, it occurred to me what little impression missionaries of the Cross had been able to make in that city. There had been too few to pass on the Message. And yet, more than 1900 years have passed since Christ said, 'Ye shall be witnesses unto Me to the uttermost parts of the earth.'"





## NEW SOUTH WALES.

## Diocese of Sydney.

## ARCHBISHOP'S WINTER APPEAL.

A pastoral letter from the Archbishop was read in the churches of the diocese on Sundays May 13 and 20. The Archbishop therein drew attention to the claims of the needy and appealed for money to be sent to him, car-marked or otherwise, by June 30, for distribution.

"It is one of the characteristics of the Christian Faith," says his Grace, "that it is concerned with the needs of men's bodies as well as of their souls. The Master who fed the hungry and healed the sick surely called upon us to minister generously, by one means or another, to the needs of our less fortunate brethren, and under no compulsion save that of a sense of Christian duty and love. Already the winter is upon us, and before many more of its days have passed, we that are able should, in the name of Christ, do all that we can to bring comfort into the lives and homes of those where ordinary comfort is wanting.

"I therefore appeal to all Churchpeople to make a special effort to this end at the earliest possible moment. I commend to your support not only those agencies of our Church which are engaged in a general way in the work of relieving distress, but also the appeals which may be made in the various parishes for work of this character that may be undertaken locally. Many of our agencies are at work all the year round. They have been, and are making heroic and successful efforts, but they stand in need of more and more financial support if they are to remove the residue of distress that is in our midst. On their behalf, and on behalf of such additional efforts as may be necessary, I make this special winter emergency appeal for funds."

## COMMISSIONING OF CHURCHWARDENS.

On Tuesday, May 15, there was a very large congregation of the clergy and churchwardens of the Diocese at the Cathedral for the Commissioning of the recently-elected and appointed churchwardens of the parishes. It is estimated that upwards of 900 were present. The opening hymn was "Take my life and let it be," which was followed by the Lord's Prayer, Versicles and the Jubilate. The Dean of Sydney read the Lesson, after which the Churchwardens standing, the Archbishop, coming down to the top of the Nave, commissioned them in the following words:—

"I, Howard, Archbishop of Sydney, do in the Name of God solemnly commission you, who have been duly elected or appointed Churchwardens in your several parishes, for the discharge of your important duties, and I pray that God will bless your labours and ever have you in His keeping. Amen."

The Archbishop then prayed:—

"Almighty God, the Giver of all good gifts, give Thy grace, we humbly beseech Thee, to these Thy servants, who have been called and whom we now commission to exercise the office of Churchwardens in Thy Church; And so replenish them with the truth of Thy doctrine, and endue them with innocence of life, that they may faithfully serve before Thee, to the glory of Thy Great Name, and the benefit of Thy Holy Church; through Jesus Christ our Lord. Amen."

Archdeacon Martin preached the sermon, and stressed the need of enthusiasm and devotion in the work of God. His text was St. Mark iii., vv. 20, 21: "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him, for they said, 'He is beside himself.'" The Archdeacon said that

the office of churchwarden was an ancient one; it dated back to the 14th century, when men who held the position were known as church guardians. It was a most important office. "I fear that sometimes men do not realise what religion is to them," added Archdeacon Martin. "They appear to be less keen about it than about business and sport, and excuse themselves by saying that they do not care to parade their religion or make a profession of it. When a man says he does not care to parade his religion, I often think he has little religion to parade."

At the conclusion of the service the Archbishop stood at the head of the nave and shook hands with all who were present.

## ST. STEPHEN'S, PENRITH.

A handsome fence in keeping with this fine old parish church has been erected at St. Stephen's, Penrith, on the frontage to the main Western Road. The Rector, Rev. J. W. Ferrier, writes:—

"The fence, which was completed during April, has been admired by our parishioners, and many expressions of congratulation to the designers, and to the builders, Messrs. Trask and Sons, have been given. The old perimeter trees have been removed and further improvements to the Church grounds are contemplated."

## PARRAMATTA DEANERY.

## Conference of Clergy.

The Archbishop of Sydney (Dr. Mowll), has been visiting St. John's Church, Parramatta, where he conducted one of the conferences of clergy, rectors, and curates, which he is inaugurating throughout the State. Those present represented the Rural Deanery of Parramatta, which embraces 18 parishes.

The Archbishop interviewed those in charge of the parishes, and discussed with them many phases of their work. In the afternoon there was a conference on the subject of "Religious Education of Children." The Rural Dean (Archdeacon S. M. Johnstone), emphasised the importance of religious instruction to pupils in primary and secondary public schools. Children should be taught to regard the Church and the Sunday schools as the spiritual homes of the parish.

At night a large gathering of churchwardens and Sunday school superintendents and their wives attended a social function, and welcomed the Archbishop and Mrs. Mowll.

The Archbishop said he hoped that all would realise that the Sunday schools were not an "extra" in the life of a parish, but a part of it.

## C.E.B.S. EASTER CAMP.

## Westmead.

The first annual Easter Camp of the C.E.B.S. was held at Westmead, March 29 to April 2. The parishes represented were St. Thomas, Auburn; St. Clement's, Marickville; St. Andrew's, Summer Hill; All Souls, Leichhardt; St. Oswald's, Haberfield; St. Clement's, Mosman; St. Mary's, Mortlake; St. Mathias', Paddington.

