



ABORIGINES.

Caledon Bay
Mission.

Rev. H. E. Warren
Returns.

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



Mr. Dyer preaching for the first time to Balamumu at Caledon 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."

tor is not asked whether they may go to a non-Catholic minister, and no explicit declaration is made of their purpose, although he foresees their going thither and is aware that an admonition would do more harm than good, he may be silent, provided the scandal is repaired and the required promises are duly made.

The Bishop describes this procedure as exceedingly disagreeable for the Roman partner to a mixed marriage, and "frankly intolerable for the Anglican."

He proceeds to consider the advice to be given to a loyal member of the Church who is definitely engaged to be married to a Roman Catholic. Each party to the engagement should seriously examine the position in the light of his own conscience, and the attitude of the Roman Church must not be allowed to induce the belief that only the Anglican can be expected to change his or her views.

It is the duty and the right of the instructed and practising member of the Church of England who advisedly wishes to marry a Roman Catholic to point out the claims and position of the Church of England, and to try hard to reconcile him or her with this part of the Catholic Church. Roman Catholics have often a very prejudiced and ignorant view of what the Church of England is and teaches. So there is ground for enlightenment. Such an instructed Anglican Church member will point out that the Church of England teaches the Catholic faith, has the Apostolic Succession, but does not acknowledge the Papal Supremacy, possesses the Priesthood, and the Sacraments, and is, in a word, the Catholic Church in England.

The Anglican will point out further, when the Roman partner appeals to parental feeling as deterring from such a change, that it is not the parent that the Anglican proposes to marry, and that the essential thing is agreement in religion for the two persons themselves who are to be actual partners in marriage. I am speaking of instructed members of the Church of England who are loyal to the Church which has given them their Baptism, and my advice is given in this definite way to such instructed Church members, whether the Roman whom it is proposed to marry is an instructed or an indifferent Roman. And I would urge any Anglican who feels the need of further de-

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 a marriage before the Registrar (though not solemnised 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.

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Conversion.

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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 supremest 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.

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 Barking, 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.

"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.

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BISHOP BURGMAN'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

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The Rev. P. W. Stephenson, accompanied by Mrs. Stephenson, left Sydney on a trip to England on Saturday last. They are travelling by way of the Panama Canal. Mr. Stephenson, who was formerly C.M.S. Educational Missionary at Peshawar, North India, has been Federal Secretary of the C.M.S. in Australia for the last six years, and has accomplished singularly fine and able work.

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on this page in a note on Conversion. "The heart of man is deceitful above all things, and desperately wicked," and because it is that, it is selfish and greedy and inhuman and grasping. By thus doing, it wrongs the very heart of God and wrongs brother man. It needs converting. It needs spiritually awakening. It needs a change of mind. It is only as the soul's eyes are opened and man yields himself to the enlightening influences of the Holy Spirit, that the will is changed, otherwise man remains as he is, unregenerate, grasping and sinful. He needs to be taught the exceeding sinfulness of sin, the fatal lethargy of spiritual death, and that the only hope is a new birth unto righteousness. No doubt that is what Bishop Burgmann means, but we want our leaders to preach it in no uncertain way—plain and simple, not shrouded in high-flown phrases, but back to the Bible in its searching directness.

Quiet Moments.

Fellowship of the Lord Jesus Christ

FRIENDS!—What a sacred term is friendship! What a rare experience is a real friendship! "I have called you friends."

What is a friend? The answer is given by a youngster which gets very near the heart of the meaning: "A fellow that knows all about you and still loves you." "I have called you friends," said the Lord Jesus to His disciples, and St. John, who gives the record, also tells that Christ knew what was in man without being told; and often shewed His disciples that He knew their thoughts and their secret discussions and dissensions and their failings. Yet He says, "Ye are My friends." "I have called you friends for all things that I have heard of My Father I have made known to you." There is the test of real friendship. The will to share the sacred and secret things of life. This is the reality of friendship to which the Christian disciple is called. Here is a Friend ever at hand to comfort, to help, to listen with the utmost sympathy and love, to all His friends have to say, to deal very faithfully with them in their failures and their sinfulnesses, to show His friendship in entrusting them with the secret purposes of God, and in giving them the privilege and responsibility of sharing in the great redemptive work which He died to accomplish. Such a friendship is the distinguishing feature of Christ's holy religion. There is no other religion in the world that can so satisfy the utmost of man's needs and aspirations.

"What a friend we have in Jesus, All our sins and griefs to bear; What a privilege to carry Everything to God in prayer."

Let us enter into this, our inheritance of friendship. Let us by all means, by prayer and other means of grace, cultivate so wonderful a friendship.

Fruits of the Non-Churchgoer.

THE non-Churchgoer is a most prolific sower of the seeds of Revolution. It was the Evangelical Revival which filled the Churches with devout worshippers that saved England from the bloodshed that France passed through. Would that many of our people would recognise this! We

don't want civilisation to go down in bloodshed and chaos, yet some go the surest way to bring it about. A nation that honours God in public worship as well as in righteousness, has the greatest chance of enduring in peace and prosperity. When the Churches are deserted, then will come the time when every man's hand will be against every man, and pure selfishness will be rampant and triumphant. "Them that honour Me, I will honour" is still true, and one indispensable way of knowing God is reserving one day in seven as the Lord's Day, specially set apart not merely for rest, idleness or selfish enjoyment, but for the public recognition of God in united worship. Someone remarked to me how many households there are about where the young people are never seen in God's House. I could not help thinking that that is true even of homes where one parent, or even both, are found fairly regularly in the House of God, or where one or both would be there but for age or infirmity. Why is it? Do they think that life holds no necessity for Religion, or at any rate for public and united worship? They must recognise that the Lord Jesus Christ thought differently. He was constant in His attendance in the Synagogues, at the Feasts at Jerusalem; and as a young lad He was found in the Temple in earnest religious conversation with the recognised teachers of His day. Or is it that they consider the atheism of a Sir Arthur Keith is justification for their attitude towards God and public worship. They willingly are ignorant of (or shall we say ignore?) the fact that great scientists such as Lord Kelvin, Michael Faraday, and many others have been devout members of Churches and regular in their public worship. Do they realise that there have been a succession of most devout and earnest Christians who have filled the highest legal positions in England, men who have not allowed their busy legal and public life to crowd out their joy in Sunday School teaching and worship? It is people of little mind and narrow outlook who desert the House of God and forsake that open and regular recognition of God in public worship. There is considerably more help and spirituality in most churches than there was in the Synagogue in our Lord's time, yet He went. He went to lift the formal worship; He went to set an example to others, and found opportunity for serving His fellow-worshippers.—(W. C. T. Storr.)

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Sydney Home Mission Festival.

FOR warmth of spirit, genial co-operation and earnest enthusiasm, the 1934 Home Mission Festival of the Sydney Diocese will go down in history as one of the best. It was Archbishop Mowll's first contact in this regard, and right royally did Sydney Church folk respond to the challenge of a large attendance. 1850 people sat down to tea in the basement, and well over 3000 people attended the public gathering presided over by His Grace. It now remains for Churchmen to translate the interest and enthusiasm of the meeting into practical and generous support of the Church's home Mission work.

The opening hymn, "Revive Thy Work, O Lord," caught on and set a splendid tone. After prayer, Archdeacon Charlton, General Secretary of the Home Mission Society, and Mr. F. P. J. Gray, Hon. Treasurer, referred to the annual report, and the statement of receipts and expenditure respectively. These had already been printed and were in the hands of all present. The audience was urged to take the documents home, read them carefully, prayerfully and sympathetically, for never was the Society in greater need of new friends and helpers.

The Archbishop, in rising to speak, received an exceedingly cordial welcome. He told of his gladness in presiding over the Festival, and made graceful reference to his revered predecessor, and to Mrs. Wright, now in England, and "who would be thinking of us." The Archbishop briefly outlined the work of the Society, first on behalf of stipends of clergy, then the training and support of students for the ministry, catechists and deaconesses, grants for chaplains at camps and in hospitals, pensions to aged clergy, and assistance in the erection of churches, rectories and school halls. His Grace felt that there was a great need for strengthening of the staff of parishes and that of religious instruction in State Schools, with more ordained men. There was need for more adequate financial help in the work of parishes and further, that Deaconess House funds should be augmented. The needs of the poor in the parishes call for greater liberality. He appealed for churchpeople to come forward and support individual workers, for more prayerful interest in the work of the Society, for new subscribers to its funds, and the creation of auxiliaries in the parishes and districts. The challenge of the hour was that the Diocese should go forward as a united family in the task of the Home Mission Society, and that all should search their hearts in the earnest desire to be up and doing in its God-given work.

The Community and Its Needs.

Canon R. B. S. Hammond followed, and in his own trenchant and convincing way, dealt with the community and its needs. First of all there was its great moral need. Churchpeople were called upon to give to the world around them, evidence of God's saving grace in their lives, in other words, to show what Christ has done and is doing for them. There is the evil of grave moral need on all sides. Christians must address themselves to the morally poor.

Then in the world to-day there is immense economic poverty. Men want work so as to earn their daily bread. This need can only be met by enlightened common sense on the part

of peoples and governments. Moral interest there must be before money interest. Governments are making no contribution until their public policy is concerned with ridding the country of unemployment. Another desideratum is that of accidental poverty, which can only be met in terms of ready money. Unless this accidental need is met generously, the community has not begun to discharge its economic responsibility. In the fourth place, there is seen all around what the speaker would call human need. That is the need of friendship. Churches should be fragrant with friendship. Christ the Lord of our life was the Friend of sinners. He wants to extend hospitality and wealth of friendship through His own people. The call is to enhearten people by our faith and comfort them by our prayers. Then there is religious poverty. The Church must tell those suffering from this dire need of God's love for sinful men and how He so magnificently met that need in the gift of His Son.

Thus we have this very evident quintette of needs to-day in the life of the community around; moral need—and the only answer is the religion of our Lord Jesus Christ revealed in Christians. Economic need—and the only way to meet this is by the consecration of our public life to the general weal. Accidental need—only to be met by bigness of generosity. Human need for which the antidote is friendship and friendliness; and last, Religious need, to be met by our sharing with such needy the saving assurance of Christ's redeeming love. "It is a wide range of possible service for us all," said the speaker, "and should be entered into with devotion and enthusiasm because the meeting of those needs by God through us is splendidly possible.

Days of Peril and Opportunity.

The closing address was given by Canon Hilliard. He showed how the eyes of the world are on the Christian Church to-day, looking for the spirit of unity, of love, of service, and of comradeship. The days are days both of peril and opportunity—challenged as they are by the call to industrial and international peace and economic security. This generation needs above all else to rise up and build the Kingdom of God and to do it with enthusiasm, devotion and service. It is for us churchmen to hear the Voice asking Who will go for us? Whom shall I send? And our answer: Here am I, send me!

