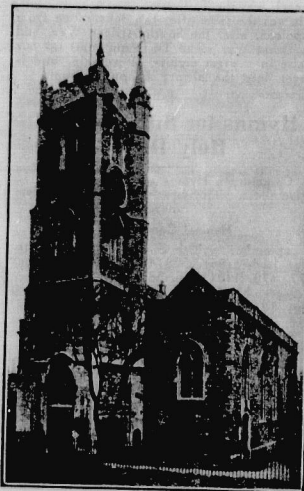


St. Michael's, Rose Bay.

Interesting Contacts.

St. Michael's Church, Rose Bay and Vaucluse, Diocese of Sydney, is named after St. Michael's, Bristol, England. The late Mr. George Thorne, who had much to do with the foundation of St. Michael's at Rose Bay, and was one of its original trustees, came from Bristol. His family worshipped in St. Michael's in that west of England city, George Thorne being baptised there in 1810. His parents lie buried in the crypt.

A correspondent from England writes:—The present Church dates from about 1700, but it has been restored since then. There is a full list of vicars since 1193, and it is thought that there was a church on the site even before then. The church is nearly at the foot of St. Michael's Hill, a very steep hill running from Perry Road (near the Synagogue), to Cotham Hill, close to Highbury Chapel.



St. Michael's, Bristol.

Fifteen miles from Bristol is the famous Rock, Burrington Combe, that inspired the Rev. A. M. Toplady to write the well-known hymn, "Rock of Ages." Every year about August 1, a pilgrimage of churchpeople and lovers of the hymn is made to the Rock. All the Bristol churches are represented in these pilgrimages, and we doubt not that many of the worshippers of St. Michael's, Bristol, are numbered amongst the pilgrims.



The Rock—Burrington Combe.

The New Palestine.

Under British Protection.

"In my opinion we shall soon see Palestine become a flourishing British Dominion," said Dr. J. Leon Jona, addressing a large audience of members of the Royal Empire Society and their friends in Melbourne last week. Dr. Jona showed a series of lantern views of the new Palestine, developed since

the war. Twenty years ago, he said, the country was much as it had been 2,000 years and more ago; but the Balfour declaration of 1917, since ratified by the League of Nations, had opened a new era under British protection. Irrigation had made the desert productive, and Australian eucalypts had drained the swamps, leaving large areas of good land for cultivation.

Aforementioned, said Dr. Jona, was part of the Zionist plan for reclamation. Before the war there were only 15,000 trees in the country; now there were 1,342,000, and large additional areas were being planted. As a result the aspect of the country and its climate were changing. From 1921 to 1934, \$5,000,000 had been collected by the Zionist movement; \$1,640,000 had been spent on agricultural settlement, and \$293,000 on education. In 1913 Palestine had 285 industrial concerns and only 12 schools; in 1933 there were 3,255 industrial organisations, with invested capital of \$5,108,000 and more than 300 schools.

A vote of thanks to Dr. Jona was moved by his Excellency the Governor (Lord Huntingfield), who compared the work of the Jews under British protection in Palestine with that of the Chaffey brothers in the former desert of Mildura. Sir Harry Chauvel seconded the motion, which was agreed to.

Letters to the Editor.

CHURCH ARMY IN AUSTRALIA.

Captain Cowland, Field Secretary, writes: At a meeting held in the Diocesan Registry at Sydney on July 17th, the Bishops who were appointed by the Bishops' Conference in 1932 to deal with all matters relating to the formation and the establishment of a "Church Army in Australia," unanimously decided that on and from August 1st, the Church Army in Australia should run as a separate organisation. This means that the efforts to establish a Church Army are now entirely in the hands of the Church of England in Australia, who will guide and govern its policy and work, and who will be responsible for the finances of the Society.

A house in Newcastle has been given by the Bishop of Newcastle to serve as a Training Home for applicants from every part of the Commonwealth. We have over 50 male applicants for training already on our books, and at least 30 women have applied for the free training which we hope to give to suitable selected candidates. All funds are vested in the Trustees for Church Properties in the Diocese of Newcastle. The Diocesan Registrar has been appointed Treasurer, whilst a strong local Committee, with the Bishop of Newcastle as Chairman, will deal with all matters needing immediate attention.

Our great need at present is \$5,000 to ensure the safe working for at least three years. Towards this we have, roughly speaking, about half the amount. We appeal to every minister to help us by organising an effort in every parish for the benefit of the Foundation Fund of the Church Army in Australia? May we suggest a Church Collection, a Silver Sunday Retiring Collection, a Social Evening, Sale of Work, or a Bring and Buy sale. If every Parish could see its way clear to one small effort, we feel sure that it would not be long before we could open the doors of our Training Home to those young Australian men and women who are anxious and waiting to be trained.

We have, at present, just over 300 names on our "Founders' Roll." A Founder promises to give or collect at least £1 every year for three years.

Above all, we sincerely desire your prayers for this venture. We can assure you that we, on our part, will leave no stone unturned to bring this effort to fruition. Tyrrell House, Newcastle, N.S.W.

DRINK AT DANCES.

Mr. O. A. Pigott, Secretary, N.S.W. Alliance, writes:—

During the past few months public attention has been drawn to the widespread evils arising from the taking of liquor into public halls.

Under the Theatres and Halls Act this is illegal, and action can be taken; but the usual procedure is for application to be made to the Chief Secretary, who may, and oftentimes does, grant exemption.

The Alliance has been in touch with both the Police and Chief Secretary's Department for some time past and our efforts have been supplemented by the remarks of the Rev. Father Morris, of Kempsey, who recently attacked this evil. Since our protests were entered we are informed that exemption has been granted to the Younger Set of the United Australia Party for a ball at Chatswood Town Hall on the 27th of this month.

A further protest has been made to the Minister, and we hope that the people of

Chatswood who are connected with the U.A.P. will also take action.

The call to action is imperative, not only in this particular case, but right throughout the State.

Caledon Bay Natives.

Presence in Darwin.

The Rev. H. E. Warren, Rector of Cullenswood, Tasmania, and leader of the Church Missionary Society's Peace Expedition to Caledon Bay, denies emphatically that the expedition arrested any of the Arnhem Land blacks concerned in the recent murders. He states that the aborigines expressed a desire to go to Darwin to have the matter settled, and the expedition, having been assured that the Government was passing an ordinance to give the Judge exceptional discretionary powers, agreed to accompany them, and speak to the Government on their behalf.

At a meeting held in Sydney last Monday to protest against the sentences passed on the aborigines in Northern Australia, one speaker, Mr. M. Sawtell, said: "A grave indiscretion has been committed by the arrest of the Caledon Bay natives. Missionaries should not be policemen." The acting Federal Secretary of the Church Missionary Society (Mr. M. G. Hinaby), immediately communicated with Mr. Warren, who is in Tasmania, on the matter. He received a reply on Saturday.

"Before leaving Melbourne," wrote Mr. Warren, "it was suggested that the peace expedition should, if possible, arrest the men wanted by the police. This we absolutely and unreservedly refused to do. We refused either to do police work in apprehending men, or in paving the way for future police operations against these people. We already had the confidence and trust of many of the natives on the borders of Arnhem Land, and we believed it was possible to open up negotiations with the Caledon Bay people with a view to bringing about a more permanent friendly relationship, and so prevent a recurrence of any further killings."

"At no time did any of the blacks of Arnhem Land surrender to the peace expedition, neither were any of them arrested, apprehended, or detained against their will."

"Before the expedition reached the shores of Caledon Bay, natives implicated in the killing of the Japanese had made confessions of their part in the killings to Mr. Fred Gray, and had stated their readiness to tell their story to the authorities. Later, other natives openly told the expedition party their stories of the killing of McColl and two white men and expressed their desire to have the matter settled. We advised them to go to Darwin with Mr. Gray, and tell their story there. To this they agreed, we promising to stand by them, and speak to the Government for them. They requested that we care for their women and children while they were absent. This was done in all good faith, we having been assured that the Government was passing an ordinance to give a Judge exceptional discretionary powers to deal humanely and sympathetically with such people as were unversed in the ways and laws of civilisation."

"We did not seek for evidence to put before a Court of law, but simply heard the original story from the lips of the natives concerned before they had been interviewed or interrogated or had had any suggestions made to them by others. At their own request to have the whole matter finished, the men of their own free will agreed to accompany Mr. Gray to Darwin. On the voyage they left the ship several times, but returned again. The Rev. A. J. Dyer accompanied them, and fulfilled our promise to stand by and speak for them, and when the whole matter is finally settled, Mr. Dyer and Mr. Gray will take them back to their own tribal country."

ALCOHOL IN HOSPITALS.

Mrs. Helen Longmore, honorary treasurer of the Liverpool Ladies' Temperance Association, kindly sends us a leaflet recently compiled, which shows a startling decrease in the use of alcohol in the Liverpool hospitals. It is stated that in the five teaching hospitals of Liverpool the amount spent on alcohol in 1923 with 14,203 patients, was £411 1s. In 1933, with 19,275 patients, the amount had dropped to £132 5s. 2d. In the three great public hospitals, the figures were, in 1923, with 13,128 patients, £1,234 5s., and in 1933, with 37,095, £218 3s. 7d. The leaflet mentions that if the same amount had been spent per patient in 1933, as was spent in 1923, the total expenditure for the eight hospitals would have been £4,108 16s. 1d. The saving, therefore, owing to the reduced expenditure on alcohol, is £3,758 7s. 4d., the cost per patient in 1933 being a fraction over one penny.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 85. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

SEPTEMBER 20, 1934.

[Issued Bi-monthly.] 9/- per year, post free 3d. per copy

Contents.

A Castaway.

Bishop Coadjutor of Melbourne.

Chung Hua Sheng Kung Hui.

Leader.—An Educated Ministry.

Organised Sports on Sunday.—Bishop of Armidale.

Sydney Synod.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

Editorial

The True Ring!

THE Archbishop of Sydney, as he rose to give his first Charge to the Synod of his Diocese, which met last week, received a spontaneous and upstanding welcome. His deliverance was warmly received and noted with much thankfulness. It told in vivid details something of the untiring labours of the Archbishop in the Diocese and beyond, since his enthronement in March last. The document constituted a wonderful record of comings and goings, parochial visitations, Confirmations, enquiries and contacts—all betokening vigor and far-sighted leadership! We doubt if any other could have crammed so much work and service into his six months as has been done by Sydney's Archbishop. Clergy and laity in Sydney are working as never before. There is an awareness in the life of the Diocese, all to the good. Best of all, there has been a spirituality of approach and contact which is proving of supreme value—revivifying the life and witness of the Diocese. The Archbishop's friendliness, his warm sympathy, his sense of loyalty to the whole, above all, his whole-hearted consecration to the Lord's work are making themselves, under God's good grace, deeply felt and realised. His Grace's Synod Charge was a perfect epitome of all this. Nothing extravagant, no high-sounding words and phrases on "world problems and challenges," but the strong record of a servant of God, busy here and there, touching life in num-

berless ways, and proving a man of God in Sydney's midst. We were much impressed with the Charge, its happy references and allusions to current duties and matters! We get to-day far too many wordy discourses on supposedly "big issues," when all the while men and women are wanting to be brought face to face with God and the eternal verities. Just here, Sydney's Archbishop is bringing his people! We thank God for it, and for the Scriptural and deeply spiritual note which he is constantly striking.