Each morning after tent inspection, Study Circles were held. These were in charge of three young fellows, who, while enjoying life to the utmost, were in close contact with the Master. The little booklet studied this year was: "What it means to be a Christian." The members at first experienced a little difficulty with the Study Circle method, it being new to them.

The evenings were occupied with helpful meetings. On the Friday a Lantern Service showing the Passion of our Lord had been arranged. On the Saturday night, the Chaplain showed us what the Church was doing for the people outback through the B.C.A. This was followed by a few items by the boys. Sunday morning, Holy Com-

munion was celebrated in the marquee, about 24 boys attending. It was a most impressive service. At 11 a.m. the campers went to St. John's, Parramatta, where they made an impressive sight in their regalia.

## Third Annual Rally.

The Third Annual Corporate Communion and Breakfast of the Church of England Boys' Society in the Province of N.S.W. was held at St. Andrew's Cathedral, Sydney, on St. Mark's Day (Anzac Day), 25th April, 1934.

There were 145 communicants at the service, which was attended by 180 senior members from numerous suburban branches as well as from the country centres of Cook's Hill, Dapto, and West Maitland. "Order of Christ the King" Chapters decked their boys in full regalia, whilst C.E.B.S. Banners from Auburn and Haberfield were carried in the Choir procession.

The Precentor, Rev. N. K. Jones, gave a short challenging address, suitable to the occasion of Anzac Day.

## ST. ALBAN'S, FIVEDOCK.

Writing to his parishioners, the Rector, Rev. W. T. Price, states:—

Last month I completed seven years' ministry among you. They have been years of strenuous work, probably the hardest of my ministry, but very happy in the consciousness of the Divine blessing and the loyal co-operation of so many earnest and sympathetic workers. My motto has always been, "Attempt great things for God. Expect great things from God." If we wish to have a demonstration of the fulfilment of these words, we have only to look around our parish. On the spiritual side, our large congregations, happy children being taught in our Sunday Schools at Five Dock, Abbotsford and Russell Lea, our Boys' and Girls' Club, the Mothers' Union, and last, but not least, our Young People's Union."

## Finances.

The annual statement of accounts reveals that the receipts from all sources for the year amounted to £5,747.

Donations and collections for the new Hall totalled £290.

The Majestic Social Committee raised £300 towards the new Hall.

The St. Alban's Younger Set raised £100 towards the same.

Parishioners have subscribed the sum of £1,160 as a loan towards the Building Debt. The rents of the new hall and shops amount to £360 for the past 10 months.

These figures reveal a tremendous interest in the work of the parish, and a confidence which is surprising in these days of depression.

## Diocese of Newcastle.

## THE BISHOP'S LETTER.

The Bishop writes:—

There is no need for me to tell you very much about the recent Synod. I understand that a full report of its proceedings will be published elsewhere in this issue. For me, and, I think, for all of us, it was a very happy experience. The tone and atmosphere of our debates left nothing to be desired, and we did some very useful work. The length of time we spent over the Tribunal Ordinance was justified by the importance of that addition to our code of Ordinances. The amendments that Synod made were all of them, I think, in the nature of improvements, and the fewness of their number was the best possible testimony to the care with which the measure was drafted. I must say once more how grateful we are to Mr. Basil Helmore for preparing the draft, and to Sir John Peden for criticising it, and for piloting it so successfully through Synod.

I have just returned (Sunday, April 29), from a visit to the parish of Gresford, where I took two Confirmations, one of them in the delightful old church at Allynbrook, which was built by Mr. Boydell seventy years ago on the occasion of his marriage with the daughter of Bishop Broughton. Coming, as I did, from one of the younger States, it is a continual joy to me to be brought into such frequent contact with the beginnings of Australian Church History. The pioneers showed great devotion to their Church, and great generosity in equipping it with its buildings. In this way they set an example which, I trust, will always be followed.

We have just benefited by a very signal example of generosity to the Church in the munificent gift by Mr. Stephen Brown of more than £5,000 for the purchase of the house in which our Broughton School is at present housed. The gift has all the effect of a very substantial endowment for the

School, and will help to make the task of financing it in its early days far less difficult than it would otherwise have been. We shall always be profoundly grateful to Mr. Brown, not only for his very generous gift, but also for setting an example which others may be led to follow.

For a similar reason I have heard with much pleasure of the bequest to St. John's, Newcastle, of £100 under the will of the late Mrs. Susannah Croker. Legacies such as these are of very material help in building up the Church's funds, and I commend this example for general imitation.

## Diocese of Goulburn.

## ST. SAVIOUR'S CATHEDRAL, GOULBURN.

## Jubilee.

From April 28th to May 6th inclusive, St. Saviour's Cathedral observed its jubilee. Months of careful preparation resulted in widespread public interest and enthusiasm. Visitors to Goulburn for the Festival included the Governor-General and Lady Isaacs, the State Governor, the Prime Minister and Mrs. Lyons, the Archbishop of Sydney and the Bishops of Wangaratta, Riverina, Armidale, Bathurst.