It is good to be Churchmen. How often we know what we ought to do, but we don't do it. "Let us this night make solemn and serious determination to carry out the splendid ideals already set before us by previous speakers. Let us do it with renewed vigour. We have seen the Church to-night as a great family—to which we owe our service, co-operation and sacrifice. We have had shown to us to-night the need of the family. Let us do more and more. The great and crying need of this generation, is the note of urgency. The Church stands to-day in the world in a position of peculiar but passing opportunity. Men are seeing the futility of the things they have been pursuing. They have not brought happiness. They are not better off, and they are not better men. They are seeing that the pursuit of material goods does not give lasting satisfaction. Hence the opportunity for the Church. To-day this generation is feeding on the husks and he, the speaker, be-

lieved that vast numbers were ready to say, "I will arise and go to my Father and say unto Him, 'I have sinned.'" There is no way out but by Christ's way, by sacrifice and unselfishness. There are hopeful signs in many directions, yet again there is no way out but by the Christian way of brotherhood and forgiveness. The days are big with opportunity, waiting for the spark of somebody's enthusiasm. The days are full of great and tremendous opportunity, as well as of great economic peril. Great change is coming! How is it coming? What course is it going to take? This challenges the Christian Church to find a way out. Christian leadership is challenged. We need to show that the Church cares, that the Church's Lord cares, that He has His solution, and that this nation can only work out its destiny along Christian lines.

The Archbishop pronounced the Benediction, after which the great audience sang the first verse of the National Anthem. The Cathedral Choir rendered several choice anthems, and the C.E.M.S. again organised the taking up of the collection.

It was a great meeting and it should do vast good. There is one thought in our minds which we must make vocal, and that is, it is a pity we did not hear more about what the Home Mission Society is doing. Generalisations on the national, international, industrial and economic situation are all excellent. The portrayal of various needs in the community was excellent. What the constituency on an occasion like the one under review needs is to have tangible illustrations of what the Society is doing. Is the Society doing the job? What are the evidences? Tell its living story and response will then come.

Economic Democracy.

Inspired by Christian Conscience,
Bishop Burgmann Replies to Criticism.

A plea for economic democracy inspired by a Christian conscience was made at Goulburn on Wednesday, May 30, by the Bishop of Goulburn (the Right Rev. E. H. Burgmann). It was in reply to a leading article in the "Sydney Morning Herald" and a letter by Sir Henry Braddon on the Bishop's sermon at Newcastle last Sunday on business morality, which we print on page 3. Bishop Burgmann said that he rejoiced as Sir Henry Braddon or the "Sydney Morning Herald" in the traditions of honesty and faithful service which marked so much of British industry and normal business. He had had experience of this side of the business world, and was ever grateful for the cordial relations he had had with business men. But there was another side to the picture that all must face.

"What is called normal business is carried on in a larger framework that has its ramifications in international industry and finance," said Bishop Burgmann. "Normal business works within severe limitations. The man at the bowser may be honest, but what power has he over the price of petrol? The story of Royal Commissions in Australia and the revelations of big finance houses in Europe and England in recent history show at least that the real sources of economic power are not greatly concerned with human and moral issues. The mercenary end is supreme. Nothing but an awakened Christian conscience, stirring the whole nation, will give the necessary backing enabling statesmen to break the sectional and class powers that dominate the financial and economic world. Unless this is done in a thoroughly democratic manner, there is grave danger that economic interests will so divide sections of the community that the nation will drift into a class struggle which will destroy far more than it is likely to create.

"We have before us the most difficult task of making our economic relations thoroughly democratic," Bishop Burgmann concluded. "In this way alone democracy can rid our society of slums and poverty, but only if the national conscience demands it and accepts the readjustments involved."

Appeal to Churches.

Need for Creation of Christian Conscience.

Bishop Burgmann at Newcastle.

IN a scathing denunciation of a "Godless world which finds it necessary to ask citizens to sleep under bags in insanitary shacks," and which was daily in fear that its scientific advancement would destroy it, the Bishop of Goulburn (Right Rev. E. H. Burgmann), preaching at the Newcastle Cathedral on Sunday evening, May 27, appealed for the creation of a Christian conscience by the united strength of the Churches.

It was not the politicians who had failed, he said, but the low temperature of traditional religion and the anaemic nature of our Christian conscience. Politicians would act when public opinion really demanded action. The Churches did not have to ignore theological differences to make that demand. It was a question of common action on a practical and humane problem.

The tendency in business to-day was to flout religion and even moral principles, causing the young to seek in vain for evidence of any widespread effective belief in God. These prevailing idolatries had failed to give youth a solution, and instead, offered a state of affairs in which limits were set to production, while some starved and many were undernourished.

Bishop Burgmann's text was: "And one of them, a lawyer, asked him a question, tempting Him, Master, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. (St. Matthew xxii., 35). "Many good folk to-day," he said, "find it difficult to believe in God at all, let alone love Him. In many cases there is a conventional consent to belief in God without any real and vital conviction behind the confession.

"The idea of God has worn thin for many people, and only the skeleton of a living faith remains. Prayer has faded out of the lives of many, and where it remains there is often only a magical repetition of words. A spiritual weariness is a very common state of affairs, and the temperature of personal religion is low. Traditional religion is suffering from a loss of nerve and a lowering of vitality. Often enough it falls to forceful repetition of ancient phrases in order to reinforce its flagging conviction. Even when intellectual doubt has not invaded the realm of faith, the practical value of traditional religion is doubted. Many hold to it because they cannot face the void that would be left in their lives if they cut themselves off from the Churches altogether. Also, they can see no alternative to the moral teaching of the Churches for the preparation of the young for life.

"Feeble Faith of Elders."

"Youth is not deceived. The young folk quickly discern the feeble faith of their elders in what is prescribed for their good. The more thoughtful among the young are assailed with doubt about the truth of the fundamental teachings of the Christian religion. They know that these have been challenged by men of learning. They are taught in their schools and Universities and that the only assured approach to truth is the scientific one. It is often enough implied, and sometimes frankly stated, that the religious approach is fallacious, and unreliable, belonging to the days of man's ignorance and credulity.

"When youth enters the world of work and business, he finds the profession of religion mostly superfluous, and often enough, it seems a hindrance. Business is not run on religious principles, and even moral principles are often ignored or flouted.

"Sometimes he finds the churchman less reliable than other folk, and he even finds those who use the Church in the cause of business. The mercenary end is supreme in the world of business. Good men are compelled to come down to the tactics of

the unscrupulous, or go bankrupt. The hero is the man who can make money make money. To win a lottery or scoop a pool gives a glow of satisfaction that borders on the religious. It is no longer a matter of rendering a faithful service for a fair reward. It is rather a matter of cashing in on every opportunity with little or no regard for services rendered, or for the consequences involved.

"In such a world youth seeks in vain for evidence of any widespread effective belief in God. He knows that men serve what they love, and that the world of work and business would be a very different place if even a fair proportion of men loved God with all their heart, and with all their soul, and with all their mind. He sees, rather, plenty of evidence that men love power, security, success, position, and serve these objects of their devotion with all their powers.

Impoverishing the world.

"If these prevailing idolatries, these strivings after place and power, security and success, really gained their objective, youth might be well advised to join in them and make the best of a short life. But you see to-day the boasted wisdom of the world, the shrewd and clever, the crafty and cunning among men rapidly impoverishing a world abounding in potential wealth. If godlessness was feeding the hungry, housing the poor, clothing the naked, there might be a case for it. But youth sees the practical godlessness of our present civilisation setting limits to production, while some starve, and many are under-nourished. No wisdom of this or any other world can be other than the crassest foolishness that orders things in such a manner. A world of business, where God has been excluded, finds it necessary to ask citizens to sleep under bags in insanitary shacks in a land of golden fleeces and forests of glorious timber. A world with more scientific knowledge than ever before in history lives in daily fear that that knowledge will be used for the destruction of half the human race.

A Dangerous Machine.

"Western man has been so fascinated by the machine he has made that he has conceived that all reality works like a machine, and that outside the machine nothing exists. This deadening thought has largely taken the heart out of our Western culture. We cannot go on loving a machine that is just as likely to give us war and poverty as it is to give us wealth and ease. This practical atheism, which has been the atmosphere of so much of our modern life, has left us largely with shattered nerves, with little hope, and with no real faith that life has any abiding sense in it.

"Christian religion is a practical thing, controlling all our actions, deriving from a living faith, and inspired by a genuine love, or it is not Christian religion at all. If we picture God as Jesus pictured Him and feel that this world and this life of ours is rooted and grounded in Him, then He will make a difference. If we love God in some measure as Jesus loved Him, then it will make all the difference in the world to the way we live and think of life.

Belief in God.

"I do not believe that the evidence for a belief in God is such that it must convince a man against his will. Rather the thought of God must grow into a conviction by countless evidences drawn from the experiences of life.

"The Christian conscience, taught by its Master, Jesus of Nazareth, grows into the conviction that God is both rational and loving, and that this universe, just because it finally expresses His being, responds most fruitfully to man's rational and loyal behaviour.

"The Christian sees that most of the ills and pains of life can be removed by the exercise of reason and love, and by nothing else. He believes that reason and love are of the very nature of the God he worships, and the ultimate secret of the world he lives in. He no longer prays that God will grant him his heart's desires. His prayer is that he may learn to desire what is in the heart of God.

"God becomes alive and real, waiting for the co-operation of man to turn this world into a thing of beauty. God may be able to do all this without man, but man could not grow into the full, free, personal being he potentially is unless God left real work for him to do, real victories to win, real difficulties to be overcome.

Man's Own Power.

"What greater thing can man desire than to be a real worker with God in realising the hidden beauties of life, in seeking out

the truth of things, in establishing justice, and loyalty in the affairs of men. These things we can do, here and now. It is not beyond our power to abolish our slums, if we have the will; to help people out of the shacks in which too many are now compelled to live, and get them into decent homes; if we are really serious about such things.

"It is not our politicians who are failing us, it is the low temperature of our Christian conscience, the anaemic nature of our Christian love. Politicians will act when public opinion really demands action. It is the conscience of the nation that is at fault, and that is the direct responsibility of the Christian Churches. They must come to grips with this question, and anything less than the united strength of all who profess and call themselves Christian will not be sufficient. Can the Church combine to create and assert a Christian conscience within the nation? The signs are not too hopeful.

Common Action.