Radio Thrillers.

WE are glad that the Director of Education in New South Wales has spoken in no uncertain way with regard to what are termed "Radio Thrillers," broadcast of late. "We all deplore," he states, "the thriller which is being put over the air, so often to the detriment of the child mind. I refer to the kind of entertainment which has as its background undiluted crime."

"The commercialisation of services such as broadcasting, might frequently lead to a lowering of cultural standards," he declared. Such was the morbid interest created by broadcast thrillers that they were going to have a very devastating effect upon the mind of the child, which was so plastic and impressionable and emotional. "This type of entertainment," the Director proceeded, "is handed out at a very unsuitable hour, when the tiny child is just preparing for bed, and its older brother and sister are settling down to their homework. It is worse than sensational entertainment that comes in the form of literature. It comes through the ear and enters the mind of the child through the door of creative imagination. When we have all the vast field of good literature that could be exploited for the development of higher forms of thought and moral, it is a reflection upon us that this kind of thing is tolerated, and that we allow it to be meted out to children at this particularly unsuitable time in the evening. From an educational point of view, broadcasting is still in the very first stages. If it cannot be used to foster higher ideals of life, it would be preferable so far as education is concerned, that broadcasting should be eliminated altogether."

We ourselves have had parents complain to us, and wishing something could be done to stop the practice. It is devastating to the youthful mind to be worked up nightly to a state of feverish excitement and expectancy as to how the thrilling drama will end. To make matters worse, they are led on, night after night, towards the end! The

whole thing is detrimental to the physical, mental and spiritual life of the child. It should be stopped.

A Cause Worth Helping!

WE sincerely hope that the Bribery and Secret Commissions Prevention League will prosper in its labours, and come to exercise widespread influence for God. The league seeks among other things, "To create and maintain a public opinion adverse to corrupt trading in any form; and to let it be widely known that the giving or receiving or offering to give or receive a corrupt commission or bribe is as dishonest as theft, or embezzlement, and is punishable by law; to educate those people who are most susceptible to temptation, and to advise all and sundry of the penalties of breaking the law; to enquire into cases of the making or accepting of secret commissions or bribery or corruption, and if thought advisable, to prosecute under any law covering the same."

The cynic would tell us that "every man has his price to-day," that nothing can be accomplished without "palm-greasing." We will not go as far as that. There is still some altruism, a sense of honour and service in the world. Nevertheless that bribery and secret commissions do exist are apparent to most people. They need stamping out of private and public life and if the League can be used to do this (and we think it can) it deserves the whole-hearted support of every worthwhile citizen. The practices are subversive of the best instincts and characteristics of our people. Obviously they are dangerous and seductive forms of immorality. They make for secretiveness and personal corruption. They feed the canker of covetousness. They are the curse of trade and sap the foundations of commercial honesty. We hope that public thought will be awakened to the evils of this nefarious business. The wells of life, in all its departments are being poisoned by these get-rich-quick methods. The Church, the Judiciary, the Press, the Schools, should be alive to this matter. They should use their great influences to instil honour, probity and integrity into the minds of all and sundry, so that this Australia of ours may be a land of men and women who love pure and clean hands.

Long-Suffering Churchpeople.

THE rank and file of Churchpeople are extremely patient and long-suffering. Nowadays many clergy are a law to themselves and seem to act as the whim takes them. Lessons

of their own choice are read in Church Services, the Psalms are hacked about and as for the Prayers, the people never know what is coming next! Mourners go to a Burial Service and wonder "whatever is the Vicar taking?" The services of our "incomparable Liturgy" are to-day bowdlerised. We are told that the Litany is semi-pagan, that there ought to be a clause in the Creed in praise of the Virgin Mary. The hymns, it is stated, are out of date, and doctrines that were good enough for our grandfathers are not good enough for to-day; that the Apocrypha is far finer reading than any book of the Old Testament, the meaning of which is doubtful. The services are cut up, even the Service of Holy Communion. Is it any wonder that people get slack and lukewarm and drop off? There is nothing authoritative to-day, except the vagaries and fancies and the 'ipse dixit' of the parson. On the face of it all this is not healthy, and not in the best interests of the Church and her ordered life. However, when at last such clergy wake up to the fact of their dwindling congregations, they put the blame on "extremists," the use of language of bygone times. This is the sort of stuff we read in the St. Matthew's, Albury, Parish Paper:—

"Many reasons are suggested by Churchgoing folk for the non-attendance of so many people at the services of the Church. Rank atheism, utter indifference to spiritual values, money-grubbing, absorption in pleasure, viciousness and so on. The reasons why we never 'slings-off' at non-churchgoers generally is that we are sadly conscious of the faults on the other side—our side."

"We have known many extremists in the Church who, in their tacit claim to infallibility—if not omniscience—certainly violate the claims of modesty. Such as these would, if they could, contemptuously ride roughshod over all who are obtuse and wicked enough to differ from them. They would impose their predilections with fine disregard of the feelings and upbringing of others. Such conduct has, over and over again, alienated many a person, whose boots these Junkers are not fit to blacken."

The writer then goes on to show how the "common, or garden variety of man, is made uncomfortable by certain Church jargon or manner of speech, adding:—

"The fact of the matter is that old truths need to be translated afresh into the ordinary language of to-day—a language understood of the people. Words, like clothing, wear out. So there is a crying need for re-statement of the teachings of The Faith. The failure to do this is, we are assured, one of the chief factors which operate in causing many to be indifferent to the Church and her teaching."

We are not surprised to notice in the same parish paper, commendation of a certain new Church paper, with these remarks:—

"The two other papers are strongly 'party,' and definitely 'extreme.' We have felt that it was impossible for us to recommend either of them, as we dislike propagandist publications extremely, and both 'Standard' and 'Record' are quite definitely papers of this description. The new paper, thank goodness, is not."

And the people! They look up and are not fed; except on baneful balderdash of this sort!



Times of Testing.

WE surely live in times which ought to cause serious thought, for they have so much that is in common with the description that the Apostolic writings give of the last days. One recognises that there have been other periods in the history of the world since the Lord ascended into heaven, which appear to have had similar characteristics, and yet surely there are in these days some characteristics which can hardly be described as having their parallel in other periods. It is quite evident that the Lord meant us to look seriously on the signs of the times, and to be able to recognise as really as we recognise signs of weather and harvest. Will anyone thinking seriously and intelligently, deny that we are in the period represented as the feet of the great image of Daniel? That is in the matter of the nature of governments, and surely the really anti-religious character which seems to be spreading through countries which have been hitherto dominated by the Church of Rome or the Greek Church calls for serious thought. It is not confined to these countries, it is true. Man is developing towards a perfection without God, and that is recognised as one of the signs of those days which close the end of this Age, not this world. The question is will **The Faith** be found on the earth when the Lord comes? It is true, surely, that men having itching ears are heaping to them teachers after their own lusts. The Faith is being questioned and compromised on the right hand and on the left. A hollow amity in Churches is being maintained at the expense of the truth. Creeds are repeated, accepted as formularies by Churches, which are permitting the continuance in the ranks of their teachers of men who cannot honestly say they hold the plain meaning of the Creeds. The objective facts of our faith—the Incarnation, Death, Resurrection, and Ascension of our Lord—are denied as facts, or treated as spiritualised experiences. The Atonement, the Propitiation of Christ, are so dealt with that they have no reality, robbed of all the reality that is given to them in shadow in the Old Testament and in the plain teaching of the New. The exaltation of man goes on at the expense of the Son of Man, the Son of God, very God of very God.

Higher Type of Service.

Another call to-day is to a higher type of service. There were those in our Lord's day who gave much enthusiasm to the tithing of mint, anise, and cummin, but omitted the weightier matters of the law. To such Jesus said: "These ought ye to have done and not left the other undone." Does not to-day's service correspond in great measure to the type of service which is not of the highest kind? Are there not many well satisfied to be occupied in all kinds of social service, admirable and beautiful in some real sense and degree, but who are omitting the weightier matters of the Gospel? That there are such weightier matters is obvious, for the Apostles declare it is not fitting that they should serve tables, but must give themselves unto prayer and

the ministry of the word. Paul says he is careful to remember the poor, but it is evident that he considers that the brother who ministers the word is worthy of double honour. There is an urgent call for this higher service with its double honour; the service that is rendered in our Sunday Schools and in religious teaching in our day schools; services to be rendered in the open air wherever opportunity is offered in open spaces, in parks, or at the beaches, the service rendered by the faithful, wise, brotherly and humble witness for Christ in private and public life. We must not be content to do the one and leave the other undone. Preaching, witnessing by word of mouth, is the great theme of the Acts of the Apostles, is the service to which the Apostolic Church gave its earnest endeavour and its best men. The work of the two deacons, Stephen and Philip, chosen for serving tables, is recorded in the Acts because they gave themselves to the higher service of witnessing, the one in the synagogues of Jerusalem, and the other in the country of Samaria and on the roadside to Gaza, and later in the town of Caesarea. The history of the early Church is not one of social service, but of evangelising the heathen world, beginning, it is true, at Jerusalem, but spreading out through Syria, Asia, Greece, to the heart of the Empire at Rome. The history of every Christian finds its highest aspect in witness for Christ, in the ministry of the Word, in the preaching of the Gospel, not in social service. We acknowledge that that ministry may be robbed of its power and influence by inconsistency of character and life. But if the mind and will of God is to be done there must be this witness for Christ, this ministry of the Word. No social service can make up for its absence. These things ought ye to have done and not leave the other undone.

Bishop Coadjutor of Melbourne.

Appointment Made.

THE Venerable Archdeacon J. J. Booth, B.A., General Secretary of the Home Mission Fund of the Diocese, has been appointed Bishop Coadjutor of the Diocese of Melbourne. The new Bishop is to be designated Bishop of Geelong, as a sign of the importance of the city of Geelong in the Diocese. Archdeacon Booth is a graduate of Melbourne University, and was trained at Ridley College. He was ordained deacon in St. Paul's Cathedral in 1914 and to priesthood the following year. He served in the parish of St. Stephen's, Richmond, 1914-1919. From 1916-1919 he served as chaplain of the A.I.F. overseas, becoming minister of Fairfield in 1919, and Vicar of St. Paul's, Geelong, in 1924. He was appointed organising secretary of the Cathedral Spire Fund in 1929, and was made Archdeacon of Dandenong in 1932. He gained the Military Cross during his war service.

The Rev. Dr. Stuart Holden died suddenly in Scotland last month. He was Vicar of St. Paul's, Portman Square, London, and formerly a great Keswick leader.

Phone: M 3632
HARRIS & BOYD
TAILORS,
ROBE AND GOWN MAKERS AND
CLERICAL OUTFITTERS.
313 PITT ST., SYDNEY
(Near Y.M.C.A.)



Sac Suits to Measure from £5/5/0.
Made in our own Workrooms on the
Premises.

The Church Depot

(Miss M. Corner) Phone M3478
The only Address—
Commercial Chambers, 80 Bathurst Street, Sydney.
Show Windows, 2nd Floor (facing Cathedral) in
George Street.
Church Needlework of all kinds.
Materials, Furniture, Brass and Silverware and Books.
Inexpensive, well-made Articles can be supplied in all
lines.