## Pageant of Youth.

On Saturday, April 28th, in the presence of the Governor and a congregation which crowded the Cathedral, as it seldom has been crowded before, 150 children, under the direction of Sister Ursula, C.H.N., taught the history of the Faith and the Church of England in a series of colourful processions and tableaux.

The same night there was a welcome to the Governor and visiting Prelates. Sir Philip Game spent Saturday and most of Sunday in Goulburn, and found time to visit our Children's Home.

## 50th Anniversary of Dedication.

Sunday, the 29th, was the actual 50th anniversary of the Dedication of the Cathedral. At the 11 o'clock service the Bishop of Riverina preached.

In the afternoon there was an organ recital, exceptionally well attended with numbers by visiting soloists. At Evensong the Bishop of Wangaratta preached. Selfishness and its banishment was the keynote of his address. He said that through the ages men had tried to build worthy temples to the glory of God. In Goulburn they had built gloriously, and were still building. The spirit of the cathedral would rise like that of Salisbury, till they had made their gift to God as perfect as they could make it. The great need for the world to-day was the casting out of selfishness.

## During the Week.

On Wednesday, 2nd May, in the afternoon, the new fence to the Cathedral grounds and the Annie Grovenor Memorial Gates were dedicated by Archdeacon West. Archdeacon West, in his address, said that though the fence might appear to shut off the Church from the world, in reality there was no such demarcation between the spiritual and the secular. The Vice-Dean explained why, in erecting a memorial to the devoted work of the women of St. Saviour's it had been named the "Annie Grovenor Gate," and asked Mrs. Grovenor to open the gates herself.

## Enthronement.

On Friday, 4th May, the Right Reverend Ernest Henry Burmann, M.A., Th.Soc., was enthroned in St. Saviour's Cathedral as fifth Bishop of Goulburn. Seldom has the accommodation of the Cathedral been so severely taxed. The service followed a traditional Liturgical form, with certain unique and arresting precedents. The usual ceremony of admitting the Bishop at the West door was observed, and the procession entered the Church to Psalm 122 with proper Antiphon. The Administrator read the Metropolitan's mandate for the Enthronement, and the Registrar the Notarial Act of his consecration. The Bishop made and signed the proper declarations and oaths, and after suffrages and prayers the Administrator solemnly enthroned him. The Vice-Dean handed him the Pastoral staff as a symbol of the office of Chief Shepherd of the Flock of Christ in the Diocese. Then followed a recognition of the Bishop by representatives of clergy and lay-folk, viz., on behalf of the clergy, the Rev. H. J. Velvin, Th.L.; on behalf of the lay folk, Mr. W. R. Costley and Mrs. A. N. Stacy; on behalf of youth, a Boy Scout and a Girl Scout, hereby solemnly welcoming you as our Guide, who each said, "We, representatives of the clergy, lay folk and youth of this diocese, Chief Pastor and Father-in-God, and pledge to you our loyalty and service." The preacher was the Bishop of Newcastle.

## Appointments.

Mr. F. A. A. Russell, M.A., K.C., to be Chancellor of the Diocese.

The Venerable Archdeacon Joseph Pike, to be Chaplain to the Bishop.

The Reverend Canon Charles Ernest Burgess to be Chaplain to the Bishop.

The Venerable Archdeacon Joseph Pike to be Examining Chaplain to the Bishop.

## Diocese of Grafton.

## CATHEDRAL JUBILEE.

This year Christ Church Cathedral, Grafton, will celebrate its jubilee, it having been dedicated by the Bishop of Grafton and Armidale (Dr. Turner), on July 25th, 1884, the preacher being the Primate (Dr. Barry).

This important event will be fittingly observed, and a large and enthusiastic meeting of clergy and laity, presided over by the Bishop (Dr. Ashton), was held recently to make all arrangements. The Bishop stated that he had received two most welcome letters, one from the Most Rev. Dr. Mowll, Archbishop of Sydney and Metropolitan of New South Wales, to say that he would arrive in Grafton on June 23rd, and remain until Monday, June 25th, and would serve in any way desired.

The other was from Dr. Fairfax Bell, saying that he would be able to be in Grafton on June 27th, and would be pleased to lay the commemorative stone of the extension of the Cathedral. It will be remembered that Dr. Bell is one of the three sons of the late Rev. London Bell (of England), who made the magnificent offer of £3000 towards the completion of the Cathedral. His death, unfortunately, followed soon after, and now the sons are honouring the father's wish.

Several diocesan bishops and clergy from other dioceses have also promised to attend the celebrations.

A civic reception will be tendered the Archbishop on the day of his arrival. He will be the preacher at all the services on the Sunday, including a special service for women, and it is hoped other opportunities will be made for the power of his personality to reach the people.

The great Diocesan day is to be Wednesday, June 27th, when, preceded by a Procession of Witness through the streets of the city, at a special service the commemorative stone will be laid by Dr. Bell, in the presence of the clergy of the diocese, and, it is hoped, a great concourse of church people. There will be a diocesan tea in the Fitzroy Theatre, followed by a visiting prelates. The Thursday of the week will be devoted to the young women, and is being organised by the Girls' Friendly Society.

The final day of the celebration will be July 1st.