"This is not a question of discussing theological differences. It is a question of common action on a practical human problem. Young and old to-day are being broken on the wheel of social injustice. The Christian claims to worship a God who is the God and Father of all. He holds every man to be a brother in Christ. No Christian questions these fundamental teachings. Let us press the theory into action. Let us see belief turned into practice, let us begin to live the solution of our social problems. This and nothing less is what the love of God and man means. Jesus Christ was the world's most penetrating realist. Nobody loved the race of men better than He, and when He would have us love our neighbour as ourselves He bid us first, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."



While in Victoria, the Right Rev. Bishop Taylor Smith, D.D., K.C.B., C.V.O., saw a good deal of a near relative, Mr. E. Vincent Smith, a member of the Victorian Legislative Assembly.

The Bishop of Melanesia, the Right Rev. W. H. Baddeley, arrived in Sydney last Saturday by the R.M.S. Maunganui. Bishop Baddeley had unique war experiences, winning many decorations and holding high rank as a combatant.

Dr. Graham Scroggie, of the Midway Conference, London, is on a visit to Sydney. He was on the platform at the Sydney Home Mission Festival last week, and received a cordial welcome from the Archbishop, Dr. Mowll. They have been warm friends for a number of years.

The Right Rev. Bishop Kirkby, with Mrs. Kirkby, is holidaying at Jervis Bay, on the South Coast of N.S. Wales. The Bishop wired a message which was read at the Home Mission Festival in Sydney Town Hall last week.

Mr. B. D. Brand also sailed to England on a holiday trip on the same date. The parish of North Goulburn, in which he has laboured so long, will almost require a staff to fill his many offices and discharge the many duties for which he has been responsible.

The Archbishop of Sydney (Dr. Mowll), was on the R.M.S. "Aorangi" to bid farewell to the Governor of New South Wales, Sir Philip Game, who, with Lady Game and their daughter, is paying a short visit to England. They hope to return to Sydney in September.

The Rev. L. S. Dudley was inducted as rector of St. John's, Woolwich, by the Ven. W. L. Langley, last Thursday evening. The Rev. I. D. Armitage, with whom Mr. Dudley exchanged parishes, was inducted to St. Alban's, Belmore and Moorfields, by Archdeacon Martin, on Friday evening last.

On the last day of this month the Rev. W. Greenwood will have laboured 37 years in the parish of St. Nicolas, Coogee, Dio-

cese of Sydney. During a faithful and diligent ministry he has seen the parishes of Clovelly and Long Bay carved out of his one time considerable area, and now Maroubra is ready for similar separation.

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Miss Margaret Barker Elliott, resident mistress on the staff of the Sydney Church of England Grammar School for Girls, has been appointed Headmistress of the Stratford Church of England School for Girls, Lawson, Blue Mountains. Miss Elliott has spent a number of years at the S.C.E.G.S., Forbes Street, Darlinghurst.

The Bishop of Salisbury (Dr. St. Clair Donaldson), writing in the "Salisbury Diocesan Gazette," makes a strong appeal for "bolder preaching." 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.

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Mr. and Mrs. E. W. Johnson, of Goulburn, sailed on the 26th May for a holiday trip to England. At the last meeting of the Goulburn Church of England Province Trust the Administrator and others spoke of Mr. Johnson's long and valued services in all sorts of capacities to the diocese, and wished him and Mrs. Johnson a happy holiday.

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The Archbishop of Sydney (Dr. Mowll), visited St. Andrew's Church, Lakemba, on Sunday, May 27, and unveiled a memorial to the late Archbishop of Sydney (Dr. J. C. Wright). The memorial took the form of a maple shield, bearing the diocesan coat of arms, and beneath it the silver trowel with which the late Primate laid the foundation-stone of the church in 1928. Mr. Bertam Wright, a son of the late Dr. Wright, took part in the service.

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Canon Sutton has resigned the incumbency of Holy Trinity Church, Kew, having accepted the offer of St. Paul's Cathedral Chapter of the office of sub-dean of St. Paul's Cathedral. The resignation will take effect at the end of August, when Canon Sutton will have been vicar of Holy Trinity for 30 years. For many years he has been associated with the work of the Australian College of Theology.

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The death of the Rev. A. H. Julius, formerly Vicar of Akaroa, N.Z., removes an honoured veteran from the ranks of the clergy of the Diocese of Christchurch. He would have been 50 years this year since Mr. Julius' ordination as Deacon in 1884, since when he has spent 29 years' active work in Australia, 20 years as Vicar of Akaroa, and 10 years in retirement. All who knew him will feel that they have lost a valued and respected friend.

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The Venerable Archdeacon W. Leslie Langley was commissioned as Archdeacon of Cumberland in St. Andrew's Cathedral on Tuesday, May 29, by the Archbishop (Dr. Mowll). Mr. C. R. Walsh, Diocesan registrar, read the license of appointment, which the Archbishop then handed to Archdeacon Langley, saying: "Be thou faithful in the discharge of the duties appertaining to the office in which you have been called, and may the Lord Himself grant you grace and blessing now and always."

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Dr. West Watson, Bishop of Christchurch, N.Z., writes: "The City of Melbourne is celebrating its centenary in November of this year, and the Bishops of the Province have been invited to attend the All-Australian Anglican Assembly which is to be held in that city from November 8th to 16th. I have been asked to read a paper at the gathering, and, with the cordial approval of the Archbishop, am proposing to go to Melbourne in November. The General Synod is sending a message of goodwill by me, and I hope to be representative of the Anglican Church in New Zealand.

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The Archbishop of Sydney (Dr. Mowll) was a speaker at the Empire Day celebration in Martin Place, Sydney, on Thursday, May 24. His Grace said that British people all over the world that day were priding themselves on belonging to the British race. Those within the Empire had to bestir themselves against forces which threatened to disintegrate the Empire, particularly the forces of disruption in home life, which led to so many divorces and broken homes. True religion began in the homes. Home religion was the rock of national righteousness, and neglect of family worship meant lack of public reverence.

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The Archbishop of Melbourne, writing with regard to the arrival of Victoria's new Governor, states—"We give a hearty wel-

come to the new Governor of Victoria, Lord Huntingfield, who arrived on May 14, and had a triumphal procession from the landing place to the Town Hall and Parliament House. He and his family have already established themselves in the affections of the citizens of Melbourne. On their first Sunday, May 20, the Governor and his family and his suite attended the morning service at the Cathedral. We pray that God's blessing will rest upon His Excellency during his tenure of office as the King's Representative here, and that he may realise in all the responsibilities of his position "God's peace which passeth all understanding."

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The Bishop in Polynesia (the Right Rev. L. S. Kempthorne), addressing the Rotary Club in Sydney, said that an amazing responsibility had been given the British nation in governing peoples of other races, and, on the whole, it was doing the work exceedingly well. Bishop Kempthorne said that, unlike the Bishop of Melanesia, who could not land unprotected on some of the many islands in his territory, he had nothing to fear from the natives in the Polynesia Club in Sydney, he said, was to make friends with the white men, most of them Englishmen, who were scattered over about 400 islands. His aim was to help them to bear their responsibility. That was a difficult thing for them sometimes, as men leading such solitary lives, or being so busy or so tired, were apt to let things slide.

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The death of Mr. W. E. Wilson, of Mosman, N.S. Wales, removes a zealous servant of God from Sydney's midst. His interests were manifold. For years he sat on both the General and Executive Committees of the Church Missionary Society. He was the devoted leader of an Evangelistic band who, over a period of 25 years, visited the State hospitals and homes on Saturday afternoons and holidays. He was a former chairman of the Executive Committee, and Honorary Treasurer of the Home for Incurables, Ryde. He never tired of these honourable duties. However, his chief interest lay in propaganda on behalf of social and personal purity. From its foundation he was the Honorary Secretary of the Australian White Cross League. He was a familiar figure in all good works in Sydney, and leaves behind a cherished memory.

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A cable from Dummagudem, South India, states that Mrs. John Cain has passed to the Higher Life. Hers has indeed been a wonderful record of work in the Master's service. Her first woman missionary from Australia to India, fifty-eight years' service, of which fifty-one have been spent at Dummagudem. For thirty-seven years the Rev. John Cain and Mrs. Cain together "risked their lives for the salvation of the people." Since her husband's death, in 1917, Mrs. Cain has still carried on the various activities at Dummagudem, including the work in boys' and girls' schools, in the dispensary and in the lace-making industry amongst the women. The great rejoicing with which her jubilee was celebrated at Dummagudem in November, 1932, gave evidence of the love and esteem in which she was held by all with whom she came in contact.

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The Rev. Percy S. Moore, M.A., has recently resigned his charge of Ballarat Cathedral Church, and has left for a holiday in England. The Bishop of Ballarat writes: "I cannot let him leave the Diocese, which he has served for the last ten years, without a word of sincere appreciation and gratitude on behalf of us all. Mr. Moore is a real student, and a preacher of quite exceptional excellence. I was present in the Cathedral on Sunday evening, May 6th, when he preached his farewell sermon. The Church was full to overflowing, and it was quite manifest that his departure was a matter of sincere regret to those who had worshipped at Christ Church during his term as Vicar. In the course of his ser-

mon he told us that one of his ideals had been to keep the standard of preaching in the Cathedral on a high level. I can assure him in the name of us all that this ideal he has very fully achieved. He leaves us with our very best and affectionate wishes to himself and Miss Moore for the years that lie before them both." Mr. Moore was formerly in the Sydney Diocese, and is an old boy of All Saints', Petersham.

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The Archbishop of Canterbury dedicated on Friday, April 20, the memorial in Canterbury Cathedral to Archbishop Lord Davidson. It takes the form of a recumbent statue in bronze, resting on a basis of stone from Derbyshire. It is placed in the Ambulatory of the Trinity Chapel, beneath the stained glass windows. The cope depicted is that worn at the coronation of King George V. Lady Davidson was present during the dedication ceremony, in which 150 clergy took part. The Archbishop said in his address in honour of his predecessor: "The more I think of him, the more I feel the truth of the words which a loving knowledge and insight chose to surround the grave, where his body lies in the peace of the Cloister Garth. They are the words of the Psalmist expressing the spirit of the true shepherd-king—He fed them with a faithful and true heart and ruled them prudently with all his power. . . . Will you forgive me a more personal word? I can never forget that when on one of his last days on earth he laid his hands upon me in blessing, the prayer he uttered was: 'Give him judgment.' Give him judgment." It was the gift with which God had very richly endowed him."

Northern Australia.

Light and Darkness.

The Rev. H. E. Warren draws a striking contrast between conditions on the East and West coasts of the Gulf of Carpentaria. He paid a visit to two mission stations controlled by the Presbyterian Church, at Mapoon and Mornington Island. Here he found the blacks happy and contented, living with their wives and families in the reserves under the protection of missionaries who live there as their "father" and "mother." There is no opportunity for outsiders to enter and molest the natives. All troubles and difficulties are brought to the missionary and settled at once without any thought of police interference. On this side of the Gulf, too, the State Government pays £500 towards the upkeep of every station, the Church paying the remainder.