HAPPY DAYS with a Player Piano from



PALING'S PLAYER PIANOS
are the most reliable you
can buy because of their sound
construction, round, rich, resonant
tone and the ease by which
every shade of musical expression
is obtained. They are suitable
for every climate—solid
fully guaranteed. Call and inspect,
or write for particulars.

WE SELL ON EASY TERMS

Paling's
338 GEORGE ST.,
SYDNEY 301

Sydney Synod.

A Live Church.

IT was an expectant Synod which greeted the Archbishop of Sydney (Dr. Mowll) as he delivered his first charge to the Diocese on the opening day, Monday, 10th September. There was a large attendance of representatives, while the galleries were filled with interested onlookers. The recent appointments of Archdeacons in the diocese was evident in the procession, as it came in punctually at 4 p.m. Indeed, it was quite imposing, with mace-bearer leading the way followed by the Archbishop, his chaplain, the Bishop Coadjutor, the Dean, and chairman of committees. Earlier in the day there had been an administration of Holy Communion, Canon Hilliard, Bishop-elect of Nelson, N.Z., preaching an inspiring sermon.

The Archbishop received a great reception as he rose to deliver his charge. Having greeted members of Synod, the Archbishop went on to make some gracious references to his revered predecessor, the late Archbishop Wright. His Grace then spoke on the work of a Synod, and his experiences of such in Canada and China.

"The Church exists," said the Archbishop, "because its members are united to Christ. The Church assembles as an army mobilised for active service. We are summoned, not merely to debate, but also to attack all that is opposed to our Lord. Legislation and organisation of our Church life are necessary in order that a definite spiritual advance may be possible. We are fellow soldiers, not only because we have a common discipline, but because we are members of the one family."

"My wife and I have been deeply conscious of this world-wide family tie through your invitation and wonderful welcome to us as we came to you from China. You have made us realise that we have passed from one part of the family circle to another."

"The Diocese of Sydney looks to this Synod not merely to transact business. We are an assembly of the Christian Church. The way of Christ must be sought and seen in all our deliberations. From this Synod must be carried a new inspiration, and perhaps a new vision to every parish and individual member."

There followed some aptly worded references to the welcome that the Archbishop and Mrs. Mowll had received by the State and by the Bishops and Churchpeople of the Province of N.S.W., and of the visit paid to Canberra, Newcastle, Grafton and Goulburn. Reference was made to the Bishop Broughton Centenary celebrations in Sydney in February, 1936. Diocesan organisation came in for note, the work of the Bishop Coadjutor, the Registrar (Mr. C. R. Walsh), and the appointment of Archdeacons Johnstone and Langley. Clerical and other changes during the year were listed and kindly references made to those who had been called home. Stress was laid upon the work of Church Schools, the Home Mission Society, and the work of and training for the ministry. His Grace proceeded:—

The Home.

"Neither must we forget that the root of vital religion is in the Home. How important, then, it is to do all that we can to strengthen family life and family religion. I am thankful to note the steady progress which both the Mothers' Union and the Girls' Friendly Society are making under their devoted leaders. They are both helping to this end. I beg of you to see that those who come to be married understand what a Christian marriage ought to mean, that those who bring infants to be baptised are really able to undertake intelligently their responsibility as godparents. Our own homes must set the standard we desire others to maintain. We cannot expect others to have family prayers unless we have them ourselves. I wonder how many of us have had them to-day."

"We are delighted at the pleasure which Bishopscourt has already given to so many. We are eager to make it the central home of the Diocese, and in course of time, to welcome each one of you there. Day by day each Parish is remembered in turn in our little Chapel, and I hope soon to suggest, through the Diocesan Magazine, a monthly cycle, so that during each month we may regularly pray for one another and for the rest of the Church."

The work of Confirmation in the Diocese was then stressed and suggestions made to the after-care and nurturing of confirmands.

World Peace.

The Archbishop proceeded:—"With war clouds seeming to gather in Europe and the far East, how urgent is the call to men who believe in prayer to pray for World Peace. I authorise the following prayer to be used:

"Eternal God, in whose perfect Kingdom no sword is drawn but the Sword of Righteousness, and no strength known but the Strength of Love, so guide and inspire, we pray Thee, the work of all who seek Thy Kingdom at home and abroad, that all peoples may seek and find their perfect love, not in force of arms, but in that perfect love which casteth out fear and in that fellowship revealed to us by Thy Son, Jesus Christ our Lord. Amen."

Missions Overseas.

"How supremely important is the work of our Missionary Societies. Through their labours young Churches in other lands have come into being and are growing up. Their progress still largely depends upon the help we older Churches can give them. The ties which unite the Church in all lands needs to be strengthened. Relationship to Christ transcends racial barriers and national antagonisms. Fellowship based on knowledge, sympathy and prayer is the need of the hour. I am distressed at the comparatively small amount which is given in many parishes for extra-parochial needs. I should like to see the duplex envelope or some other plan of a similar kind in use in all our parishes. I am glad to hear that a diocesan-wide missionary mission is suggested to follow the recent diocesan evangelistic campaign."

The Charge told how greatly the Archbishop has been impressed with the magnitude of the social service in the Diocese, viz., Canon Hammond's work, the work of the Children's Homes, Ladies' Home Mission Union, the Home of Peace and the helpfulness through the parochial agencies. There followed wise remarks on the need of studying the Social Problem and then suggestive words regarding the proposed Constitution of the Church in Australia.

Good Friday and the Show.

"The Royal Agricultural Society's Show," His Grace stated, "is something of which we are all proud. I was much impressed by all that I saw there this year. We want to support it in every way possible, and to make it an even greater success. It is, however, held in Holy Week, and is open on Good Friday. We are glad to acknowledge that no liquor is sold to the public on the Show-ground on Good Friday, and ring events up to 12 o'clock are confined to the judging of business turn-outs, but Churchpeople cannot rest until the Day which has been set apart for the commemoration of the death of our Lord ceases to be set apart for anything else. The fact that so many people go to the Show on Good Friday is a challenge to us and a call to educate our people on this matter. Is it not possible that a fixed week in the year might suit exhibitors better than an ever-changing season? If so, then the ecclesiastical observance of Easter could be separated from its civil observance and the holidays might be moved to the week when the Show is held."

The arrangements for beach services, the responsibility of pastoral visitation, wireless services from St. Andrew's Cathedral, were touched upon, the Archbishop closing his charge as follows:—

"There is the challenge to us to follow in His footsteps to the uttermost with no reserves and no retreats. There is the 'ego' crossed out, so that it is no longer 'I', but 'Christ living in me'."

"During these first six months of my life in Sydney, I have been trying to gauge the strength and weakness of our Church in this great City, and I am convinced that we are being challenged as a Church to bring all our resources into play, if we are to fulfil our obligations to the community. All our Church's wealth of tradition and historical background, her powers of expansion throughout the world—to which the young Churches in the Anglican Communion in every non-Christian land bear witness—and, above all, her spiritual life, which we should be releasing, if we are to meet the fundamental needs of the people in these days, are at our disposal. Are we using these resources to the utmost?"

"Let me close on a note of urgency and personal application. Are we awake to our own spiritual condition? Surely this is a time for self-examination. Are we, as individuals, the spiritual 'force' that we should be, if we are the channels through which the Church's spiritual life is being released? Is the Church failing in her mission because of us?"

"Let us humble ourselves before Almighty God and confess our failure in this respect, seeking His forgiveness and His inspiration through His Holy Spirit for the days to come. Revive Thy work, O Lord, and begin in me." Let us together unite in praying that God the Holy Spirit may direct and rule our hearts as we gather to confer on the progress and needs of the Church in this our day and generation."

(Continued on page 11.)

Wayside Jottings.

(By a Wayfarer.)

The Value of the Old Testament.

AS a scholar and as a man who has the courage to express his opinions upon the evils of the day and on their necessary consequences, we have a great respect for Dean Inge. He holds one of the highest ecclesiastical positions in England, such as could not possibly have been given to a man of mediocre abilities.

Nor are we disposed to blame him too hastily for words reported in the S.M. Herald, as having been spoken by him at the Birmingham Conference of Modern Churchmen; for we may almost certainly conclude, first, that we have only a brief condensation of whatever he may have said, and secondly, that his words have probably been quoted without any of the limitations and qualifications with which they were very probably joined. Nevertheless the words, as reported, deserve comment, for they are probably a fair summary of what we might expect to hear from a gathering of Modernists.

The three points, then, reported as by Dean Inge, are (i) that much of the Old Testament is of little religious value to-day; (ii) that the greater part of it is unintelligible to ordinary readers; and (iii) that it contains much unwholesome reading.

On these three points we venture to believe that there are few ministers of the Gospel (except Modernists), and few, if any, devout Bible students, who will not join in direct issue with the speaker, whether it be the Dean or the collective conference.

We might first deny the assertion that the Old Testament is of little religious value to-day. We believe it to possess as high value for the people of to-day as it had for any previous generation. Steam, electricity, the Printing Press, and the wireless have not changed human nature, and the sins and needs of men and women to-day are just the same sins and needs as have been inherent in the race from Adam's time downwards.

Again, the Old Testament was our Lord's Bible; the only Bible that He and His Apostles ever had. It was all that St. Paul had when he set out to win the world for Christ. He congratulated Timothy that from a child he had known the Old Testament, which (said St. Paul), is able to make these wise unto salvation through faith in Christ Jesus. It is just here, probably, that St. Paul and the Birmingham Conference would have parted company; they would follow the old lady who, when brought up against some New Testament teaching, declared, that "that's where Paul and I differ."

But (ii) "it is unintelligible to modern readers!" We admit the difficulty of some parts, especially of some of the prophetic writings. In connection with which we read with pleasure that

another Dean, the Very Rev. A. E. Talbot, has not thought it unprofitable to give lately, in St. Andrew's Cathedral, a series of expositions of the Book of Hosea, one of the most difficult of the minor prophets. And we welcome, too, Dean Talbot's comment upon this very subject. The value of the Old Testament, says Dean Talbot, is seen in the progressive character of its revelation, how step by step God raised His people from lower to higher ideals, without which people to-day could never have entered into the fuller truth of the Christian religion.

The surface of the earth requires toilsome working, whether you intend to raise vegetables or to mine for gold; and the less valuable the product the more easily it is obtained. Which are two of the great "Parables of Nature" which everywhere surround us; two more examples of "Natural Law in the Spiritual World." It seems to be part of the Divine plan that God's best gifts, whether of Nature or of Grace, shall only be obtained by earnest effort and by overcoming what we may call providential difficulties. Perhaps we might even go a step further than Dean Inge has gone, and might say that all the Scriptures, Old and New Testaments alike, are unprofitable, except under the teaching of that same Holy Spirit Who caused them to be written.

But not only was the Old Testament our Lord's own and only Bible. We need not remind our readers how often He set His seal to its verbal infallibility. From its words He silenced His opponents and taught His disciples. In the Upper Room, after His Resurrection, at a time when the most rabid modernist will scarcely charge Him with speaking under conditions of human fallibility, He reminded His disciples that all things must needs have been fulfilled which were written concerning Him in the Law of Moses, in the Prophets and in the Psalms.