## VICTORIA.

## Diocese of Melbourne.

The Archbishop writes:—

On April 28 I was privileged to lay the foundation-stone of the new block of buildings at Trinity College. This will form a very handsome addition to the older part of the College. Trinity is the Anglican contribution to the University, and it plays a very important part in the life of the Church in Victoria. All the Colleges in Oxford and Cambridge have grown up for centuries in an Anglican atmosphere, and we want our sons to grow up in the same kind of atmosphere out here.

## R.C. Procession with "Host."

I believe that all our clergy, as well as ministers of other denominations throughout Victoria have received a letter from the Rev. Walter Albiston, Chief Secretary of the Victorian Protestant Federation. He encloses a resolution which he urges that every such clergyman or minister should send, with the support of his congregation, to the Lord Mayor and the City Council with regard to the proposed Roman Catholic Eucharistic Procession through the streets on December 9, 1934. This resolution has my hearty approval, as I believe that it expresses very well what nearly all of us feel with regard to that procession. I shall deal with the matter again later on, but meanwhile I hope that you will all give serious consideration to the letter, and, if possible, send in the proposed resolution to the Lord Mayor, with the backing of your vestry and parish. The proposed resolution reads as follows:—

"That whilst not objecting to ordinary religious processions, we do express our

emphatic and indignant protest against the proposal to carry the 'Host' in the Roman Catholic Eucharistic Procession through the city streets, during the Centenary celebrations. We strongly urge the City Council so to regulate the procession as to prohibit the carrying and elevation of the 'Host' through the streets, and the halting of the procession before the steps of Parliament House.

"We believe that the proper place for these specific religious acts and the ending of the procession is at St. Patrick's Cathedral, which is in such close proximity to Parliament House."

We all dislike controversy, but there are times when we ought to stand by the truth as it has come down to us in that Catholic and Reformed Church to which we belong.

## Diocese of Wangaratta.

## THE BISHOP'S LETTER.

The Bishop writes:—

"Last month I was unable to write to you on account of an illness that sent me into hospital for a fortnight. As my stay there was mainly for observation and X-rays, it was more of a rest than a sickness. I am very grateful to all the people at St. Ives, and at the radiological clinic for their unremitting kindness. Further, the Arch-

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deacon got out a very good number of the Living Church, especially well provided with parish news. Something ought to happen in an average parish every month, but rectors forget that their comrades outside their own district like to hear from them."

**EXPEDITION TO CALEDON BAY.**

We must all have been interested in the almost incredible success of Mr. Warren's missionary expedition to Caledon Bay. It was so full of danger that the leader of the Methodist work there declined, according to the newspapers, to go himself, and believed that our missionaries were foolhardy. Our success has encouraged the Methodists also to resume or extend their operations. But what is more important is that the Commonwealth Government has made a new departure in its policy towards aboriginal offenders. Instead of a punitive visitation, it has trusted the missionaries to negotiate and explain. For the first time, perhaps, it has realised that the natives must be judged by their own customs and moral standards until we have taught them what civilised law and Christian morals require of them. This sympathetic understanding of the position is one of the best achievements of our political leaders, and sets an example to the world. It has received praise even from so stalwart a supporter of the Labour Party as Mr. Walls, which may again lead us to hope that our treatment of the aboriginals may be raised above the squabbles of parties. But the voluntary surrender of the culprits introduces a new complexity. The Government, we understand, has provided their judge with special discretionary powers, so that he will not be compelled to pass sentence in accordance with our own laws, but to act as he thinks best in the unprecedented situation. The circular letter published in another column shows that the C.M.S. is anxious about the result, and desirous that their own action should not be misunderstood as an unofficial police action. We hope that all our readers will watch for news, and, if necessary, give their support to a Christian settlement in the spirit which so far has guided the business.

**QUEENSLAND.****Diocese of Brisbane.****CONSECRATION OF ARCHBISHOP.**

On May 1st, the Festival of St. Philip and St. James, the Rev. W. C. Wand, M.A., Dean of Oriel College, Oxford, was consecrated in St. Paul's Cathedral, London, as Archbishop of Brisbane. The Primate (Dr. Cosmo Gordon Lang), was the consecrating Bishop, and he was assisted by several other Bishops and especially the Bishop of Salisbury (Dr. St. Clair Donaldson), formerly Archbishop of Brisbane.

The service lasted two hours, and the scene was one of dignified grandeur and impressive ritual.

Mr. L. H. Pike (Acting Agent-General for Queensland), represented Queensland.

Archbishop Wand will depart for Australia at the end of July.

**North Queensland.****PALM AND FANTOME ISLANDS.**

The Rev. E. R. Gribble is mission chaplain to the aboriginals on Palm and Fantome Islands, where the population is 1200 and he ministers to half of them. The Bishop of North Queensland writes appreciatively of his work, and states:—

"Nowhere else that I know of has our Church got so large a number of Aboriginal Australian Communicants. The people have expressed very sincerely and touchingly, their gratitude for all that is done for them. It has stirred the imagination of North Queensland, and will, I believe, affect us further in that way."

"There is enough money in hand (£140) to begin on the new timber church of St. George (60ft. x 40ft.). A good deal of the money has been raised by the people themselves by the sale of curios. The old palm-leaf church, with grass thatch, will become a social hall."