What do we find on the West coast of the Gulf? Here there are thousands of blacks living in the Aboriginal Reserve having to fight for their own privileges and rights, and to defend themselves and their women folk against the inroads of trespassing foreigners, forced sometimes, in severe circumstances, to take the extreme step of killing. The way to obviate this state of affairs would be to have missionaries on each reserve as "father" and "mother" in every phase. Here, too, the Government might assist in the cost of this work, which at present is borne entirely by the Church, the work of providing necessary protection and education for the Aborigines of our Continent.

A GEM FOR THE WEEK.

Life is a sheet of paper white,
Whereon each one of us may write
His word or two, and then comes night.

Muse not which way the pen to hold,
Luck hates the slow and loves the bold;
Soon comes the darkness and the cold.

Greatly begin; though thou hast time
But for a start, be that sublime.
Not failure, but low aim is crime.

(Lowell.)



STERLING HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED



"Evil is wrought by want of thought, As well as want of heart."—Hood.

"Take heed that ye offend not one of these little ones."—Christ.

JUNE.

- 7th—Papal Temporal power restored, 1929. Thus Rome apparently regains power.
- 8th—Seven bishops committed to the Tower, 1688. These non-jurors "refused to take Oath" to recognise a King (William) whom they did not think had right to the throne.
- 9th—First Prayer Book used, 1549. This book, which some people wish might be followed more nearly to-day, only provided a partial degree of Protestantism.
- 10th—2nd Sunday after Trinity. The ancient Collect conjoins what many of us contrast—Fear and Love. Neither really can exist without the other. The proper kind of love is full of proper fear.
- 11th—St. Barnabas, Apostle, so-called in Scripture, and a martyr, or witness by death for the truth of Jesus.
- 14th—The House of Commons rejected the Prayer Book Measure for the second time, 1928. The Revised Prayer Book is still illegal, though given episcopal sanction, as for "experimental purposes." A dubious way of introducing it to common use.
- 16th—Six Articles put forth, 1539. Henry VIII. tried to direct the Reformation, but God took it out of his hands to do it better.
- 17th—3rd Sunday after Trinity. Could we but have "a hearty desire to pray," how very composed and strong would be our lives and character. This tells more than much original thought because it is always fresh and unusual.
- 18th—Battle of Waterloo; 1815. Once more the British were used of God to break the Conqueror. Not a military people, they usually win the last battle because they are sent of God. The realisation of this annoys national life and purifies our aims.
- 21st—Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

The Battle of Booklets.

WE have had sent to us for review copies of Dr. Angus' "Truth and Tradition," Dr. Edwards' "The Creeds and the Living Church," Dr. Macintyre's "The Theology of Dr. Angus," and Rev. John Edwards' "Doctrines, Living and Dead." They have all been issued in connection with the Angus controversy in the Presbyterian Church. The controversy has certainly had a good press, the books and booklets have sold well, and evidently the publishers have had a real bean. There is nothing new in the much-advertised publications, except that the great subjects discussed therein are dealt with all too cursorily, and captiously. They have to do with an age-long battle, but we of the Church of England, who stand up in Church Sunday by Sunday and recite the Nicene Creed, which speaks of Christ as "begotten of His Father before all worlds, God of God, Light of Light, Very God of very God," surely know where we stand. The same Creed speaks of the Holy Ghost as "The Lord, the Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together,

is worshipped and glorified, Who spoke by the prophets," all of which expressions point to the Deity of both the Son and the Holy Spirit. The Quicumque Vult recited in Church on Trinity Sunday, says: "The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God." These Creeds "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture (Article VIII.)" The Thirty-Nine Articles say: "In unity of this Godhead there be three Persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost." (Article I.) Again, in Article II. Christ, is spoken of as "the Very and eternal God," and the same expression is used of the Holy Ghost in Article V. Similar language is used in the Presbyterian Westminster Confession of Faith. Chapter ii. 3 says: "In the unity of this Godhead there be three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost." It follows that the Reformers were not only opposed to sacerdotalism as set forth in the Church of Rome, but were definitely opposed to any teaching that would deny the deity of our Lord Jesus Christ and that of the ever blessed Holy Spirit. There is a ruthless spirit abroad in these modern times that would root up the old foundations and tear everything held so dearly in the past to threads and pieces. They would sweep away our parliamentary system, the basis of our social system, in fact everything upon which the present fabric of life is built. It is the spirit of the age, not the Spirit of the Ages. Not for one moment do we lay it down that the past is perfect and sacro-sanct. But there is a sweeping ruthlessness about this present-day attack of would-be reformers, treating, as it does with disdain, cherished ideas and ideals of the past, in the endeavour to bring in the mangle-mangle of a so-called Modernism.

Teaching which denies the Godhead of Christ and the Godhead of the Holy Ghost, and thus repudiates the doctrine of the Trinity, cannot be held by faithful sons of the Church of England, and by those who would be in line with the Reformers. They believed, and we, too, believe in the Godhead of Christ and in the Godhead of the Holy Ghost because these great truths are taught in God's Holy Word,

The denial of the doctrine of the Godhead of Christ is virtually a denial of the great doctrine of the Atonement. A mere man, however spotless in character, could not have atoned for the sins of the world. It is the Godhead of Christ which gives infinite value to our Lord Jesus Christ's substitutionary sufferings. It is His Divinity which imparts to Christ's Atonement its infinite sufficiency and value, making it adequate to procure for men the remission of sins, how great and numerous, whether we think of individuals or of countless millions. We don't wonder that Dr. Angus and his conferrers boggle at our Saviour's death as an expiation. It is a historical fact beyond dispute that in whatever church the doctrine of the Trinity has been abandoned or obscured, either explicitly or implicitly, every other characteristic doctrine of the Gospel has gone with it. The rejection of the Divinity of Christ in all fulness of that term, means a rejection of the great doctrine of His Atoning work.

In like manner, the rejection of the Divinity of the Holy Ghost involves a rejection of the Doctrine of regenera-

tion. The Holy Ghost is the author of the New Birth, but if He were not God, He could not give life to the spiritually dead. The Church, in all ages, has recognised and held this truth. Hence the Nicene Creed declares Him to be "the Lord, the Giver of Life." It is in this faith we are called upon to remain steadfast. We need beware of a Modernism that ends in the arid wastes of Socinianism and Unitarianism. In our opinion, these Angus booklets will suffer the same fate as Campbell's "New Theology," and its bedmates, published and circulated with a furore some thirty years ago, suffered, that is, to be hurled into the limbo of things dead and forgotten. The Word of our God shall stand forever and ever!

(The publications have come from Angus and Robertson, Sydney.)

Professor Angus and Christianity.

(By Mr. J. A. I. Perry, Solicitor, Hunter Street, Sydney, Chancellor of the Diocese of Grafton.)

AS I understand it, Professor Angus does not believe in the following:

1. The Physical Resurrection.
2. The Atonement.
3. The Deity of Christ.

If the Professor is right, then all Christianity is a failure. Christianity becomes a doctrine of morals and ideals no greater and no less than other organisations, but without their imposing ritual.

Physical Resurrection.

What does the Apostle Paul say, "If there be no resurrection of the dead then is Christ not risen." "And if Christ be not risen, then is our preaching vain and your faith also is vain." Again, "that He was buried and that He rose again the third day," "That He was seen of Cephas, then of the twelve."

"After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep."

"After that He was seen of James, then of all the Apostles." What does the Professor mean by physical resurrection? Does he concede there was a Spiritual resurrection, because if he admits the one he must accept the other. Moreover, John 11th, verse 25, Christ says: "I am the Resurrection and the Life; he that believeth in Me, though he were dead yet shall he live. And whosoever believeth in Me shall never die." Addressing Martha He says, "Believeth thou this?" Martha said, "Yea, Lord, I believe Thou art the Christ, the Son of God, which should come into the world."

In my view it was both Spiritual and physical. His own words to Thomas showed the corporeal entity. His tomb was vigilantly guarded. No evidence has been adduced that the body was taken from the tomb. Remember, everyone was watching. An enormous multitude was present at His Crucifixion. Can we for one moment believe that the Jewish Sanhedrin would have been careless in a matter of such magnitude as the guardianship of the tomb?

The Divinity of Christ.

Sir William Smith, D.C.L., LL.D., in his masterly work, writes: "Accordingly we find that, after the Ascension, the Apostles laboured to bring the Jews to acknowledge that Jesus

was not only the Christ, but was also a Divine Person, even the Lord Jehovah. Thus, for example, St. Peter, after the outpouring of the Holy Ghost on the day of Pentecost by Christ, says: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ." He further writes: "This conclusion supplies a convincing proof of Christ's Godhead. If He is not the Son of God equal with God, then there is no other alternative but that He was guilty of blasphemy; for He claimed 'God as His own Father making Himself equal with God,' and by doing so He proposed Himself as an object of divine worship."

"This conclusion also explains the fact which might otherwise have perplexed and staggered us that the miracles which Jesus wrought, and which the Jews and their rulers acknowledged to have been wrought by Him, did not have their due influence upon them; those mighty and merciful works did not produce the effect upon them which they ought to have produced, and which those works would have produced, if the Jews and their rulers had been prepared, as they ought to have been, by an intelligent study of their own Scriptures, to regard their expected Messiah as the Son of God, co-equal with God."

Generally.

What Professor Angus has said is very old. It was first said in the time of the Apostle Paul. Sir William Smith, dealing with the Apostle, writes as follows:—"He meets all the evils of the Corinthian Church, the intellectual pride, the party spirit, the false belief about the Resurrection, by recalling their thoughts to the Person of Christ and to the Spirit of God as the Breath of a common life to the whole body."

Professor Angus is practically setting himself up against the Apostle Paul. Some people have even doubted the Crucifixion itself, but it is interesting to record that the Roman writer, Tacitus, in his letter to the Emperor Trajan, writes:—"Auctor nominis ejus Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat." The translation of which is, "The name was derived from Christ, Who, in the reign of Tiberius, suffered under Pontius Pilate, the procurator of Judea." The Reverend Carnegie Simpson, of Glasgow, gave a series of lectures on "The Fact of Christ," and those lectures were published by him in book form, and curiously in his book he prints in latin the above quotation from Tacitus. I, however, had previously obtained it from the Book of Tacitus itself (Tac Ann Lib XV.). Carnegie writes: "How can God condemn that which has Christ in it? If Christ be one with us, so that God cannot look at us apart from Him, how shall condemnation be God's verdict on us? This is the principle of the Atonement." Further, "We must realise that Christ means that God is really and nearly taking to do with us, very authoritatively, very graciously, very wonderfully. Our religion must be less merely a doctrine to be studied and a duty to be done, than a call, a touch, an intercourse." Again, "I will say that there is nothing about Christianity that more convinces of its Divine de-
vising than this, its suitability for both life here and life hereafter. It is thus that it declares itself to be the religion that men need. Christ is for life in the most real and secular sense."