But perhaps the most remarkable of our Lord's vindications of Old Testament inspiration is that recorded in John x. 33. When the Jews had attempted to stone Him for alleged blasphemy, He defended Himself by quoting to them a verse from Psalm lxxxii. a Psalm of Asaph, addressed primarily to the corrupt and venal judges of that day, and yet addressing them as gods (Elohim). "Is it not written (said Christ) in your law, 'I said ye are Gods?' and the Scripture cannot be broken." Our Lord selected what we should consider a very unimportant verse of a very unimportant Psalm, and asserts its irrefragability, "the Scripture cannot be broken," and proceeds to build upon it an unanswerable argument.

But the Old Testament, says Dean Inge, contains much unwholesome teaching. "Honi soi qui mal y pense." It is a remarkable fact that in the Bible we have one (and often only one) example of almost every sin. But they are held up, not as in a French novel, for admiration or imitation, but for reprobation and for warning, and are

generally coupled with the record of their punishment; though, even so, no wise minister would, perhaps, read in public worship the more gross records, nor any wise Father select them to be taught to young people.

Perhaps one word of Christ, prayerfully considered, might have been enough to restrain Dean Inge and his fellow Modernists from their sweeping condemnation of the Old Testament. "Ye search the Scriptures," said our Lord to the Jews, "and they are they which testify of Me." The whole of the Old Testament leads up to Christ. "To Him give all the prophets witness." The whole Mosaic sacrificial law would have been meaningless blood-shedding if it had not pointed forward to the Lamb of God, Who takes away the sin of the world. It may even occur to our readers that for Dean Inge or any other Modernist to assert that the Old Testament did not, or does not, fulfil that purpose, seems rather like setting up his human judgement as superior to the Divine. "If I had made the world," said the infidel, "it would have been a much better world—no tigers, nor snakes nor earthquakes nor diseases." "If I had written the Bible," says the Modernist, "it would have been a much better book,—of much higher religious value, more intelligible, and without any objectionable passages." Perhaps, in each case it would have been better, but we have our doubts!

"It's no use for me to read the Bible," said a young man to an older, "I can't remember it, and much of it I can't understand." The old man (so runs the story), pointed to an old basket, such as at sea-ports they use for coaling ships, and told the young man to go and fill it with water. "It won't hold water," said the young man. But the old man insisted that he should go and try. "No," said the old man, after the inevitable failure; "No, the basket has not held the water, but the water has cleaned the basket—continue, my son, your Bible reading."



Miss E. W. Gillespie, M.A., head deaconess, Sydney, is leaving for England in October on holiday tour.

The Rev. and Mrs. George Warren, of the Melanesian mission, have left for England by the Strathnaver, on extended furlough, after 21 years' service in the Solomon Islands.

The Rev. A. Edward Warr, rector of Bowraville, has been appointed rector of Wauchope, Diocese of Grafton, in succession to the Rev. P. Tilgham, who has resigned.

The Rev. A. S. Lowe, curate in the Forbes parish, Diocese of Bathurst, has been accepted for missionary service at the Mitchell River Mission, Northern Queensland.

The Rev. F. J. G. Olds, curate in the parish of St. Stephen's, Willoughby, has been appointed rector of Corralim, on the South Coast, Diocese of Sydney.

The Rev. R. Fenwick Brown, of Holy Trinity, Williamstown, has accepted the nomination to the cure of St. John's, Camberwell, Melbourne. Mr. Brown will not take over his new duties until late in October or early in November.

The Right Rev. Dr. Maxwell Gumbleton, Bishop of Ballarat from 1917 to 1927, has been appointed Suffragan Bishop of Dunwich,

England, in the Diocese of St. Edmundsbury and Ipswich, of which diocese he has been an assistant Bishop.

Dr. and Mrs. P. E. Micklem, of St. James', Sydney, have returned from a visit to the Islands of the Melanesian Mission. They were met at Tulagi by the Bishop of Melanesia and have seen much of the work. The headquarters of the mission are now in Sydney.

The Australian Board of Missions has appointed the Rev. W. T. Taylor to the diocese of New Guinea. He will be stationed at Wanigela, on the north-eastern coast. With Mrs. Taylor, who is a trained nurse, he has been stationed at the Forest River Mission. They will sail by the Macduff on September 20.

The Rev. W. G. Coughlan has been inducted to the charge of Holy Trinity, South Kensington, the Rev. C. L. Williams, of Denham Court, has been appointed rector of St. Augustine's, Stanmore, and the Rev. H. E. Warren, of Cullenswood, Tasmania, has been appointed Rector of St. Thomas', Enfield, all in the Diocese of Sydney.

Archdeacon Langley, at the morning service at St. Augustine's Church, Neutral Bay, on Sunday, dedicated an oak sanctuary chair as a memorial of Mr. and Mrs. Robert Duff-Walker, who were among the first communicants at the church. The chair had been carved by Mrs. Bremner and presented to the church.

The Ven. Archdeacon Davies, M.A., B.D., Principal of Moore College, arrived home yesterday, after a six months' trip to England, following upon a serious illness. The Archdeacon is very much better for the voyage. He is to be given a welcome at Moore College by past and present students on Saturday afternoon next, 22nd September. The Archbishop of Sydney will be present.

We congratulate Mr. J. McKern, Hon. Treasurer of the Church Missionary Society, in Australia and Tasmania, on reaching his 60th birthday on August 14. That day he was entertained at the C.M.S. Rooms, Sydney. No one has served the missionary cause more devotedly through long years than Mr. McKern. We extend to him our warmest felicitations.

Miss Harper completed 42 years' service as an official worker in C.M.S. on August 14th. Miss Harper was appointed Hon. Secretary of the Sowers' Band in 1892; also a member of the Women's committee. C.M.S. in New South Wales has had no more eloquent and earnest advocate of its world-wide work than Miss Harper. She has been a wonderful inspiration to others.

A former Melanesian missionary, Miss V. Dawes, passed through Sydney in August from New Zealand. Having been compelled to give up her work in Melanesia on account of physical unfitness, she has been accepted for service in North China, where the climate is the reverse of tropical. Miss Dawes was accompanied by Miss Stephen, who has spent many years in North China, and was returning to her work after furlough.

The foundation-stone of a new baptistry for Holy Trinity Church of England, Concord West, was set by Dame Edith Walker on Saturday. The Rev. H. G. Chivers, who presided at the gathering, said that Dame Edith Walker had actively interested herself in the welfare of the church and the district for more than 21 years. Dame Edith Walker said she made her gifts in memory of her father, and it was his inspiration that prompted her.

Archdeacon Lambie, superintendent of the Mission of St. James and St. John, who has returned from a holiday in the New Hebrides, was welcomed by the staff of the mission at the tea-rooms of the Public Library on Wednesday, September 5. A welcome gathering, at which those associated with mission auxiliaries and others interested in the mission shared, was held in St. John's parish hall on Tuesday, September 11.

Among the crowds on August Bank-holiday Monday in London this year, one of the largest and most cheerful was that at Madame Tussaud's. No rain had fallen to drive them indoors, but these people chose to spend their afternoon at the famous wax-works, exploring every section in detail. Arrangements were made to prevent overcrowding and the attendants were politeness itself. Extraordinary interest was shown in the recently added portrait-models of three Test cricketers, and especially of Don Bradman.

Arrangements are being made for the Rev. D. E. Hart-Davies, M.A., D.D., of Edinburgh, to visit Australia, giving addresses on the

fundamentals of the Christian Faith. Letters of commendation from the late Professor Sayce and from the Victoria Bible Institute, London and others, have been received. Dr. end of May next, Dr. Davies is a well-known speaker on the platform of the Bible Testimony Fellowship of London, also frequently occupied the pulpit of the church of which Dr. Graham Scroggie was Pastor.

Before a large congregation at St. Catherine's Church, Kooyong Road, Caulfield, Melbourne, on Sunday afternoon, the Archbishop of Melbourne dedicated a transept as a memorial subscribed by the parishioners to the late Miss Mary Alice Taylor, who had been a member of the church for more than 25 years, and up to the time of her death was secretary of the Mothers' Union. Archbishop Head spoke of the magnificent work which had been performed by the late Miss Taylor in connection with foreign missions, Sunday School work and the mothers' union.

The late James Moore Hickson, who was in Australia some years ago as the herald of "spiritual healing" and conducted missions of healing in this regard, left an estate valued at £30,000. The major portion of his estate, roughly £20,000, was New Zealand property. The remainder represented his English property. He was an Australian, but for many years he has lived in England. As far as can be gathered he left nothing to charity or to the relief of suffering. The estate was left to relatives and friends.

With the leave of the Council of the Diocese of Brisbane, Canon Garland moved the following motion, Mr. Herring seconding, and it was carried with the heartfelt accord of all its members:—"The Diocesan Council desires to place on record an expression of its appreciation of the administration of the Diocese by the Right Reverend Horace H. Dixon, Bishop Administrator during the vacancy of the See. The Diocesan Council assures Bishop Dixon of its gratitude to him for his wise, sympathetic and effective administration, which will make it easier for the Archbishop Designate to assume the responsibilities of his high office."

The death of Mr. W. Nuttall removes a devoted worker from the Church's ranks. For some years he served as a Catechist at Gerringong, in the parish of Kiama. Lately he has laboured with much acceptance in the parish of Sutherland. The other day he was waiting for a bus, and was knocked down by a side-car which was being hauled and sustained a fractured spine. His wife was injured at the same time, and lies in hospital, for they were standing together at the time of the accident. The late Mr. Nuttall had a notable record of loyal, faithful service.

Canon Wray, of Wangaratta, will complete his 70th year this October. At the recent Synod of the Diocese the following motion was carried with warm approbation:—"Following on the announcement of the approaching retirement of Rev. Canon F. W. Wray, C.M.G., C.B.E., V.D., from the rectorship of Holy Trinity Cathedral, Wangaratta, this session of Synod hereby records its high appreciation of the service rendered by him to the Church and Empire, and also specially thanks him for his many acts of social kindness and hospitality to members of the Synod during his long term of office, and hopes he may yet have years of happy usefulness before him."

In acknowledging the gift of a pastoral staff at Grantham, Dr. Wand, before he left England for Brisbane, referred to his experiences as Dean of Oriel College, Oxford, as in some sense training for any disciplinary episcopal duties. He trusted that if ever he had occasion to use the staff presented to him in the manner suggested by their spokesman, he would find his flock as forgiving as the young men at Oxford had been. He had a letter from one who, in his own day, was one of the naughtiest of the young men. In congratulating him on his appointment,

ment, the writer added it would always be a matter of pride to him to know he had not only been chased, but actually caught by Archiepiscopal hands.

Dr. S. H. Nicholson, Director of the School of English Church Music, Chislehurst, Kent, England, is now in N.S.W. In so far as Sydney is concerned, central gatherings of choirs will be as follows:—September 23, Sunday, 3.15 p.m., at the Cathedral; September 26, Wednesday, at Parramatta, for choirs in the Rural Deanery of Parramatta; September 27, Thursday, at North Sydney, for choirs of that area (North Sydney Rural Deanery and North Shore line). There is to be a central meeting at the Chapter House, at which the Archbishop will preside on September 24, at 7.45 p.m., at which Dr. Nicholson will speak. The meeting is for clergy, organists and wardens.