**Missionary Support.**

The Bishop further writes:—  
"That mission alone should suffice to bring us up to the mark, and have we not been accustomed to take a pride in Yarrabah? Now again at length, after a distressingly long vacancy, Yarrabah has a resident Chaplain in the person of the Rev. Walter Sage—a most experienced missionary. Those are our own two local ventures, and beyond there is the whole world, to pray for, work for, and give for. Do

please accept and generously fulfil your responsibility this year. People claiming to be Christians who don't care about missions have always been told that their faith was seriously defective. It is, in fact, in danger of distrust itself and disappearing, because it is not being proclaimed from the house-tops, but cowering in the backyards. Its flame is ready to be extinguished because it is hidden under a bushel. It lacks air. Real Christian Faith can never be kept a secret. It cannot be indolent, retreating or otiose. It is by far the most aggressive thing the world has ever seen. Enemies surround it, but it defends itself by attacking. Our Missionaries in Asia and Africa to-day are as plainly fighting for the very life of the Church as were the soldiers in Europe in the Great War for the life of Australia. We were not indifferent to that. Nothing but an advancing and an attacking Christianity can hope to meet the bold defiance of Russian and other kinds of anti-Christian Communism, which have declared their purpose to annex the world. But 'who is He that overcometh the world?' Even He that believeth that Jesus is the Son of God."

**SOUTH AUSTRALIA.****Diocese of Adelaide.****DIOCEAN BROADCASTING ASSOCIATION.**

Standing Committee has appointed a committee to arrange the Church of England Broadcasting Hour from 9.15 p.m. to 10.15 p.m. each Sunday evening at Station 5DN (312.5 metres). The committee consists of the Dean, Archdeacon Walker, Revs. E. L. Harvie, J. B. Montgomery, H. C. Thrush, and C. H. Murray. For the next few Sundays the Rev. C. H. Murray will be giving talks on the Church of the Acts and Epistles; the Rev. H. P. Fennis will give the Epilogues; the series on Modern Builders of the Kingdom will be continued, the next four being Apolo of the Pygmies, Frank Bay and Zanzibar, E. R. Gribble of Forrest River, and Temple Gairdner, of Cairo. There will also be questions and answers, and suitable music. Contributions towards the cost of transmission (about £150 per annum), may be sent to the secretary, C. of E. Broadcasting Hour, Church Office.

**TRIBUTE TO REV. H. E. WARREN.**

The Adelaide "Church Guardian" writes: The whole Church rejoices in the splendid success of the Annhem Land expedition. The Revs. H. E. Warren and A. J. Dyer, and party deserve the warmest congratulations and thanks, and we are pleased to note that a big public welcome will be held on Mr. Warren's return. The natives of Caledon Bay and Woodah Island have been won over by love and patience, where force had proved unavailing. To secure the confession and voluntary surrender of those who were responsible for the killing of Constable McColl, two white prospectors and some Japanese is surely an achievement almost without parallel. The Government cannot fail to acknowledge the superiority of the missionary methods over their own in dealing with the natives. As there seems to be a great desire among the natives themselves for a permanent mission station in Annhem Land, we may expect that the Federal Government will come down handsomely with a donation for its establishment, not to mention the annual contribution for its maintenance, which would undoubtedly have to be spent on a less efficient oversight should the mission not exist. However, for the moment we may thank God for the termination of a daring and successful enterprise, and hail the returning missionaries as men of leadership and courage, but above all, as men of God, who hazarded their lives for Jesus Christ's sake and the Gospel's.

**EVANGELICALISM V. ANGLICAN CATHOLICISM.**

The Anglo-Catholic message is: Hear the Church; the Evangelical message is: Hear ye Him; the Anglo-Catholic symbol is: The Crucifix; the Evangelical symbol is: The Bible; the Anglo-Catholic officer is: The Priest; the Evangelical officer is: The pastor; the Anglo-Catholic medium of grace is: The Sacraments; the Evangelical medium of grace is: The hand of faith. Anglo-Catholic salvation is: By works; Evangelical salvation is: All of grace. The Anglo-Catholic Church is: An Episcopate preserve; the Evangelical Church is: All the King's own. The Anglo-Catholic end is: Purgatory; the Evangelical end is: In life or death forever with the Lord.—(Churchman's Magazine).

**Letter to The Editor.****A CRYING NEED.**

Rev. R. F. Tacon, the Rectory, Botany, writes:—

May I crave a little space to bring before our Churchpeople a very definite call to service for God which has just arisen. Miss Gillespie, of Deaconess House, has very kindly, for a period of three years, carried on with a ministration to the campers at Yarra Bay and Happy Valley Unemployed Camps. It is utterly impossible for her to carry on after June 30th, and this means that some earnest Christian, either man or woman, must be found who will take up this work for the Church. It is a splendid opportunity for training for a young man who may contemplate entering the ranks of the sacred Ministry, or for a young woman who may desire to do a special service for our Divine Master. I am not sure whether any remuneration could be given for the services, but if it is at all possible, it will be done. In this large Parish, I do so need helpers, both in Sunday School, Parish visiting, Boys' Clubs, etc. The band of helpers is so small and the needs so great. The members of my family are all in the work, and yet there are still more workers needed. Will not some of our readers hear this call from God and come to my assistance in this large and scattered parish?