Again, "Thus a Christian man blesses God every day of his life, and on the greatest day of a man's life, which is the day of his death, blesses Him still; and not fearfully or repiningly enters into the untold meanings of the endless fact of Christ." One further reference with the hope that this Article is not too long, but when one starts digging in one does not know when to stop.

Justin Martyr, about the year 150 A.D., speaks to a very learned Jew named Trypho. This is what, in effect, Justin Martyr states: If, O Trypho, ye understood Who He is that is sometimes called the Messenger of mighty counsel, and a Man by Ezekiel, and designated as the Son of Man by Daniel, and as a Child by Isaiah, and the Messiah and God by Daniel, and a Stone by many, and Wisdom by Solomon, and a Star by Moses, and the Day-spring by Zechariah, and Who is represented as suffering by Isaiah, and is called by him a Rod, and a Flower and Corner Stone, and the Son of God, you would not have spoken blasphemy against Him, Who is already come, and Who has been born, and has suffered, and has ascended into heaven, and will come again." And Justin further affirms that he has "proved, against the Jews, that Christ, Who is the Lord and God, and Son of God," appeared to their Fathers, the Patriarchs, in various forms, under the old dispensation." Mystery upon mystery has come down upon the well-worn, trodden steps of time, but Jesus Christ is no mystery. He is a living force, and if we only in a small measure followed His teaching, the world would be revolutionised. We should become less obstinate in our dispositions, less disgruntled in our feelings and generally less warped in our character. Let us therefore go forward and be prepared to breast with no uncertain swing, the perplexities of life. No matter how high or obscure our future may be, we have our part to play.

The power that did create can change the scene
Of things, make mean of great, and great of mean,
The brightest glory can eclipse with night,
And place the most obscure in dazzling light.

Bishop Crotty Outspoken.

Prayer in Parliament.

THE opening of Parliament with prayer is an entirely appropriate gesture, but it represents only the beginning, and not the end, of a genuinely religious approach to politics," said the Bishop of Bathurst (the Right Rev. H. Crotty), who proceeded to comment on some angles of the debate in the Legislative Assembly when the proposal was being considered.

Bishop Crotty said the opening of Parliament with prayer, if it meant anything worth while, meant that politics was a religious business. It meant that the personal and spiritual ideal of religion would be paramount in Government and Opposition policies. It meant that money ideals, vested interests, and much else would have to bow to the ideals of religion. It meant that the community would be less worried by unemployed capital than by unemployed men, and Governments would invade economics, not in the interests of classes, but of human and religious interests.

"It means," said Bishop Crotty, "more truth-telling in the Chamber, less shameless and unblushing misrepresentation of everybody on the other side of the House, fewer ears to the ground and to the Press gallery, and a few more eyes to the hills. Mr. Stevens introduced the question in a speech of becoming dignity and entire sincerity, but in the too poisonous party politics even the greatness of his theme did not save him from a chorus of guffaws and somewhat bitter sneers. A possible criticism of his speech is that it was inadequate. The suggestion that it was hypocritical was jaundiced and unjust.

"One leading Parliamentary during the debate stated that he objected to the opening prayer being recited by a politician," concluded Bishop Crotty, claiming that it should be said, if at all, by someone 'untainted with politics.' That is an amazing estimate to come from the lips of any man worthy of his own calling. Not much is to be expected from a race of men, or from the system they serve, who regard their calling as 'tainted.'"

The Dean of Westminster.

Preaching in Westminster Abbey on the morning of Easter Day, the Dean of Westminster (Dr. Foxley Norris), asked, "How do we know that the Easter message is true?" Most of men's daily life, he said, was arranged on the basis of probability. Bringing this to bear on their faith, they knew that the whole of Christianity was built on belief in Easter, and the probability that Christendom was right was very high. Then there was intellectual knowledge—the claim of history. The Gospels were history, and, though subjected to fiercer criticism than any other history, their statements stood. They gave an account of the revelation of God in Jesus Christ and of the inability of death to conquer life. Could a man set aside authentic history? But there was a further kind of knowledge—"How do you know your mother's love?" That was not intellectual or scientific knowledge; it was spiritual knowledge; and yet this was the most certain kind of knowledge. It might be misunderstood; it might be clouded for the moment, but each could say: "I know that my mother's love is there; she and I are one." Jesus said: "Come and see." The first Christians said: "Come in with us, and you will learn." Could they to-day offer the same invitation, confident that the inquirer would learn the answer to that question?

Our Underworld.

Bishop of Lichfield's Indictment.

No one can read the newspapers of the last few weeks (says the Bishop of Lichfield in his diocesan Magazine), without being appalled by their revelation of an underworld of hideous evil—evil not by any means confined to one rank of society. One may well ask whether some means might not be found to prevent some of these nauseous details appearing in print. We do not want to be pharisees, or to condemn people of whose temptations we know nothing. Nor do we hold that sins of the flesh are the only sins. But the inner meaning is surely easy to discern. If once the Christian law of the sanctity of the home, and the binding obligations of chastity on men and women is cast aside, there is no limit to the depths to which human nature may sink. People talk of "self-development," and they mean uncontrolled selfishness in the satisfaction of animal instincts. Or they pretend that their doctrine is modern, whereas it is a reversion to a very ancient paganism; only (to do the old pagans justice), they seldom descended to such infamies as those of which we have lately heard.



NEW SOUTH WALES.

Diocese of Sydney.

DIOCESAN SYNOD.

There is every likelihood of the Synod of the Diocese being held on September 10 next, and the following days. The Synod will be full of interest, as it will be the Archbishop's first Synod. Possibly the Constitution of the Church in Australia will come up for consideration.

BISHOP BROUGHTON.

Centenary Celebrations.

Plans are being laid for the centenary of the arrival of the first Bishop in Australia, and Tasmania (Bishop Broughton), in two years hence, 1936. It is proposed to arrange for representative delegations from overseas. There will be a week or more of special gatherings, papers and discussions, popular assemblies, pageants, and so forth.

WOLLONGONG.

Home Mission Festival.

The ninth annual South Coast Home Mission Festival was held at Wollongong on Monday, May 28. It is estimated that 800 people sat down to tea in relays, and that 1800 people were present at the public gathering afterwards. During the interval, the Rev. N. Rook, in St. Michael's Church, gave a lantern lecture on the Church's work in the back-blocks under the auspices of the Bush Church Aid Society. Mr. Aubrey Halloran, of Sydney, presided at the public gathering and with him on the platform were the Archbishop of Sydney and Mrs. Mowll. Addresses given by the Archbishop and Mr. Halloran. The occasion was a great and inspiring one, and much credit is due to the clergy of the South Coast, led by their Rural Dean, the Rev. E. Walker, Rector of Wollongong. During the day the Archbishop was in close touch with the clergy of the Rural Deanery.

UNEMPLOYMENT.

Archbishop's Appeal.

The meeting convened by the Archbishop of Sydney (Dr. Mowll), to launch the appeal for funds to help necessitous people during the winter months was held in the Chapter House on Monday, May 21, and was largely attended.

Dr. Mowll, who presided, said the demand for help for the poor was growing more insistent. During last week he had visited various rural deaneries, and had consulted rectors of the parishes, churchwardens, and workers, and what he had seen and heard enabled him to understand the need for organised action.

"The one aim we should have just now," said the Bishop of Goulburn (Dr. Burgmann), is to put those who are out of employment in work again. In the hearts of these men there is much anxiety and discontent. The time has come when, through the advancement of scientific methods of production and the improvement of transport, we should be able to meet the requirements of every man, woman and child. The Christian conscience cannot be allowed to sleep in the face of the world's needs. This is not a problem that concerns only a country; it concerns also the individual. It is only intolerance and ignorance that

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the Bible" from many interesting angles, the Nature, Power, Equipment, and Conflict, and the problems arising out of the Success of the Message.

Morning sessions in the Church followed, when all reassembled as one company to look into some of the greatest subjects that move the Church to-day. The Dean of Sydney, in his masterly way, led the van, and members soon found themselves moving along the line and into the sacred realm of the Miraculous. Archdeacon Johnstone addressed the Convention on the two succeeding days, his themes being "The Ethics of Conviction," and "The Philosophy of Death." Both the introductory addresses and the discussions that followed revealed the large area for thought and the rich caches of wisdom's wealth capsuled within the titles.

The afternoons were given to the lighter occupations of tennis, jungle-journeys, or reading, writing, etc.

On Thursday afternoon there was the Rectory Garden Party, where the Rev. A. N. S. and Mrs. Barwick, assisted by their fine band of generous lady helpers, made everybody feel so much at home.

Evening sessions brought the very practical things before the Convention—"The Safe Keeping of Parish Records" (Rev. H. J. Marshall), "How to Help People Who are attracted by Christian Science" (Rev. C. H. Tomlinson); "Problems of the Sunday School" (Rev. O. S. Fleck); "Church Finance" (Rev. W. Kingston).

Devotional addresses were also given by the Rev. R. H. Jones, on "The Leadership of the Holy Spirit," and by the Rev. A. Reeves on "Fellow-Workers with God." On the last night the Rev. A. N. S. Barwick (Rector of Kurrajong), reviewed the whole course of the Convention, and suggested lines of helpful thought. The meeting was then thrown open and the Convention closed with extemporaneous prayer in which many joined.

It was delightful to have the Archbishop and Mrs. Mowll present at this final evening session.

"Many Hands Make Light Work." The Rev. W. Kingston, as "King's Chamberlain," assisted by the Rev. H. E. Rogers, graciously brought along to half-wakened members, in the early morning, cups of hot coffee and hot water, and the Knight of the Church Bell may not be forgotten, nor may the kind help of the Rev. C. Tomlinson in looking after the lists for the Playtime hours. The Rev. H. Barder, as general Secretary, did his utmost to make arrangements go smoothly, while the Revs. W. G. Coughlan and J. Poole assisted helpfully with piano and organ. A strong committee was formed to arrange the next Convention.

RURAL DEANERY OF PARRAMATTA.

Sunday School Teachers' Association.

St. Thomas', Auburn, was the centre chosen for the 87th Quarterly Conference of the Association, where on Monday, 14th May, several clergy and 140 teachers and officers from 30 schools assembled.

After tea Bible reading and a short service was conducted in the Church by the Rev. G. P. Birk, who afterwards presided at the Conference. The Chairman, in his opening remarks, said that teachers' meetings were second in importance to mission meetings, and urged all to pledge continuous service for the Lord and Master.