The death of Mrs. Sarah Ellen Cooper Hart, of Indooroopilly, Brisbane, is announced. She was in her 87th year. Mrs. Hart was one of the foundation members of St. Andrew's, Indooroopilly, indeed the Church stands on a ½ acre block of land which was generously given for the erection of a Parish Church at Indooroopilly by the late Mrs. Graham Hart, on the 18th January, 1888, near their residence, at that time "Greylands." Almost up to the time of her death Mrs. Hart took the keenest interest in the Church, and some few weeks before she was present at Holy Communion. Combined with a very gracious personality, she possessed true Christian humility and had a kindly word for all.

No Anglican musician being found to play the organ at Bateman's Bay, N.S.W., during the last year, the organ was played by a Methodist lady, Mrs. Denham, who had long served her Lord as a teacher in the Methodist Sunday School, and as an organist in the Methodist Church. She last played at the confirmation and first communion services at Bateman's Bay, when one of her daughters and two of her grand-daughters were confirmed. Soon after her Lord, whom she served in her work on earth, called her home. At her special dying request, the rector conducted the funeral service, while members of all denominations joined in commending her for her devoted labours for God in the district. Local churchpeople intend placing a prayer desk to her memory in Bateman's Bay Church.

The death took place on the 23rd August, of Mrs. Susan Le Huray, widow of the late Mr. Adolphus Le Huray, of Marrickville. Mr. Le Huray, who was a native of Guernsey, Channel Islands, settled in Sydney as a master builder, being closely identified with the development of Marrickville as a residential suburb. Mrs. Le Huray was born in Sydney seventy-five years ago, and as a girl, attended both the day and Sunday Schools of Saint Paul's Church, Redfern. She was a quiet and devout Christian. Of late years Mrs. Le Huray resided at Berry, South Coast, where her second son, the Rev. James Le Huray, was rector. On his acceptance of the living of St. George's, Glenmore Road, last year, she returned to Paddington. She died while on a visit to her daughter, Mrs. E. W. Kent, of Belmore. Mrs. Le Huray leaves a family of two daughters and two sons.

Archdeacon Charles Harris has died at Rose Bay, Sydney, at the age of 87 years. He had been actively engaged in the Church of England ministry in Victoria from 1881 until 1921, when he retired and settled in Sydney. Archdeacon Harris was ordained deacon in 1881, and priest the following year by the Bishop of Melbourne. He was curate of Beaufort from 1881 until 1882, and curate of Smythesdale for the next two years. He was vicar of Horsham from 1884 until 1888, when he became vicar of Maryborough. He was Canon of Christ Church Cathedral, Ballarat, from 1898 until 1913. In 1903 he was appointed Archdeacon of Loddon, in the Diocese of Ballarat. He also

(Continued on page 12.)

MELANESIAN MISSION

The offices of the Melanesian Mission have been transferred from New Zealand, and are now established at UNION HOUSE, 247 GEORGE STREET, SYDNEY, to which offices ALL correspondence may be addressed.

Telephone B4593.

P.O. Box 3416 R.

COMMISSARY IN AUSTRALIA: THE REV. DR. P. A. MICKLEM.

ALL business correspondence, magazine and Associate subscriptions should be addressed to the General Secretary.



STERLING

HOME PAINT

THE ECONOMICAL PAINT

DURABILITY — GUARANTEED

The Churchman's Reminder

"The teaching of efficiency helps a man."
—Business motto.
"Study to shew thyself approved."—St. Paul.

SEPTEMBER.

- 21st—St. Matthew's Day. One of the Evangelists, or writers of the Gospel, or Gospel story. His Gospel was meant primarily for Jews, and is replete with references to Hebrew customs, words, &c.
- 22nd—Ember Day. Let us ever pray for our clergy.
- 23rd—17th Sunday after Trinity. This day we think about good works. "By their works ye shall know them." Works should be the outcome of faith. Both are needed. First Bishop of the Spanish Reformed Church consecrated by Archbishop Plunkett of Ireland, on this date.
- 26th—Relief of Lucknow, 1857. Cyprian, Bishop of Carthage and martyr, 258 A.D.
- 27th—Darlington and Stockton Railway opened, 1825.
- 29th—St. Michael and All Angels' Day. The ministry of angels is a very sweet and Scriptural belief.
- 30th—Jerome, the great teacher, born 346. He lived in a cave in Bethlehem, that his translation (now the Vulgate), might be more realistically made.
- 30th—18th Sunday after Trinity. This day we are reminded of the good fight. The Christian life is always a fight. We must expect it.

OCTOBER.

- 2nd—The Bill of Rights passed, 1689, to re-establish Protestant freedom after James II had fled.
- 4th—Next issue of this paper. Tennyson, poet-laureate, died, 1892.



An Educated Ministry.

THE Archbishop of Sydney, in his address to the Anglican Synod last week, deplored the dearth of candidates for the ministry, and especially of candidates from the Great Public Schools and the University.

Dr. Mowll said that with respect to the qualifications of candidates for ordination, he was confident that the diocese of Sydney should be able to raise the standard for admission to the ministry. The Synod must not be content until the general standard is a theological course following a University degree. As a first step towards reaching that goal, the rule should be enforced that no man was to be admitted to Moore College until he had passed the matriculation examination. Any man with grit could, by evening study, if in no other way, secure his matriculation certificate.

Archbishop Mowll said he was disturbed and distressed at the few candidates for the ministry coming forward from the Great Public Schools, especially those conducted under the auspices of the Church itself, and from the graduates of the University. Synod must do what it could to help headmasters and chaplains to make religious teaching really vital in those institutions, and to strengthen the hands of all who were seeking to make religion vital in the University. They should not forget that one of the objects of the foundation of the University was "the advancement of religion and morality."

It is just here that the Archbishop touches one of the most vital aspects of the Church's life and witness. For

in the work of the Christian Church there is no more important factor than the need of and the training of an educated ministry. It has been shown that Christ devoted far more time to the training of the Twelve than He did to preaching to the multitude. From one end of the New Testament to the other the stress laid upon the importance of teaching and preaching is indubitable. Consequently the need of efficiency in these is clearly implied. A great historian has shown that periods of intellectual activity in the Church have been followed by periods of Christian expansion.

It is commonly stated that the last few years have seen a large increase in the candidates for the ministry. As to their calibre and promise, that is another question. We are not surprised that the Bishops are out to raise the educational qualifications of candidates for Orders. This is as it should be; for, in the final analysis the Bishops are responsible for the kind of men who are ordained. Some Bishops go as far as making the possession of a university degree a "sine qua non"; the great majority, in addition to a test of general education, now demand two years' training at a theological college. These demands, even if they do not go far, are in the right direction. The demand of the hour is for an educated and thoroughly equipped ministry. Secular education has so advanced that it is imperative for ordinands to come up to a high standard of mental equipment.

However, the Bishop of Bristol, in his recent diocesan conference, raised a salutary note when, in speaking on "Training for the Ministry," he stated:

"The great bulk of the clergy need to be qualified to deal with problems of life rather than problems of thought. Was a university degree the best preparation to give them? . . . it was a poor preparation for dealing with problems of ordinary, common, everyday life, because the life of a university was very artificial, and cut off from the ordinary men and women to whom the student would be sent to minister. Of course a man must have a reasonably general education, but if a lad had had a good secondary education at 18 or 19, in a good many cases two or three years spent in business or even in the workshop might be better preparation for him than three years spent at a university . . ."

We don't altogether agree with the Bishop. It would ill fare the Church if its clergy were just "specialists," confined to a narrow career. The position of a clergyman is one of great responsibility. Except while he is a curate he is not a mere deputy, whose work is largely routine and who receives (or should receive) directions from a chief at his elbow. The subjects of his preaching and teaching (under Divine guidance which must be sought) he is free to choose. He is constantly face to face with "problems of life," which certainly demand clear and therefore trained, thinking—the bishop's apparent antithesis between life and thought we regard as absolutely false.

One of the perils of the clerical life is groviness. The parson is liable just to live in a world of his own. He unwittingly drifts into a clerical outlook on life, unless his reading and thinking are wide-awake and imbued with a sense of real responsibility. The learning of the schools, a love of literature, a big visioned outlook on the world and world affairs, a fair knowledge of what men are thinking, are absolutely essential to an influential and truly useful ministry in these times.

It is tragic to be in the ministry and be only an ecclesiastic. It is desperately tragic to be in the ministry and to be really ignorant of other and wider knowledge. Surely it is of paramount importance for clergy to be learned and highly equipped for their work, if they are to be real leaders, intelligent helpers of their people—y younger as well as older. An ill-equipped mental furnishing would make them incapable of using their great opportunity for extending, deepening and strengthening the power of Christianity among the people.

It must not, however, be thought that we consider the intellectual education of the clergy either the sole or even the most important aspects of the matter. It is indubitably important. But Ordinands must first be converted men. They must know the Saviour and His redeeming power in their lives. They must be able to tell out to a soul-hungry world what the Lord hath done for them. They must be able rightly to divide the truth. They must know their Bibles. In other words, their ministry will fail miserably if it is not a spiritual ministry. If an adequate intellectual training is important for the clergy generally, it is specially important for Evangelical clergy—for those who profess to base their teaching on the Bible. For them the exposition and commendation of God's Word is their primary duty. To do this adequately a good classical education is essential. At their ordination as priests they promised "to be diligent in reading of the holy Scriptures and in such studies as help to the knowledge of the same." Some may remember what Dr. Maclaren, one of the greatest of expository preachers, said of a man presuming to explain a book which he could not read! His words should certainly apply to the New Testament, and it is well when they apply also to the Old. To the last words of the ordination promise there are two applications; first, to a man's directly theological knowledge, e.g., from the study of commentaries. A good general education will enable a man to use these with discretion and profit. It will enable him to choose the best out of the good. (Philipp. i. 10).

Then, above all, he needs the Spirit's power in his ministry. Surely this is a "sine qua non." A faithful minister will want Christ's power to flow into him and through him. For this to happen he must catch something of Christ's Spirit of prayer, confess his own impotence, and seek His power in life and work, and seek Christ's singleness of aim.

Rev. Canon Hilliard.

A LUNCHEON was tendered to the Rev. Canon Hilliard, Bishop-elect of Nelson, N.Z., on Wednesday, 12th August, in the Lower Hall of the Chapter House, Sydney, by many of the clergy and laity of the Diocese. The Archbishop of Sydney presided, and was supported by leading Churchmen. Mr. W. J. G. Mann and Sir Kelso King were the principal speakers, after which Archdeacon Charlton presented the guest with a beautifully illuminated address in book form, and Mr. C. R. Walsh presented him with an etching of the Sydney University, the Canon receiving a tumultuous reception. Canon Hilliard spoke at some length, giving expression to many apt and telling remarks. It was a very delightful gathering, brought to a close by the Bishop Coadjutor of Sydney, commending Canon Hilliard and his work to God in prayer.

Organised Sports on Sundays.

By the Bishop of Armidale.

THE country districts of New South Wales (I cannot speak for the City) are facing a serious problem that finally will affect the character of the nation. On every hand today Sunday is being transformed into a day of organised sport on a large scale. Special trains are run, carrying many hundreds of passengers, a few of whom play the game, while the rest are but spectators. Football, tennis, hockey, golf, are all providing their contributions and their contingents. It is a fact that the football games provide noise that is disturbing to other citizens; further, hotels are frequented and drink flows freely, with the result, in some instances, that the home journey is disorderly and with damage to the trains. In addition, the temptation to people of weak convictions and especially to the youth whose convictions and ideals are still in the making is such as to work definite harm both in outlook and in character.