**St. Stephen's, Newtown.****Diamond Jubilee.**

Diamond Jubilee services have been marking St. Stephen's, Newtown, one of Sydney's finest parish churches, built by Canon Robert Taylor, and opened for service by Bishop Barker in April, 1874.

The building is a beautiful example of Gothic architecture. The history of the parish dates back really to December 20, 1844—eight years after the Diocese of Australia was formed from the Diocese of Calcutta, of which it had formerly formed part. The first St. Stephen's Church at Newtown (which is now the Parish Hall), was designed by the well-known early architect, Mr. E. T. Blacket, the foundation-stone being set by Dr. William Grant Broughton, the first Bishop of Australia. The church, which was 70 feet by 26 feet, was dedicated on September 9, 1845, by Bishop Broughton. The Rev. Dr. Steele, of Dublin University, and incumbent of St. Peter's Church, Cook's River, was licensed to the charge of St. Stephen's after the dedication service. The land on which the first St. Stephen's Church was built was the gift of Mrs. Elizabeth Bligh, widow of the Governor. The locality was then known as O'Connell Town (named after Sir Maurice O'Connell, colonel of the 80th Regiment), though the district was officially known as Camperdown, which name is still retained by the historic cemetery surrounding the present church.

The original St. Stephen's Church was at first intended to be a branch of St. Peter's, Cook's River, but it soon became a separate charge and the Rev. Charles Campbell Kemp was appointed incumbent. In 1847 the Diocese of Australia was divided, and the dioceses of Sydney, Newcastle, Melbourne, and Adelaide were formed. St. Stephen's, Newtown, being in the Sydney diocese.

**The Present Church.**

In due course, and in consequence of the progress made by the church, it was decided to build the present larger edifice, a site being selected within the Camperdown Cemetery, which was established in 1848 by the Sydney Church of England Cemetery Company: consecrated in 1849, and handed over to the Bishop of Sydney as trustee in 1868, on the cemetery company being dissolved. The cemetery is now the freehold property of the Church of England.

The foundation-stone of the new church was set by the then Governor, the Earl of Belmore, on November 11, 1871. Up to that time £3000 had been subscribed by the people of Newtown, and £900 by friends of those buried in the cemetery. It was expected that £8000 would be needed to complete the building, but, when finished, the total cost was £12,500.

The church was officially opened on April 9, 1874, by Bishop Barker. The building is one of the finest churches in the Sydney Diocese, being handsomely fitted with columns of Melbourne bluestone. The walls are of Pyrmont sandstone, and the woodwork is of kauri pine. The building is 100 feet long, 48 feet wide, and 75 feet across transept.

**Rectors of St. Stephen's.**

There have been some notable ministries at St. Stephen's, the list of rectors being the Rev. C. C. Kemp (1847 to 1868), the Rev. Robert Taylor (1868 to 1907), the Rev. (now Canon) W. L. Langley (1907 to 1914), the Rev. (now Canon) H. S. Begbie (1914 to 1921), and the Rev. John Bidwell (1922 to 1931). The present rector, the Rev. A. E. Rook, was inducted on April 27, 1931.

**Jubilee Services.**

The special preachers for the Diamond Jubilee services were the Rev. Canon Hillard, Rev. Canon Langley, the Bishop Co-adjutor of Sydney, and the Archbishop. Archbishop Mowll, in his sermon, said that trust in God was solid rock under Christians' feet. If they must enter the inner temple of God they must not only be free from sin, but must be clothed with righteousness. There must be wholehearted yielding to the claims of Jesus Christ. If their inner court experiences were to be strong, they must have spiritual exercise day by day. They must confess Christ with their lips as well as by their conduct; if He meant anything to them it would be easy to talk about Him to others. They must present their bodies as living sacrifices acceptable to God, not only by praying, but by being thankful for mercies which followed them day by day.

At the conclusion of the service, Dr. Mowll shook hands with each member of the congregation. More than 1000 people were present, and it was some time after the service before the last person filed out of the church.

The jubilee appeal reached nearly £500. The services were very memorable, and we congratulate the Rev. A. E. Rook and his people.

**Spurgeon's Centenary.**

Next month the centenary of Charles Spurgeon's birth will be celebrated. Of him Bishop Boyd Carpenter, of Ripon, said: "He was a factor in the life of the English-speaking people."

Rev. Canon Ainger said at his death: "The real test of all his sermons, whatever was his subject, was 'Other foundation can no man lay than that is laid, which is Jesus Christ.'"

The Venerable C. Sinclair, D.D., Archdeacon of London, also said of Spurgeon at his death: "Our country has lost its greatest living preacher; I use the word deliberately."

**Hymns for Sundays and Holy Days.**

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

**Hymnal Companion.**

May 27, Trinity Sunday.—Morning: 1, 263, 266, 40(141); Evening: 39(44), 363, 37, 300.

June 3, 1st S. aft. Trinity. King's Birthday.—Morning: 309, 8, 209, 277, 264; Evening: 324, 159, 422, 20, 599.

June 10, 2nd S. aft. Trinity.—Morning: 12(371), 75, 424, 375(41); Evening: 353, 151, 401, 278.

**Hymns, A. & M.**

May 27, Trinity Sunday.—Morning: 160, 164, 161(545), 162; Evening: 157, 163, 281, 22.