The main feature of the meeting was an illustrated Travel Talk, "A Cruise to the Holy Land," by the Rev. C. T. Kenderdine, Rector of St. Luke's, Concord. The halved places visited and graphic pictures, gave to those present a deeper knowledge of our Lord's earthly habitation, and His abiding presence now in the Spirit.

Diocese of Newcastle.

BISHOP BURGEMANN AT EAST MAITLAND.

The Bishop of Goulburn (the Right Rev. E. H. Burgmann), who was formerly warden of St. John's College, Morpeth, was the guest of the Clerical Society at East Maitland, when he was presented with a cope and mitre. The presentation was made by the Bishop of Newcastle (the Right Rev. F. de Witt Batty).

Bishop Burgmann made a plea for unity in the Church of England, in order, he said, that it might become the beacon light of greater unity for all Christian bodies throughout the world. The world would need unity if the work of Christ was to be done in the times which were upon them. Under the leadership of the Archbishop of Sydney (Dr. Mowll), there would be far

greater provincial unity than ever before. There was work to be done of unending interest and tremendous concern to every person in Australia.

Diocese of Goulburn.

QUEANBEYAN.

The Rector writes:—

Study of the Bible is languishing. That ought not to be in a Church like ours, which places the Bible so much in the foreground of its teaching, and uses it so wholeheartedly in its public worship. It is quite un-Anglican to neglect chances of studying the Bible. Our own Prayer Book cannot be readily understood without a real working knowledge of the Bible. The Old Testament lies behind and beneath the New; they are indispensable to each other. And, both lie beneath the Prayer Book. It may be said quite truly that the Old Testament is the expression of the spiritual life, covering many hundreds of years, of the ancient people of God, who were the most religious people of their times; while it is equally true to say that the New Testament, gathering up all the essential truths contained in the Old, is the expression of the spiritual life of the most religious people of the first two generations of our era. In a similar way the Anglican Prayer Book is also the expression of the soul of the Anglican people. A thousand years of life find voice in it, the life of the most religious people in the Christian world to-day, whose spiritual character has been shaped under the influence of both the older Testaments. One may say without irreverence that the Book of Common Prayer is the Testament of the English Church, with a definite divine message to mankind; but it is to be read and understood always in the light of the older revelation.

We have been meeting in the Church every Wednesday night at 7.45 p.m. for the Study. Lately it has been irregular and uncertain. We are now beginning a course on the Book of the Revelation of St. John the Divine. Remember, religious people always have a message for mankind; nobody else has anything that endures. Let us learn what ours is.

APPOINTMENTS.

Pickburn, P. de M., Th.L., Assistant in parish of Junee, to be Assistant in parish of Albury.

Cutcliffe, Rev. E. M., Th.L., Rector of Berridale, to be Rector of Binda.

Diocese of Grafton.

RAISING CHURCH FUNDS.

Gifts Preferred to Bazaars and Dances.

The parochial council of St. James' Church, which in previous years held dances and bazaars to augment the church funds, decided last year to dispense altogether with these means of raising money, and to substitute straight-out giving.

As a result parishioners have given more than was raised from the annual dances and bazaars.

VICTORIA.

Diocese of Melbourne.

SPECIAL SESSION OF SYNOD.

The Archbishop writes:—

"It is proposed to hold a special meeting of the Synod on June 18 to deal with the appointment of Canon Sutton as Sub-Dean of the Cathedral, and also with the creation of the office of Coadjutor Bishop. The appointment of an honorary Sub-Dean will make possible the necessary financial arrangement for the Coadjutor Bishop. In due course you will all receive further details of the Bill which it is proposed to put before you at the Synod for the creation of these two offices. We need to ask for God's blessing on all our plans for the more efficient organisation of the Diocese and the Cathedral.

On June 5 and 6 a meeting of the Provincial Synod of Victoria will be held in the Chapter House. Various matters affecting the six Dioceses will be discussed there. It is of great importance that you should all remember this gathering as you daily pray, "Thy will be done, Thy Kingdom come in earth as it is in Heaven."

CHURCH MUSIC.

Visit of Director of the School of English Church Music.

The Music Commission of the General Synod of Australia has invited Dr. Sydney

M. Nicholson, Director of the School of English Church Music (S.E.C.M.), to visit Australia. Dr. Nicholson has accepted the invitation, and it is expected that he will arrive in Melbourne early in September. The Executive Committee of the Commission has the arrangements for his visit in hand, and is circulating those interested with a view to making the fullest use of his presence. Dr. Nicholson has written stating that his "aim is to spread a feeling of brotherhood and co-operative method amongst all Church choirs, jinking them up through association with the S.E.C.M." He is coming to Australia at his own expense, and has definitely decided only to do unpaid work for choirs which are affiliated.

ROPER RIVER MISSION.

Unexpected movements by aboriginal tribes in North Australia have complicated the plans of the Church Missionary Society, and a virtual decision to abandon the station at the mouth of the Roper River may be reversed.

It was indicated to-day by officials of the society that when a delegation, comprising the general secretary for Victoria (the Rev. R. C. M. Long), Archdeacon Herring, and the Rev. C. H. Nash, visited the station towards the end of last year the tendency was for the natives to move away from that area. The society had practically decided to vacate the Roper River site, and to establish a new mission station farther north, in the Caledon Bay district of Arnhem Land.

Within the last two months many natives have returned to the Roper River, and there are now more than 200 directly under the influence of the mission. The decision of the Federal Council has been referred to the Victorian committee, which is responsible for the mission in North Australia. It is felt that the work at Roper River should be continued, in view of changed circumstances, and that within the next few months an outpost should be established in Arnhem Land. Negotiations are also being conducted with the Methodist Mission Society, which intends to establish a mission in Arnhem Land, so that overlapping may be avoided.

C.E.M.S.

The C.E.M.S. has been in existence in the Diocese 24 years. In spite of many endeavours to bring the work of the Society before the Church, and the publicity it receives for its King's Birthday corporate communion of upwards of 1,000 men in attendance, C.E.M.S. in Melbourne has fallen on evil days financially because it did not always receive the financial support necessary to meet its commitments. A challenge has been issued which must stir to action the whole Church.

C.E.M.S. must either receive the support of the whole Church or close down. The dissolution of this essential society would be a disgrace to the Church. An appeal has been issued for £1,000 in 1934. The majority to liquidate all debts, the balance for income. On Monday, June 4 next, the King's Birthday holiday, C.E.M.S. will hold its great annual service of witness—its Corporate Communion—in St. Paul's Cathedral, and 1,400 churchmen will worship together at the heart of the diocese. An appeal has been issued to every churchman to present with his offertory not less than 10/-, which may either be a donation or be collected from friends. Some will give more, some may give less. A generous response to this appeal would not only thrill all churchmen, but would be proof of our devotion and loyalty. The abandonment of the Melbourne section of this great society is too humiliating to contemplate. A generous offering at St. Paul's will mean a new lease of life with new hopes to a society which has ever sought to serve the Church."

Diocese of Ballarat.

TRINITY COLLEGE, MELBOURNE.

The Bishop writes:—

In view of recent correspondence in the Public Press in connection with Trinity College and its proposed new Constitution, I think it might be well if I put church-people in general in possession of the facts of the case in regard to our own Church College, with which we are so intimately connected.

Ever since its foundation Trinity College has been governed by a College Council, consisting of the Bishops of the Province, delegates appointed by the Bishop-in-Council of each Diocese, and also representatives of former students and of the Melbourne and Geelong Grammar Schools. There are also a certain number of co-opted members.

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There is, of course, a great deal to be said for this method of government. The Constitution of the College Council ensures that interest in the welfare of the College is widely based and also that the influence of the Church is very fully maintained. On the other hand, there are certain disadvantages. At a College at Oxford or Cambridge the Executive of authority lies in the hands of a Warden and Fellows, all of whom are in intimate contact with the undergraduates, and bring to any discussion upon College affairs knowledge and experience gained by this personal contact. For some years past, therefore, the College Council has been considering the advisability of the incorporation of the College, which, in effect, would mean the handing over of the government of its affairs to a Warden and Fellows, subject to certain safeguards such as, for instance, the right of intervention by the Archbishop in case of emergency or need. During the past two years or so the College Council has been very busily engaged upon the preparation of an Incorporation Bill, embodying the principle of government by a Warden and Fellows, and this Bill is now ready to be submitted for legislative sanction if thought desirable.

Diocese of Gippsland.**THE BISHOP'S LETTER.**

The Bishop, writing after the recent diocesan synod, states:—

The new arrangement of beginning with Synod Sunday, followed by the Clerical Conference and the Quiet Morning, and then of commencing Synod with a Festal Evensong on the Tuesday, seemed to work well. The domestic difficulty of catering for a large gathering of Clergy at Bishops' court on a Monday was found to be rather formidable, and we are not sure that Tuesday is the best day for a Garden Party. It was disappointing to find so few lay members of Synod there. But with these two exceptions the rest of the arrangements seemed to suit everybody. Our Synod guest, the Bishop of St. Annand, gave us of his best, and we greatly rejoiced in him and his message. It was indeed good of him to give us so much of his time.

The Diocesan Festival.

was again a splendid success. The people of the districts round Sale came in large crowds, and a number of distant places were represented. Perhaps the most outstanding achievement was that of Foster in sending a car load. The weather was wretched, and the difficulties very great, but the people were not to be beaten in making this annual gesture of loyalty to and love for their Church.

On Ascension Day we had the happiness of a visit from

Bishop Taylor Smith,

one of the best loved veterans of the Anglican Communion, and for many years the honoured Chaplain-General of the British Army. A great gathering of 300 men met him at St. John's, Yallourn, that evening, for, I think, one of the most striking services in the history of this Diocese. Men came from all over the countryside, and clergy and laity alike are to be congratulated on an outstanding event.

SOUTH AUSTRALIA.**Diocese of Adelaide.**

PARISH HALL DESTROYED.

Incendiarism Suspected.

Early on Thursday of last week the Church of England parish hall at Blackwood was gutted by fire. This is the fourth serious fire in the district within three months. Except for 12 chairs, the contents of the hall, including a piano, two organs, and church and lodge records, were destroyed. The building and contents were insured for £1250.

Residents suspect incendiarism. The last two fires occurred when the police officer was absent.

CHURCH MISSIONARY SOCIETY.

Annual Demonstration.

The South Australian Branch of C.M.S. held its Annual Demonstration in Holy Trinity Hall, Adelaide, on Tuesday, 8th May, when a large gathering of friends and supporters attended.

At 7.45 p.m. there was an Intercession Service conducted by the Rector of Holy Trinity, after which a return was made to the hall for the Public Meeting, presided over by the President of the Branch, Mr. W. J. England.