There are but few of us who desire Sunday to have the prohibitive character of the Jewish Sabbath. Sunday, or the Lord's Day, is quite definitely a day of Thanksgiving, a day of refreshment of the "whole man," a health-giving prelude to the work of the week! The regrettable fact is that it is becoming a day when bodily activities are crowding out all else, and in such a way on the part of a section of the community that they are making it difficult for their neighbours to keep the due proportion in the observance of the day.

This over-absorption with physical recreation crowding out the mental and spiritual activities of life cannot do otherwise in the end than lower ideals and the spiritual quality in our national character, not because sport does harm in itself (far from it) but because its over-accentuation is pushing out the development of the higher capacities of worship and fellowship with God; and capacities undeveloped become atrophied.

It may be said that a man's religious life and his use of Sunday are his own affair. This is, in part, true, but it is obvious that no man liveth to himself, that every citizen's life affects the rest of the community and as a nation we can no more give a man absolute license in this matter than we have been able to do in the world of industry, or education. In all spheres we have as a nation limited each for the good of all; and the same thing is true in the use of Sunday.

Certain principles are at the background of the abiding observance of that day:—

1. The importance of physical rest and recreation.
2. The importance of a time of freedom from the care and thought of everyday tasks and work.
3. The importance of a time of refreshment of the spirit and mind of man to enable him the better to take up those tasks.
4. The importance of a time in which to realise that the life of this workaday world is not the be all and end all of things.

Some of these principles are being obscured to-day. The physical is the first fact, the first appeal and the most insistent in our lives, but it is only the instrument through which we should express higher activities of thought and

spirit and develop higher relationships. Spiritual longings are inarticulate in many lives, in some there seems no consciousness of them at all, and this fact is a sad fact for our national welfare.

What does one propose? For surely it is not proposed to make people religious by act of Parliament. The day of such compulsions is gone for ever. Nevertheless, we can, as a community, set some guide ropes that will make it easier for citizens to tread a wide path and make it the more possible for those who make appeal for the higher interests to have due opportunity.

At present our State has not a uniform weekly half-holiday. Some are free on Wednesday, some on Saturdays. There is resultant difficulty in co-ordinating sport on the Saturday and the Sunday therefore provides the easy solution.

Moreover, a uniform Saturday half-holiday would not result in any unfairness to commerce or industry, as the community generally would soon accommodate itself to universal custom.

Our legislature therefore would be doing an immense service if they would go into this matter. I make no suggestion of restrictive legislation as far as Sunday is concerned, but merely ask at the outset for such help in providing a uniform sports day as will give the Churches a fair field to make untrammelled appeal for the due consideration of mind and spirit, of worship and fellowship with God on a Sunday, when it can no longer be claimed with even an appearance of reason as a day required for organised competitive sport.

Some such action is of vital importance for our general welfare—our world weariness is of the mind and spirit far more than of the body.

Chung Hua Sheng Kung Hui.

Eighth General Synod.

(From a Correspondent.)

THE Eighth General Synod of the C.H.S.K.H., that is, the whole Anglican Communion in China, was held, April 19-27, at the treaty port of Wuhu on the Yangtze. General Synod was set up in 1909, and met last in Hangchow three years ago.

The Synod is composed of two Houses, the Bishops and the Delegates, clerical and lay. The House of Delegates consists of four clergy and four lay people from each of the twelve dioceses. Of these, five were established by C.M.S., two by S.P.G., three by the American Church, one by Canada, and one is the Home Missionary District in the province of Shensi.

Bishop Norris, of North China, presided over the House of Bishops, of whom fourteen were present, including Bishops Hind, Holden, Curtis, Hall and Stevens, of the C.M.S. dioceses. The veteran Bishop Graves, of Shanghai, was absent through illness; others absent were Bishop White, of Honan, and the Chinese Bishops Ku and Song, of West China.

Seventy-six members attended the House of Delegates; fifty-six of these were Chinese, and ten were women, there being no distinction between foreign and Chinese. A number of visitors were present. These included the Rev. G. W. Shepherd, who is associated in directing the Christian Rural Service Union in the province of Kiangsi, recently freed from Communist domination. Another visitor was Bishop S.

H. Nichols, of Kyoto, Japan, who brought greetings from the Nippon Sei Ko Kwai. In a message he pleaded for international understanding and for an attitude which would face the whole truth.

The Women's Missionary Service League met at the same time as Synod, having twenty-eight delegates present.

A New Missionary Diocese.

Great enthusiasm was shown for the inauguration of the Missionary Diocese of Shensi. The Rev. T. K. Shen, Chairman of the House of Delegates, was unanimously elected bishop. He was in England in 1929, and has exercised great influence in charge of a church in Nanking, and in the councils of our Church in China. He is the first Chinese diocesan bishop of the C.H.S.K.H., the five others now at work being assistant bishops. This election is most popular, and his willingness to go to this distant and dangerous post is certain to give a great impetus to evangelism.

A sum of over 25,000 dollars (£1,600), has been raised by the Chinese Christians in the last three years as episcopal endowment. This remarkable result has been attained under the leadership of a consecrated layman, Mr. Archie T. L. Tsen, President of the Board of Missions.

Towards Christian Unity.

Feeling its way towards Church Unity, Synod decided on co-operation with other Christian bodies in several ways. The C.H.S.K.H. is to continue representation on the National Christian Council, and to join as a Church in its organisation of religious education, and in the renewed Anti-opium Campaign. It was arranged to discuss some sort of union with the (chiefly non-episcopal) Union Theological Seminary at Nanking, in connection with the training of theological students. It is also working with six other Church groups in producing a Union hymnal.

Questions concerning discipline in the ministry, and the co-ordination of Prayer Book Services, were dealt with. A committee is to collate versions of the Creeds and the Lord's Prayer, in order to prepare a standard version for use in all the dioceses.

Self-support was strongly emphasised. Since 1920 Chinese contributions have more than doubled. A committee was appointed to look after the Church's Trust Funds. It was noted that the whole Church enrolls 31,000 communicants, with 65,000 baptised members, and 25,000 children under instruction.

The General Synod was entertained by the "American" Diocese of Huan Kung. Bishop D. T. Huntington and a competent and willing staff had made almost perfect arrangements for meetings and hospitality. A large boys' school was given over to the meetings, which were conducted in English and Chinese. Other missions in the city joined in welcoming us, and a very happy spirit of unity and goodwill prevailed.

Each day began with Holy Communion, followed later by an address by Bishop R. O. Hall, of Hongkong. He led in a series of searching meditations on "The discipline of love," and the challenge of Communism. There were also noonday prayers and evensong. Some of the delegates were keen Oxford Groupers, and others were greatly impressed with some group meetings which were held.

(Continued on page 11.)



NEW SOUTH WALES.

Diocese of Sydney.

DEACONESS HOUSE.

Educated Women Needed.

Speaking at the Church of England Deaconess' Institution annual meeting at Deaconess House, Newtown, yesterday, Archbishop Mowll said there was a great need for more trained women workers in the Church. The office of deaconess, which was the only branch of the ministry open to women, provided wide opportunities for useful service, and he hoped to see increasing numbers of educated girls responding to the call. An excellent training for the work, he suggested, was a course in social science supplemented by the training and life in Deaconess House.

The reports of Deaconess House, the children's home, Strathfield, and the Home of Peace, Petersham, the adoption of which was moved by Miss A. M. L. Gillespie, head deaconess of Sydney, showed that, despite the difficulties of the past year, steady progress was being made.

ANGLICAN CHURCH LEAGUE.

Presentation to Canon Hilliard.

The annual business meeting of the Anglican Church League was held in the Chapter House on August 31, the chair being taken for the last time by Canon W. G. Hilliard, who is the Bishop-elect of Nelson (New Zealand).

At the end of the meeting, a presentation of a Protestant Dictionary was made to Canon Hilliard by Mr. W. J. G. Mann and Canon Langford Smith, on behalf of the members of the league.

The annual report stated that the league was making considerable progress. It was hoped shortly to have representation in every parish, and to have the co-operation of women as associate members.

Canon H. S. Begbie was unanimously elected president in place of Canon Hilliard.

Other officers elected were:—Clerical vice-presidents, Bishop Kirby, Ven. Archdeacons Charlton and Johnstone, Canon Langford Smith, and the Revs. J. Bidwell, S. H. Denman, W. Greenwood, D. J. Knox, A. E. Morris, A. L. Wade, R. B. Robinson, H. Powys, A. R. Elbs, and L. Gabbott. Lay vice-presidents, Messrs. W. S. Mowle, W. J. G. Mann, M. M. D'Arcy-Irvine, H. L. Trease, J. A. I. Perry, M. P. Brownrigg, T. S. Holt, K. E. Barnett, J. D. Walker, W. Hutchinson, F. P. J. Gray, and S. Bidwell; chairman of committees, Mr. W. J. G. Mann; honorary secretaries, Rev. R. A. Pollard and Mr. H. A. Corish; honorary treasurer, Mr. G. W. L. Hirst.

LADIES' HOME MISSION UNION.

The annual service and corporate Communion will be held in St. Andrew's Cathedral on Friday, 28th September, at 11 a.m. The preacher will be the Rev. Canon Hilliard, M.A., Bishop-elect of Nelson, New Zealand. The committee hopes for a good attendance of members.

ST. MARK'S CHURCH.

St. Mark's Church, Darling Point, has celebrated its 8th anniversary. Replying to speeches at the annual dinner, Canon Howard Lea said that the foundation-stone of St. Mark's was fellowship and unity. If one thing was needed to-day more than another, it was the increase of that spirit, and the fostering of comradeship. The parish had brought forth many famous sportsmen, including "Bobby" Pearce, the sculler, Ashton brothers, polo players, and Messenger, the footballer. Lawrence Hargrave, the father of aviation, was also a product of St. Mark's.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, 10 Bligh Street, Sydney, or to

Chairman of Council: His Honour, Mr. Justice Boyce. W. S. Leslie, M.A., Headmaster

Canon Lea announced that he expected that the £100 required to repair the spire would soon be in hand, so that when the English bells arrived in November it would be possible to ring the bells without danger of a fall of masonry.

Moving a resolution of appreciation of Sir John Harvey, who has been rector's warden for 27 years, Sir Samuel Horden said he had been one of Sir John's closest personal friends for years. He could never understand why, unless it was because Sir John also had an eye for a beautiful horse.

The resolution, which was as follows, was unanimously carried:—"That this assembly sends to Sir John Harvey its very best wishes and affectionate remembrance, and desires to record its keen appreciation of the invaluable services he has rendered to the church and the community, more particularly as rector's warden, for the last 27 years."

SUNDAY SPORT.

Archbishop Wand Censured.

The New South Wales Council of Churches at its monthly meeting in the Y.M.C.A. Hall yesterday, carried a resolution of protest against the views expressed by Dr. Wand, the new Anglican Archbishop of Brisbane, regarding Sunday sport.

In an interview published in the "Herald" on August 28, Dr. Wand said he had no objection to Sunday sport, provided it was good, clean, healthy recreation, and did not involve labour on the part of others.

Colonel Bell (Salvation Army) moved that the council "deplores and repudiates Archbishop Wand's precipitate utterance favouring Sunday sport."

The Rev. W. H. Jones, in seconding the motion, urged that a strong protest should be sent to the Archbishop.