June 3, 1st S. aft. Trinity. King's Birthday.—Morning: 707, 7(79), 193, 431, 261; Evening: 520, 255, 437, 27, 707.

June 10, 2nd S. aft. Trinity.—Morning: 731, 363, 435, 540; Evening: 220, 184, 428, 30.

You are invited to attend the—

**Twenty-Eighth Annual Convention**

For the Deepening of the Spiritual Life, to be held at

**ST. PAUL'S, CHATSWOOD,**  
(Fullers Road)

**King's Birthday Holiday, Monday, June 4th, 1934.**

The speakers will include: The Archbishop of Sydney, Canon R. B. S. Hammond, Rev. T. J. Harper, Mr. M. H. Hutton, of China, and Canon Begbie.

**The Archbishop of Sydney will Preside and Speak at the Morning Session.**

The Meetings will be held as under:—

1st Session ... 11.15 a.m. to 12.45 p.m.  
2nd Session ... 2.15 p.m. to 3.45 p.m.  
3rd Session ... 4.15 p.m. to 5.15 p.m.

"Hymns of Consecration and Faith" will be used. Will those who have copies kindly bring them?

It is suggested that friends make up a party and bring their picnic baskets with them. Boiling water provided.

R. B. ROBINSON, Rector,  
St. Paul's, Chatswood.

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Mr. Warren interviewing Takeera and his companions at Grindall Bay.

## ABORIGINES.

Caledon Bay  
Mission.

Rev. H. E. Warren  
Returns.



Mr. Dyer preaching for the first time to Balamumu Bay.

The Rev. H. E. Warren, leader of the C.M.S. Peace Expedition to the aborigines at Caledon Bay, Arnhem Land, when passing through Sydney the other day, on his way to Melbourne, spoke enthusiastically of the success of the mission. He said that before the mission's departure from Arnhem Land the natives in the Trial Bay neighbourhood lent their help in the building of a church and mission house, and the king of the tribes thereabout gave the missionaries his son and grandson to take back with them to the boarding school at Groote Eylandt.

The fact that certain of the aborigines at Caledon Bay made admissions to Mr. Warren about the killing of Japanese and the three white men, placed the peace expedition in a difficult position. Until the natives understood the purpose of the mission, they were disposed to be sullen and antagonistic. The trust and confidence they reposed in the mission of goodwill would amount, therefore, to a betrayal if the expedition acted in the capacity of police.

This aspect of the question Mr. Warren was not prepared to discuss, but it will be fully dealt with in his report to the Church Missionary Society. He will also have something to say regarding the recent proceedings at Darwin against the natives who



Pictures, specially drawn to indicate the purpose of the Expedition, being shown at Cape Arrowsmith.

surrendered themselves for the killing of the Japanese and the three white men at Caledon Bay.

### Plea for Aborigines.

"It is possible to do anything with the aborigines of Northern Australia, if they are treated properly," said Mr. Warren, in a sermon at St. Michael's Church, Flinders-street, last evening.

Mr. Warren said that the peace mission had accomplished more than it

expected to do, but the real work remained to be done. He believed a better day was dawning for the aborigines, and that the public conscience now awakened to the needs and the fears of these childlike people, would insist upon an improvement of their condition. Far from being the blood-thirsty people they were represented to be, the Caledon Bay natives had shown themselves friendly and hospitable to white men when the latter were in sore need of assistance.

Though at first, said Mr. Warren, the natives held aloof from the peace expedition, their attitude changed completely when they learned that the missionaries were not policemen come to deal out summary vengeance for the slaying of the Japanese trepanners and the three white men.

Recommendations concerning the treatment of aborigines will be made to the Federal Government.

"Changes will be necessary in our manner of dealing with those aborigines who are far removed from the white man and his influence. I hope," states Mr. Warren, "that as a result of the expedition we shall obtain new legislation that will help to a better understanding, and more sympathetic control of the blacks who are out of touch with civilisation."

finite assistance in a matter so grave, to apply to his parish priest, or some other trusted clergyman, or, if necessary, direct to the Bishop.

Dr. Bell says that the Churchman should absolutely refuse to promise to remove the danger of perversion from the Roman partner or to bring up all the children in the Roman Catholic faith. Finally, he anticipates the results of such an attitude:—

The Roman Church deliberately declares that no Roman Catholic may marry an Anglican unless "the non-Catholic party guarantees to remove the danger of perversion from the Catholic party, and both promise to baptise and educate all their children in the Catholic faith," on pain of excommunication. But no conscientious Anglican can possibly give such promises, and his right course is to stand as firm as a rock in refusing to give them. Then, if the marriage takes place, so far as the children are concerned the Anglican is free. And, if the Roman Catholic party is excommunicated because the promises have not been made, the Anglican party would naturally ensure that all the children are brought up as Anglicans, nor could the excommunicated Roman in such a case have any cause for complaint.

Again, if the Roman marriage service is refused, in consequence of the refusal by the Anglican party to make the promises, there is no longer any bar whatever to the marriage taking place in a church of the Church of England. It should be noted, in view of statements sometimes made to the contrary, that the marriage of an Anglican and a Roman Catholic in an Anglican Church is unquestionably a valid marriage. It should be further noted that no solemnising with the prayers and blessings of the Church, is also a valid marriage.—(The Church Times.)