In his address of welcome, Mr. England made reference to the loss the Branch had sustained in the passing of three very good friends, viz., Mrs. Harvey, and Messrs. Nunn and Grundy.

Sister Watkins, of C.M.S. Hospital, China, speaking of the progress of the Church in China, appealed for continued prayer. An effort is being made to establish a really live Church, which, at present, is only small, but is a real light, and cannot be ignored.

She referred to her return to China in June next, when she would be the Sister-in-Charge of the Dispensary at Tao-chow (pronounced Tow Joe), in the Hunan Province—an interesting part of the work, but the life somewhat lonely as regards the company of white people, as there will be only two on the station—herself and another, and her companion will be often away on itineration, leaving her with only her Chinese helpers. The nearest station, at Yungchow, is distant three days' journey from Tao-Chow. She asked for the prayers of God's people.

The Rev. J. Bruce Montgomerie, Rector, St. Luke's Church, Adelaide, gave a short resume of the work so successfully accomplished, under God, by the members of the Peace Expedition to Anhem Land.

Dr. J. E. Bateman, of C.M.S. Hospital, Old Cairo, Egypt, was listened to with interest, as he talked of the medical work carried on there, and where more evangelistic work is done than in any other mission hospital in the world. The Christian Gospel and western methods have made a great impression on the Government officials of Egypt, and they are trying to reform their ways, and improve conditions for their people, by building free hospitals, where patients are taken free of charge.

Education is also being encouraged. They have a compulsory scheme of education by which, if all their plan is carried out, in 20 years the large majority of the people will be literate. This increased literacy is going to be the means of opening up a marvellous opportunity in Egypt for missionary societies to distribute Christian literature.

In view of the increasing number of Government hospitals, and the authorities doing so much for the good of their people, the question may well be asked, is not the day of medical missions in Egypt past? Naturally, it has affected the number coming to the Mission Hospital, but recently it has been found that numbers are keeping up, and in some directions there has been a big increase. Although the Government is imitating Western methods, there is still a real need for medical missionary work.

**Liverpool Cathedral,
Ready in 1938.**

At a general meeting of the executive committee, held in the Church House, Liverpool, England, Sir Frederick Radcliffe said it was hoped to have the new portion of the Cathedral ready for "handing over" to the Dean and Chapter in 1938. It would be one of the finest things in the world. When the new section was completed, the Cathedral would cost £1,416,000, none of which had been provided out of the rates or taxes; nor did they have the advantage, like the Dean and Chapter of St. Paul's, of executing a levy on the coal entering the port to help them.

Architecturally Unique.

Sir Giles Scott, the architect, has expressed the opinion that the new portion was going to be the most exciting portion of the whole cathedral from an architectural point of view. It contained certain unique features that were entirely different from any precedent in mediaeval times. In its general lines and arrangement it was different from any other cathedral. He was getting over the age of thrills, but he anticipated that when the obstructions had been removed, the first view was going to be a very exciting moment.

"Round me falls the night,
Saviour, be my light,
Through the hours in darkness shrouded
Let me see Thy face unclouded.
Let Thy glory shine
In this heart of mine."

**Clerical Australia in the
Fifties.**

(Conclusion.)

At the end of the year, December, 1851, the Bishop of Sydney was travelling in the back blocks of his extensive diocese, and arranged to meet Mr. Mereweather sixty miles from Demiliquin, at the station of Jarleedree. Dr. Broughton's equipage is described as an old caleche, drawn by two lean horses, and the hardships he had endured seemed wonderful to this inexperienced Englishman, who writes, "I strongly advised him not to come any further, but to turn his horses' heads homewards during these frightful heats." He also explained to the Bishop his plan for providing pastoral care for the wilder parts of Australia, which was very much on the lines of the modern bush brotherhoods, though he stipulated the young English clergy should be men of distinguished talents, wealth, or good family!

One result of the Bishop's visit was Mr. Mereweather's subsequent appointment to the district of Surry Hills, Sydney, for by now he had arrived at the conclusion that neither his health nor patience were equal to the charge of the Edward River district, and alas, he also doubted if all his efforts were sufficiently appreciated.

It being easier to reach Sydney via Melbourne and the sea, than overland, after waiting sixteen days to cross the flooded Murray, Mr. Mereweather reached the Victorian capital to find it utterly changed and disorganised owing to the rush to the goldfields. He was amazed at the prodigality and drunkenness exhibited, and no doubt his recollections of Australia would always be tinged by that abnormal period. He had high praise for Sydney Harbour, though he disliked the drabness of the native foliage, and he settled down very comfortably at Petty's Hotel before beginning his work.

His new district of Surry Hills contained no church, but the courtesy of the Chief Justice allowed him to hold Divine Service in the rather formidable building of the Darlinghurst Court House. He preached from the Judge's platform, the congregation filling the jury box and the space allotted to counsel, but the prisoner's dock, with its iron spikes, was a disconcerting article of furniture. His first congregation numbered 70, and his offertory 22/-. His main efforts were centred in training a choir of boys to sing a choral service, for he had purchased a harmonium for £19, and engaged a music master. Later on he called a meeting to discuss the building of a church. In addition to the charge of Surry Hills he was also appointed chaplain to the gaol, which work he found uncongenial. He gave an outgoing woman prisoner money to enable her to get a situation as cook, but two days later she turned up at his lodgings with a very black eye, and in a drunken condition, to "thank the minister who had been so kind to her when in trouble." There is no mention of services either at St. James' or St. Philip's, but only Christ Church, which seems to have been his spiritual

home, for he assisted its incumbent, Mr. Walsh, at various services, especially those on Saints' Days, which did not interfere with his own Sunday duty. He mentions the unfinished state of St. Andrew's Cathedral, and a meeting to forward its completion, at which Bishop Selwyn, from New Zealand, was present, encouraging them from his own experiences, and at which the sum of £600 was raised there and then.

Our diarist visited La Perouse's monument at Botany Bay (15/- for horse hire), Richmond, Mulgoa, a fashionable flower show at the Botanical Gardens, an American cutter from the South Seas, from which he bought native weapons, and he joined the native crowd that ran down to the battery to see the "Great Britain" steam in on her first, long-delayed voyage.

From his cautious habit of putting in blanks for people's names, the narrative loses a good deal of interest, but he does note that "at 7 I dined at the hospitable table of Sir Alfred Stephen, the Chief Justice, where, in a midsummer heat, I endeavoured to realise the fact that we were celebrating the Nativity of our Lord." In less than a year after his arrival, although his congregation had greatly increased and the singing of his choir "far exceeds every other church singing in Sydney," he felt that his shaken state of health consequent on his privations in the bush called for a return to England.

Again, with great celerity, he completed his arrangements for departure, and within a week the entry in his diary runs: "Aug. 25th, 1852—Sailed out of Sydney Heads in a ship bound for Singapore," and here we must leave him.

The interest of this book lies not in the facts and opinions given, which are often wildly astray, but because it shows how already the Tractarians had obtained from the English Cabinet the appointment of three of their followers as bishops of the newly-created dioceses in Australasia, and these were naturally staffing those dioceses with men of their own party, and this, too, long before the English Episcopate had become largely Tractarian. It seems, therefore, somewhat ungrateful for the present-day Anglo-Catholics to demand separation of the Church from a Government which has done so much for them in the past.

**Hymns for Sundays and
Holy Days.**

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

Hymnal Companion.

June 10, 2nd S. aft. Trinity.—Morning: 12(371ii), 75, 424, 375(41); Evening: 383, 151, 401, 278.

June 17, 3rd S. aft. Trinity.—Morning: 17, 382, 306, 382, 356; Evening: 122(41), 90, 421, 373.

Hymns, A. & M.

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

June 17, 3rd S. aft. Trinity.—Morning: 76, 269, 547(33), 431; Evening: 79, 238, 427, 20.

SUNDAY SPORT.**R.C. Bishop's Strong Words.**

At a recent meeting of the Orange Municipal Council (N.S.W.) the request from the Orange Rugby League to permit the use of Wade Park for Sunday football was refused, and the town clerk has now received the following letter from Dr. Norton (Roman Catholic Bishop of Bathurst): "Would you kindly offer my thanks and congratulations to the Mayor and aldermen of Orange Municipal Council for their consistent opposition to the grounds under their control being used for money-making Sunday games. Reasonable people have no objection to a quiet game on Sunday afternoon, but we have a right to have Sunday spared from organised games with their attendant evils of drinking and gambling. If there were no money to be made out of Sunday games by people who are more concerned with their own pockets than the progress of clean athletics, we should not have to try to stem this unwelcome tide."

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Wayside Jottings.

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Unemployment: and a Suggestion Towards Abolishing It.

"I BELIEVE that we are indebted to Bishop Burgmann," said a young lady, "for calling the attention of the Church to the necessity for dealing promptly with the problem of unemployment. He pointed out that children are being born on the Dole, and growing to manhood on the Dole; and he said that in Newcastle alone there are over 3000 young men who have never worked at all, and apparently have very little chance of working. But as far as I know, he didn't make any concrete suggestion. He told a meeting of ministers that it wasn't their job to solve the problem, but it was their job to rouse public opinion; and so to bring pressure to bear on the politicians, who could solve the problem if they were compelled to."

"The problem has become such a big one," said one of the business men, "because our politicians have never had the courage to tackle it. And now I am afraid it will need more energy and foresight than can be found among the whole lot of them; but I don't think the problem is insoluble."

"If you have any idea," said they, "tell it to us."

"Well, first of all," said he, "I would stop the Lottery. We can do nothing without God's blessing, and I fail to see how we can expect God's blessing on a Government that systematises the sin of gambling."

"That alone wouldn't carry us far," said one.

"Then, next," he said, "stop the Dole. It was a ghastly mistake, the outcome of the crudest official incompetence, to introduce it at all. It simply pauperises the unemployed. No money should ever be given except for work done."

"But work can't be found," said the young lady, "that is the whole trouble!"

"I don't think I will nominate you as Minister for Industry," said he. "You might prove to be as incompetent as any other State Minister. No work—in Australia!—no work!—no roads to make, no scrub to clear, no prickly-pear to destroy, no dams to raise to save our riverside townships from being periodically flooded; no hard tracks to make over our black-soil plains; impassable after every rainfall; no blue metal to be taken to every railway station in the State, and thence to be distributed over every bad country road—not even, I suppose, any fish to catch and to distribute; the edible to provide cheap and good food for the people, and the inedible to make manure?"

"You'd have to remove a few score of taxes and senseless restrictions before poor people can hope for cheap fish," said another man.

"Let our State Government see, then, that they are quickly removed," said he; "cheaper food would go a long way to solve our problems."