As a Church of England clergyman the Rev. Stanley Howard also registered his protest.

The motion was unanimously agreed to.

MORAL RIGHTEOUSNESS.

Necessity to Religion.

The Dean of Sydney (The Very Rev. A. E. Talbot), has been giving a series of Bible readings on "Lessons from the Book of Hosea" in St. Andrew's Cathedral, particularly with reference to the futility of religion without moral righteousness.

Dean Talbot said that it was ever the danger of religion that when its inward power waned its outward forms should be multiplied. Ceremonialism could only have a subsidiary place in true worship. Religion was meant to embrace all social relationships, but all social reform must be inspired by the love of God, and for God's glory.

When religious worship was divorced from individual morality and social ethics, it became mere formalism, which Hosea condemned in Israel and Christ condemned in the Pharisees. The sacraments of the Church were not meant to be forms of magic, but moral instruments of salvation, for they presupposed faith and love, a right relationship to God and man. Evil must be condemned, but this was subsidiary to Christianity's primary character, the proclamation of the truth as it was in Jesus, for Christianity was a positive passion for God and truth.

ST. THOMAS', NORTH SYDNEY.

Sportsman's Service.

A feature of a recent service at St. Thomas' Church, North Sydney, was the attendance of a number of representatives of sporting bodies in the district, who had been invited to associate themselves with the occasion. Mr. R. C. M. Boyce, cricketer and State selector, read the lesson.

The Rev. Canon Baker, who preached the sermon, said it was evident that the early Christians discovered a kinship between their religion and sport, of which the modern

Church had lost sight. That the kinship still existed to some extent was indicated by the fact that the organisations which gave the largest proportion of their members to war service were the Churches and sporting clubs, and also by the more significant confession of sportsmen who had engaged in Christian work at home or in the mission field that sport had helped them to realise the cheerfulness and courage of Christianity. The kinship was to be found in the true spirit of sport, and might be described as the will to win, which had not been militarised, commercialised, or brutalised. It was competition without malice. In its vitality, adventurousness, enterprise and concentrated determination, it approached most nearly to the spirit of Christianity. It fell short of it on the side of mutual helpfulness. In sporting contests there were few winners and many losers. Christianity aimed at an organisation of humanity in which all might be winners, each competitor helping the others to win the best things in life. Applied to the community, it would mean that the privileged classes would actively assist the less fortunate to improve their conditions.

"The man who is a good sport," the preacher said, "is a very fine character, but unless he is something more he does not rank up to the standards demanded by God and needed by the world. Australia is the most sport-loving nation in the world, yet all its sport does not heal its social divisions. We need the union of the spirit of religion with the spirit of sport, which made early Christianity such a mighty power for practical goodness."

HOSPITAL SUNDAY.

Nurses' Christian Movement.

St. Andrew's Cathedral was thronged on Sunday evening, August 19, on the occasion of a Hospital Sunday service, which was attended by more than 600 members of the Australian Nurses' Christian Movement, wearing their neat uniforms. They were met in the chapter house by Archbishop Mowll, and Dean Talbot.

The nurses entered the Cathedral by the western door, and were ushered into reserved seats. At the close, Archbishop Mowll, standing at the southern door, shook hands with each of the nurses.

Canon H. S. Begbie, who preached, said that the inspiration that called the nursing profession into being had its origin in the person of the Founder of the Faith. Christ's conception of greatness was not in being ministered to, but in ministering. He Himself set the example of true greatness in His voluntary entrance into the conditions of humanity. In His ministry to the sick and sinful, there was no self-seeking, and His service was ever available and gladly rendered. He came to give His life a ransom for all. All should accept the ransom provided, and yield to the Redeemer. Thus would their own ministry be enriched, for they would carry the Master's joy into the sick room. His peace to the troubled, and His rest to the weary.

HAMMONDVILLE.

Archbishop's Visit.

The visit of Archbishop Mowll and Mrs. Mowll to Hammondville on Saturday revealed great progress in the development of the settlement, which owes its origin to Canon R. B. S. Hammond. The settlement is now controlled by the Pioneer Homes Trust, consisting of Sir Samuel Walder, Mr. F. H. Stewart, M.P., Mr. E. J. Coote, and Canon Hammond, but the trust did not take control until Canon Hammond had established 13 houses, and had £748 in the bank.

Canon Hammond's dream took practical form in September, 1932, when he brought bush land about five miles east of Liverpool and the first six cottages were opened in November, 1932. The unemployed men who are placed in the homes are carefully selected. There are 133 children at the settlement. The total population is 202.

"This is not charity, but opportunity," said Canon Hammond on Saturday. Each occupier has to sign a contract agreeing to pay 5/- a week, and to cultivate for home purposes only at least 50 per cent. of the area allotted to him. At the end of seven years he is entitled to the deeds of the property.

As the men are all engaged on relief work at intervals, receive family endowment, and grow vegetables, they and their families live a healthy existence, under conditions far superior to life in the city areas, from which most of them came. Each occupier subscribes 6d. a week for medical attention for himself and his family, and this sum is subsidised by the trust. Homes are still being erected at Hammondville, and the trust has acquired an option over an additional 140 acres of land in order to permit of future expansion.

It is the custom in the village to name homes after those who give the money to build them, and such names as "Braddon,"

"Coote," "Walder," "Stewart," "Vickery," and "Vicars" are self-explanatory. Others are obscure. "Quota," for example, means that the home was erected by means of money given by the Quota Club, and "Elizabeth Bradbury" is a cottage for which the Feminist Club supplied the money.

Archbishop Mowll said that Hammondville was an attempt to combat the feeling of helplessness which possessed so many persons who, through no fault of their own, were in distressing circumstances. He was proud to be associated in the Church of England with such a man as Canon Hammond. The latter, signing one appeal for funds, put after his name, "L.S.D., S.O.S., R.S.V.P."

Archbishop and Mrs. Mowll each planted a Christmas bush in commemoration of their visit.

CHURCH OF ENGLAND HOMES.

The Executive Committee requests the pleasure of the company of yourself and friends at the Jubilee Fete, to be held in the Lower Hall of the Town Hall, George Street, Sydney, on Friday, 21st September, 1934, from noon to 9 p.m. Official opening by Mrs. Mowll at 2.30 p.m.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:— I have recently been able to carry out an intention which has been in my mind ever since I came to Newcastle, by paying a visit to Brenda Station, from which the principal revenue of the Diocese is derived. To some extent I felt that I was making history, because never before had a Bishop of Newcastle visited the station. It was a long journey by car—roughly 500 miles each way—and it took us into no less than three dioceses: Armidale, which we left somewhere between Collarenebri and Angledool, Bathurst and Brisbane. Because Brenda was acquired before Queensland became a separate State, the greater part of the Brenda property lies to the north of the border, which was drawn in 1859. And once we left the railway at Pokataroo—we were speedily in the country where it is possible to travel for hours without meeting a human being or seeing many signs of human habitation. To a townsman like myself the frequent encounters with kangaroos and emus and innumerable galahs were most delightful. I had no previous idea that the world contained so many parrots as I saw at Brenda.

Shearing was in progress when we were there, and it was deeply interesting to watch the whole process from which so much of the work of the Church is financed—from the driving in of the sheep to the driving-off of the bale-laden waggons on their long journey to the railhead at Brewarrina, ninety miles away.

The Archdeacon, who, with Mrs. Woodd, accompanied my wife and myself on the journey, and I, were both delighted with all we saw at Brenda, and with the excellent conditions under which the work of the station is carried on. The Diocese, we felt sure, is most fortunate to have so capable and conscientious a manager as Mr. Mackay to undertake the big responsibility of managing the property. There is definitely an episcopal atmosphere about the place, because Mr. Mackay's principal colleagues are Mr. Wright, a brother of the late Archbishop of Sydney, and Mr. Merrick Long, son of the late Bishop of Newcastle, both of whom have the interests of the place as much at heart as Mr. Mackay himself. Both the Archdeacon and I feel that we can give more efficient service as Trustees now that we have made a personal inspection of the station.

Diocese of Goulburn.

BISHOP'S STRONG VIEWS.

The Bishop of Goulburn (the Right Rev. E. H. Burgmann), in his monthly diocesan letter, says:—

"Youth has little to look forward to on the land to-day, except a load of drudgery. It is a sad business. These young folk work early and late. The women work under the most primitive conditions. Electric light, water supply, sewerage and such things that modern civilisation should be bringing into every home, are remote from these folk as the rings around Saturn. Where young people cannot look forward to making a decent, comfortable home, there is no foundation for national greatness. No wonder people leave the land. The marvel is that any except the most fortunate stay on it. There are no adequate markets for farm products, and no modern conveniences in farm homes.

Brighter Life.

"There is enough water running to waste in the Shoalhaven and Snowy Rivers to generate enough electricity to supply all the

south-eastern corner of the State with light and power at a reasonable rate.

"The obvious reply to these suggestions is 'Where is the money to come from?' The Government could, no doubt, borrow the money. There seemed to be plenty of it about at the time of the last Government loan, but such borrowings only burden the taxpayers with interest, and the present bill is large enough. The Government cannot go on borrowing at the prevailing rates of interest, the capital necessary for public works. There is a limit to the endurance of the taxpayer, and the Government is under no obligation to act as the spender of idle private capital. The credit of the nation is in its keeping in more ways than one, and it should be possible for a stable and responsible Government to make considerable capital available at the cost of administration, plus a reasonable sinking fund.

"If we think we can set the nation to work along the lines of present policies, we leave in despair many thousands who realise that they will never see again regular, decently-paid work. We are not nearly absorbing our youth as they leave our schools, and a steady stream of them is mounting up year after year.

Diocese of Armidale.

"A THIN VENEER."

Dr. Moyes' Criticism.

The Bishop of Armidale (Dr. Moyes), speaking at the annual conference of the New South Wales Public School Teachers' Federation, held at Lismore, N.S.W., said that children were wearied, not by the drudgery of school life, but by its purposelessness. Education to-day was frequently nothing more than a thin veneer over an undeveloped mind.

Dr. Moyes said that a system of education, planned with employment as its sole objective, must fail, because it took no account of the necessity for leisure. Ninety-nine people out of a hundred looked on education as an episode in life, and lessons learnt for ulterior ends, such as passing examinations and winning certificates, soon lost value. Teachers should help children to develop some interest in life after school, continued Dr. Moyes. At present many country girls left school for homes in which there was no beauty, and in which the only colour was frequently found on the lips and cheeks of the girls themselves. They were married young to the first fellow who came along, and settled down to drudgery and misery for life. "If only we could develop a sense of responsibility and creativeness among school children, we would be building up a sense of corporate life, and finally a sense of responsibility," he added.

Diocese of Bathurst.

FEDERAL ELECTIONS.

In a statement on the Federal elections, Bishop Crotty said that every election was fought against a background of half-truths and misrepresentations, with self-interest masquerading as the common good.

"The conscientious elector," said Bishop Crotty, "has to detect in the welter of loud voices and party passions, the nearest approach to the good he would serve."

The Church, said the Bishop, stood for no political party. She stood for her principles and a social structure that would serve those principles. Hence she must contend for concrete programmes which might or might not form part of the programmes of the contending parties. It was not the duty of the Church to be the blind or obedient servant of any Government or political party. Her duty was to create a Christian public opinion to which secular Governments would increasingly have to bow.

Diocese of Grafton.