The British and Foreign Bible Society has published Gospels in five new versions. These include *Romany Lettish*. The Gospel of St. John has been translated by a gypsy. This form of *Romany* is spoken by about 5,000 gypsies in Latvia, and is also used by gypsies living in Estonia, Lithuania and Poland.

## A Paper for Church of England People

# THE AUSTRALIAN Church Record

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## Editorial

### Another Federal Election.

WE have no knowledge of the part that fears and opportunism play in the staging of elections. As to when the hour is ripe, the portents favourable and the public mind in its most advantageous mood, only those in power can tell. During recent years in Australian politics, as elsewhere, it has been a case of "the ins and the outs." With the party system as it is, the constituency has become largely the plaything of the various machines. With axes to grind, with the struggle of city versus country, with weird economic policies, we have no immediate concern, for they bode no lasting good to our land. The integrity and uprightness of each individual elected to Parliament are certainly a prime consideration. Prudence, self-sacrifice and ordered economy are factors in an election of the supreme importance. Our legislature, whether Federal or State, is no place for soured discontents, nor should it be the field for reckless and irresponsible policies whereby a heedless public is cajoled and feted and ultimately bamboozled. The hour is a grave one in our national life. The fierce world struggle for markets, the suggested narrowing of the area of export, the international economic war, our own grave internal problems of unemployment, poverty, economic pressure and the steady increase of Government control, savouring almost

of the Servile State, constitute problems demanding the keenest, most large-hearted, far-seeing and able politicians it is possible to procure. Hence a grave responsibility rests upon the electorate. Our fervent prayer is that, in the approaching Federal elections, sound principles and disinterestedness will prevail and that a Government will be put in power sane and honourable, having the true interests of our land at heart.

### Conversion.

DURING his episcopate in Australia as Archbishop of Brisbane, there was no more influential Church-leader than Dr. St. Clair Donaldson, now Bishop of Salisbury, England, and for more than ten years Chairman of the National Missionary Council. We have not always seen eye to eye with him in his Churchmanship, nevertheless he has been a great force in the Church for spiritual and missionary leadership. It is good to find the Bishop insisting on the urgency of preaching "conversion." In his diocesan magazine the Bishop writes as follows:—

"Let us take hold of God's will for our people, and boldly preach conversion. We have largely ceased to preach conversion, and I fear it is because we have lost faith in the Spirit's converting power. We have followed the line of least resistance, and limited ourselves to the edification of the faithful; but God wills conversion—the conversion of the careless, of the ungodly and the unbelieving; and we are His ministers. But I would not have it supposed for a moment that conversion is the task of the clergy alone. We have suffered terribly in our Church from this blighting misconception. The average layman to-day feels no responsibility for the conversion of his neighbour, and regards it as the parson's duty. . . . It was not merely because the Apostles preached with power but because every convert, whoever he might be, moved about in the Roman empire with something splendid to tell his neighbour." To the Bishop's plea we would only add the necessary corollary that only those who, like Saul of Tarsus, have experienced the converting power and grace of God themselves, can effectively preach conversion to their people.

### The "Religious."

WE learn from certain Church press that "Father" Benson, of the Community of the Ascension, Goulburn, has gone to Papua with a view to the Order taking up work in that missionary diocese.

Most Churchmen, however, in Australia, will regard the growth of religious orders in the Church of England as a sign of decay, rather than of vitality. We look upon these religious communities as a danger point in the Church of England, a fact that was proved by their treatment in the time of the Reformation. The life-long vows of the members constituted this danger point. Since the Reformation the Church of England had breathed a spirit of freedom. We, however, regard community vows of obedience as absolutely at variance with the spirit of freedom. Faithful churchmen take the baptismal and confirmation vows of the Book of Common Prayer, and are expected to advance to maturity in Christian life and experience. The so-called "religious" produce a caste in the Church, and affect a pose of spirituality altogether unnecessary, and to our way of thinking, entirely fatuous. Dr. Inskip, Bishop of Bathurst, in a recent speech in the Lower House of Canterbury Convocation, likened some of the much-vaunted sixty or seventy religious orders in the Church to spoilt children of the Church. We are confident that the rise and growth of these communities constitute a retrograde step, and that their use for missions, "retreats" and so forth, calls for the strongest discouragement. They may make an appeal to certain exotic and emotional natures, but never to the robust manhood of Australia.

BISHOP BURGMANN'S characteristically outspoken address at Newcastle on Sunday week last, and which we publish in our columns to-day, has brought forth a leading article in reply in the Sydney Morning Herald. A leading Sydney commercial magnate has also come into the lists. The Bishop can well look after himself, as will be seen. We, however, must offer a comment. The good Bishop has manifestly diagnosed without any equivocation the present economic situation, and he has revealed unmistakably the certain forces at work. But to our way of thinking, we have looked in vain in his address for an adequate remedy. He points out to the community the need to-day of loving God with the whole of our personality, and of loving our neighbour as ourselves and so far so good! He suggests that the remedy lies there. He goes further and pleads for the establishment of an economic democracy, inspired by Christian conscience. All of which is very nice and sounds well. What we should have liked him to have done is to get where Bishop Donaldson has arrived, as will be seen