"True, but that's not our principal question," said another. "Tell us how to find work for the unemployed. We'll talk about the fisheries next time."

"I would tackle the problem, then," said he, "on strictly military lines. I would recall to the colours a number of competent retired military officers,

and I would commission them to raise, from the ranks of the unemployed, regiments of Diggers, like our men who, under Prof. David, did such splendid work in France. I would provide them with uniforms and with weapons (chiefly spades, axes and mattocks), and would organise them under regular officers, with sergeants, corporals, paymasters, etc., and I would house them, if possible, in barracks; if not possible, then in tents. They would be under strict military discipline, have regular drills and marches, and be sent, like other soldiers, to any place where they might be needed. When they marched to the Railway Station, or elsewhere, they would be headed by their own band, and would, of course, travel free on their country's service; and I would try to make them proud of themselves and of the regiment."

"All that's very good," said one, "but where are you going to find work for your regiment? That is the big question."

"To provide work for them," said he, "would be the job of the Commanding Officer; but I don't think he would find it hard. He might send 500 men to the Upper Darling, and another 500 to any place where there is a navigable stream, or at least permanent water. Their orders would be to construct a siding on the nearest point of the Railway; thence to make a road to the chosen site, and there clear some square miles of country; lay out a township, set up two or three sawmills, mark out and fence some farms and build a model village with Church and School (no pub, nor cinema, by the way). Then the houses and farmlets should be allotted to the soldiers by seniority; and they would send for their families, and their military pay would be continued until the farmlets were self-supporting. Until their families came up, every man would have leave for a few days each month, to visit his family, travel free."

"Why," said one, "you would be solving three problems at once; providing work for the unemployed, and helping to settle our great empty spaces, and also relieving the congestion of the cities."

"Yes," said he, "and in a month or two you wouldn't know our present demoralised unemployed; they would be such fine, upright, soldierly men. Such a big task of settlement could never be even attempted by private individuals, but it wouldn't be difficult if tackled by five hundred soldiers working under competent command."

"But the cost!" said one, "the cost!"

"At the present time," said he, "all these potential soldiers are on that unstatesmanlike device, the Dole. They and their families are getting their food, clothing and shelter from the State, and becoming demoralised into the bargain. Would it cost much more to put them into uniforms and employ them to develop the country, and to make homes for themselves? I think it would cost less. The Army Commissariat does things more systematically, and with less waste and fraud than is involved in the Dole; and the advantage would be incalculable. And after the Darling there is the Lachlan and the Murrumbidgee, and many other streams where people would gladly settle if the first difficulties of clearing were undertaken for them. It wouldn't be long before you would have fleets of boats going up and down to the new settlements."

"The idea is good," said one of the older men, "and should, I think, be

tried; for though I believe that these world-wide troubles are the beginnings of God's judgments on an Apostate Christendom, and though nothing, perhaps, can avert them except a general turning back to God (of which, at present, we see no sign), yet asking His blessing and His guidance, we should seek whatever alleviation He permits."

"Send in your ideas," said several, "to the Editor of the A.C.R. He is a very influential man, and who knows whether, through him, your plan may not be considered in the right quarter."

Letter to the Editor.

C.M.S. AND THE TRACTARIANS.

"One of Them," a country correspondent, writes:—

I was much interested in the letter appearing in your issue of May 10th under the above heading, signed by "subscriber," referring to the moral courage of the C.M.S. Committee in the year 1829. It is a subject needing careful consideration in the present day, when so much indifference is manifest regarding the teaching of false doctrine.

One has grown up with the idea firmly fixed, of C.M.S. as a staunch upholder of Evangelical truth, and sending it forth to the heathen as the word of Life, and one clings to this idea—the "love that will not let go."

But are we quite justified? "Subscriber" evidently does not think so. Would it not be wise to discuss the Constitution occasionally in Committee, and thereby discover those who are really standing foursquare with "those Protestant and Evangelical principles upon which C.M.S. was founded"? and in appointing new members, would it not be advisable to have a printed form of questions for them to sign, binding them to conform to the Constitutional rules of the Society?

I believe this would go far towards reinstating confidence in C.M.S., and perhaps we should hear less about debts and shortage of funds—a condition which, I believe, is not altogether due to "Depression."

Oh! let us be up and doing, for the time may be short!

Bush Church Aid Society.

Women's Auxiliary Meets.

Mrs. Mowll, patroness of the Women's Auxiliary of the Bush Church Aid Society, presided at the annual meeting in the Chapter House on May 16, and was presented with a basket of autumn-tinted flowers. She said that she felt that the work of the Society began where the railway ended. She directed attention to the pile of groceries and baby garments which members had brought for distribution among women who were living far away from the shops. She also expressed her appreciation of the deaconesses who went out into the far country districts in the society's van, to help the people and to minister to the sick.

The principal speaker was the Rev. A. H. Edwards, who recently returned from Nullarbor Plains, in South Australia, where the Bush Church Aid Society covers an immense field of work, helping the people who live in isolated outlying districts. The Society supports a hospital at Penong, where two nursing sisters are stationed, but he said there is a great need for a sister to be established further north; two sisters would be preferable, for the life there is so lonely for one woman by herself. These sisters could visit the families of the district, who now, when illness occurs, have to go to Kalbarrie or Port Augusta. The life there is very trying, the temperature frequently ranging from 120 to 130 degrees. The homes usually consist of only two rooms, and afford little shelter. The lives are not very interesting, and the visit of the minister is greatly appreciated, and he is sure that the women, particularly, would look forward to a periodical visit from the sisters.

Mr. Edwards said: "I must thank the Women's Auxiliary for the parcel they sent out to the Nullarbor last Christmas. It was rather unfortunate, though, that the toys for the children included boats, for there is no water there, and the children could not sail them in the sand."

"Also," he continued whimsically, "for the same reason, I don't know whether it is wise to send out so much soap."

A Paper for Church of England People

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Editorial

Need of Witnessing Christians.

NO more severe indictment of the mass of the Christian people in our land could have been made than that by Bishop Crotty in his Synod Charge several days ago. We draw our readers' close attention to the Bishop's statements as they appear in another column. If words mean anything, and have any biting and gripping force to-day, then these words ought to go home to many consciences with fruitful results. There is no doubt that we live in an age when the Church, as we see it, is lumbered with a mass of backboneless and nerveless members. Hence her witness is weak and unconvincing! Take out the comparatively small proportion of downright, burning, living witnesses for Christ and His Church; where are we? And yet what should we expect. The fearful tendency in recent years in Australia to cut the ground from under the observance of the Lord's Day by many of the highly placed in Church and State, the preaching of a bowlderised Gospel, the playing down to a pleasure-loving public and the general failure to preach the authoritative Word of God and to water down His Divine discipline must of necessity bring about the condition which now prevails and so many bemoan. Worldliness of a blatant character has entered the very life of the Church, unifying methods of Church work and money-raising are largely the rule. The sacred rites of Baptism, Confirmation and Marriage

are glossed over—anything will do—with the result that a flaccid condition stands revealed and the Church is in a large measure bereft of valiant, convincing, spiritual witness. There is only one way out, and that is back to first principles and to importunate prayer that God's Holy Word may come with convicting power on the whole life of the Church.

Another Journalistic Venture.

SO we are going to have another Church of England newspaper in Australia! It is even going to carry the name of The Church Times! Its promoters are not only very ambitious, but evidently they are looking through exceedingly rosy tinted glasses, for this proposed weekly is "For three millions of readers" in Australia. Nothing is said about Tasmania. Surely they must be including Anglican babies and a host of other doubtful readers, to say nothing of an army of pleasure-loving youth. After all, the population of Australia, including everybody, is only slightly over six millions! It is nothing if you are not ambitious in these days! However, we are wondering for what purpose this proposed Church paper is being published. Certain advertising matter states: "There are over three million adherents of the Church of England in Australia, and they have no adequate newspaper. For this reason, and in response to a widespread demand, the Church Times is to be published." Really no reason is given. There is nothing in any preliminary matter which we have seen, as to what are the principles of the paper, as to its convictions, or what is its purpose, and what is it out to accomplish. Is it going to stand for the principles of our Book of Common Prayer and for the Thirty-Nine Articles as rightly and historically interpreted? Is it a financial venture, or just a labour of love, and yet at the same time, with some concerted plan in view? We notice that there is an advisory Council composed of Sir T. R. Bavin, Sir Frederick O'Connor, formerly of Ireland and India, and Mr. F. A. Bland, and others to be appointed by the Council. But who are the moving spirits behind the venture, and who comprise the Council? We have not the slightest knowledge. In other words, who are planning the venture? We would like to know who are behind the scenes, and something of their cogitations. It is a free world and a wide one, open to any and every sort of venture, but knowing the Church of England, as it is to-day, we are naturally interested, and are anxious to know who it is that this proposed paper represents, and what are their plans and purposes in reality.

Mission of Goodwill to East.

MR. LATHAM and his mission of goodwill to the East have returned to Australia confidently expecting that good results will follow their visit to Java, China and Japan. That considerable and expanding trade from Australian shores takes place with Eastern Asia has been evident for some time! It needs to be fostered. The rapid Westernising of the teeming millions of the East must naturally present a valuable market for Australian products. Their proximity is all to our advantage. One vital touch has been that with Japan, and a happy augury in this respect has been the way in which the delegation has been heralded by the vernacular press of that island Empire. They look upon the visit as an omen of better relations between the two countries. Not that these relations are in dire need of improvement, but there exist certain elements of dissatisfaction which negotiation may be able to eliminate, or at least ameliorate. One is that the balance of trade with Australia is unfavourable to Japan; and the other is the restriction on Japanese immigration to Australia.

"Everything I have seen and heard," said Mr. Latham, "leads me to believe that the mission has accomplished useful and valuable work. As a result of public speeches, Press reports, and other publicity, the peoples of Japan and Australia know each other better than ever before, and feelings of friendship have been strengthened. I am satisfied that the Japanese are anxious to be friendly towards Australians. After all, that is the most fundamental consideration."

Any gesture on our part that makes for goodwill and amity should be welcomed and encouraged. The Pacific world is a big one, with plenty of room for all peoples to achieve their destiny naturally and amicably. The expansion of Christianity in Japan, and the permeation of its life and ideals is exceedingly welcome, and should bring us together in one common purpose and work for the building up of worthy, honourable nationhood around the Pacific Basin.

"Questions Answered."

THE Diocese of Melbourne is officially on the air every Sunday, through 3DB, and the Rev. T. M. Robinson has evidently been deputed to make his voice heard in this respect. He answers questions. Are these questions sent in to him by "interested" persons with a view to "certain" answers, or has he got a committee, and do they formulate the questions and answers with him? We notice that