ST. JOHN'S, KYOGLE.

In dedicating St. John the Evangelist Church, which is the first to be erected in the new Anglican parish of Grevilla, Bishop Ashton said the Church was a vital part of human thought, and it was vitally necessary to human well-being to think more carefully about the religious life and what it meant. The Christian Church had survived for 2000 years because there was definite life in it, and it would never die. The Church was a spiritual society for the quickening of souls.

WIANGARIE.

New Church.

The development of the Church of England in the Grevilla Mission area was definitely advanced during the week, when the Bundock Memorial Church was completed at Wiangarie. The attractive building, which

CASH ORDERS Obtainable at—

BON MARCHE

LTD.

Cr. Broadway and Harris Street, Sydney.

1000 CASH ORDERS, £2/10/- Value.

1000 CASH ORDERS, £5/- Value.

Now Available to Persons in

REGULAR WORK.

Repayable Weekly, 2/6 and 5/- Respectively.

Ring M2384—Ask for Mr. Bray, and our Representative will Call.

KESWICK ROOM

2nd Floor, Wiseley's Buildings, 109a Bathurst Street

Available for meetings, Day or Evenings; For Luncheon Parties.

Apply: Mrs. A. A. Bragg, 109a Bathurst Street.

THE PEOPLES OF ASIA

Will play an increasingly important part in the World's life.

Therefore, help the

C. M. S.

to maintain an adequate place in the evangelisation of Asia.

Wiseley's Chambers, George and Bathurst Streets, Sydney.

Cathedral Buildings, Swanston Street, Melbourne, C.I.

69a Gawler Place, Adelaide.

29 Murray Street, Hobart.

92 St. John Street, Launceston.

BROOKS, ROBINSON

PTY. LIMITED

STAINED GLASS STUDIOS



Memorial Stained Glass Windows

Opus Sectile Mosaic Memorial Tablets and Mural Decorations

Designs & Prices submitted

ELIZABETH ST., MELBOURNE

JOHN ASHWIN & CO.

ARTISTS IN STAINED GLASS

31 DIXON STREET - - - SYDNEY

Telephone MA3467

Since 1872

We have been engaged in the artistic and permanent execution of Stained Glass Windows for 60 years, and owe our success largely to the use of

British Antique Glass**THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA**

Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, C.A. (Austl.),
31 Queen Street, Melbourne.

Members:

REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, Elsternwick, Melbourne.
REV. W. T. C. STORRS, M.A., St. John's, Heidelberg,
Melbourne.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

The Home Mission Society

(Sydney Diocese.)

Assists growing Parishes—crowded City Parishes—lonely Bush Parishes.

Thinks of the sick and dying by paying towards Chaplains' Stipends.
Helps the Student to pay his fees, and would like to do much more.

Make it possible by doing your share in the great work.

F. P. J. GRAY, Esq., Hon. Treasurer
VEN. ARCHDEACON CHARLTON,
Organising Secretary,
Diocesan Church House, George-st.,
Sydney.

**R. M. P. Zinc
Paint 11/- Gal.**

R.M.P. Ready Mixed Zinc Paint spreads well and brushes easily. A Pure Zinc Paint, suitable for all classes of work, and obtainable in all colours.

Qrt. 1/2 Gal. Gal.
3/3 6/- 11/-

NOCK & KIRBY'S

417-421 also 188-194a George St.

**William Andrews
Printing Co. Ltd.**

Sole Agents for

"Acurato" Bank Deposit Books

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL

CLARENCE ST.

YORK ST.

Q.V. BUILDING

MARKET ST.

GEORGE STREET

Phone - MA5059

occupies a site at the corner of Worendo and Queben streets, was erected as a memorial to the Bundock family—well-known on the North Coast as pioneer settlers, and the original owners of the once famous Wiangarie Station.

The Bishop of Grafton has intimated that the diocese has decided to place a Communion Table in the church, in memory of the late Mr. and Mrs. W. C. Bundock, at a cost of £25, and the appointments will include a prayer desk, in memory of that intrepid church worker, the late Canon Watson, who established the Grevillia Mission Area. Later in the year the Rectory will also be erected at Wiangarie, where the headquarters of the Mission Area will be established.

Dedicated by Bishop.

In company with local clergy, Colonel Bundock, who is at present visiting Australia, recently inspected the Memorial Church, and expressed pleasure at the architecture and general appearance of the building. The church, which was erected at a cost of £237, will be dedicated by the Bishop of Grafton, Dr. Ashton, at an early date.

VICTORIA.**Diocese of Melbourne.****THE ARCHBISHOP'S LETTER.**

The Archbishop writes:—

On August 24 I had the pleasure of meeting the new Archbishop of Brisbane, the Most Rev. J. W. C. Wand. He and his wife and daughter stayed with us for a day before they went on to Brisbane. He is a real scholar, fresh from the life of an Oxford Don, with great literary power, as he has shown, particularly in the subject of Church History. He is a man with a broad outlook, and has given up great prospects at the University to come and lead the Church in Queensland. He will be a great help to the Episcopate, to which he brings outstanding gifts of personality and knowledge.

On August 27 I had the privilege of speaking to the Myer Christian Fellowship. About 300 members of the staff of that great business firm were present. It was a wonderful tribute to the personal influence of Mr. Lee Neil, and it showed me how much can be done for God in business life, if only the leaders are in earnest about their Christianity.

The Church of England Broadcasting Hour is changing its nature, as the 3DB station desires us to give more attention to music, and less time to addresses and questions and answers. We are, therefore, making experiments in the required direction, and we hope gradually to win those who are at present not sufficiently interested in religion to listen in at our hour.

DIOCESAN SYNOD.

To Meet Early in October.

The Archbishop has issued his mandate convening the meeting of the Diocesan Synod for 7.30 p.m. on Monday, October 1. There will be the usual service for members at the Cathedral on the following morning, Tuesday, and the elections will take place on the Thursday.

QUEENSLAND.**Diocese of Brisbane.****CHURCH OF ENGLAND DEFENCE
ASSOCIATION OF QUEENSLAND.**

The monthly meeting of members of the above Association was held on the evening of August 27th.

The President, Mr. C. C. Warren, presided.

Mr. H. Coutts read a chapter from the Bible, after which the Hon. Secretary offered up a Prayer for Divine Guidance.

Formal business having been transacted, the Secretary read a letter of welcome as proposed to be forwarded to the new Archbishop, the Rev. J. W. C. Wand, upon the arrival amongst us of himself and family.

The letter was approved, same to be signed by the President, Secretary, and Campaign Director.

The President, speaking on the aims and objectives of the Association, pointed out that a charge amongst others, of "narrow-mindedness" had been made against them; He refuted same. If "narrow-mindedness" on their part consisted of the Association being anxious to uphold in all its purity that most precious gift as handed down to us by our forefathers, purchased at so great a cost in human anguish and sorrow, then indeed we did plead guilty, and with unbounded pride, to that charge when made against us.

The President then ably handled an Article on "The Efficacy of Prayer as Revealed by Scripture." This led to some considerable discussion.

The Secretary, Mr. Caulfield, closed the meeting with prayer.

TASMANIA.**DIOCESAN SYNOD.**

The Diocesan Synod opened on August 25th with the Bishop's lengthy charge, touching, among other subjects, on bequests, the Church Army, Gambling and the Aborigines. There was a good attendance of members, though several well-known faces were sadly missed, no less than six of the clergy having died since the last meeting, while the vacant places left by Mr. L. L. Dobson and Mr. F. P. Bowden will be very hard to fill. Much time was taken up with a long bill giving parishes power, if they so wished, to elect a vestry to act with the Rector and Wardens in conducting parochial business. The bill showed signs of hasty drafting, and was subjected to much criticism and amendment in its passage through committee before it was accepted. Many members felt it would have been wiser to postpone its consideration till next year, but its supporters urged it had already been carried over from the previous Synod. Time alone will show whether it is workable, or if parishes are willing to give up a tried system for new and more involved machinery.

An amendment to the Patronage Act provided for the election of additional Parish nominators, to act only as emergencies in case one or more of the regular number were absent. Among the Diocesan members elected to the Council of Patronage for the Southern Archdiocese, it was satisfactory to note that staunch Evangelical, the Rev. C. Allen.

The sudden decision of the State Government to bring in a bill to alter the hour of the closing of Liquor Bars from 6 o'clock to 10 p.m., without first calling for a Referendum, brought forth a strong protesting motion, and the Bishop declared: "I shall do everything I can to defeat the efforts of Parliament in this direction."

Another commendable motion was that of the Rev. A. E. Hodgson, protesting against the recent increased facilities for gambling by the sale of share tickets. This was carried, notwithstanding the surprising declaration of one clerical member that "he could see no very great harm in gambling!" The Rev. H. E. Warren's motion was also carried that a petition for the pardon of Tucker and three other uncivilised aborigines be presented by the Bishop to the Governor-General.

PRINTING FUND.

Direct Giving Appeal for 1934—
Mrs. Young, £5/5/-.

FREDK. W. TOD & SONS

CHURCH FURNITURE EXPERTS.

Architects and Churchmen who know our work never go past us, and can rely on Faithful Service.

Our 20 years' experience in this country. Inherited ability from a generation of Craftsmen. Leading positions and experience in best English Firms. Over 600 Designs at your Service. Can you beat that?

CONSULT ONLY EXPERTS.

Your Church demands something distinctive—The Best. This demands knowledge of design and artistic skill. Expensive Showrooms and large advertisements increase costs at expense of values.

Our Costs are Low. : : Our Quality High. : : Our Prices Moderate.
Office and Studio: 170 COTTENHAM AVENUE, SOUTH KENSINGTON.
Phone, Night or Day, FX 2346. Factory Nearby. Inspection Invited.
(Late of Surry Hills Sydney.)

Sydney Synod.

(Continued from page 3.)

General Business.

In the business which followed St. Matthew's, Ashbury, was given the standing of a parish and a resolution was passed that in future the annual report of the Home Mission Society should be presented to the Synod by a special motion, with a view to the consideration of the work of the society on the floor of the House.

The Constitution.

Amid great applause the draft Constitution of the Church of England in Australia, as adopted and commended by a general convention in Sydney in October, 1932, was unanimously passed. When Archbishop Mowll announced the decision, Synod rose and sang the Doxology.

The question was brought before Synod by Mr. W. J. G. Mann, who referred to the deliberations extending over years, with the object of arriving at agreement.

Canon Hilliard said the draft constitution enshrined in it all that the Sydney Diocese asked for. It also contained the principle of diocesan autonomy so far as was consistent with the wider life of the Church. It would enable the Anglican Church to function as one united body towards the reunion with other Christian bodies.

Mr. Minton Taylor moved, and Synod agreed: "That with a view to consummating the unity of the Church of England in Australia, Synod assents to the Constitution adopted in October, 1932, and authorises the Standing Committee to take all proper steps for giving effect to this consent, including: (1) power to promote an amendment of clause 4 of the schedule in order to provide for a precise and unambiguous definition of the expression 'clergyman' with the intent that it shall have the same meaning in all dioceses; (2) power to consent to any minor amendments, not affecting anything fundamental which may be promoted by any other diocese; (3) power to join in promoting the necessary Act of Parliament in New South Wales to give legal effect to the Constitution, and to provide therein such amendments of existing legislation as may be deemed expedient."

Those who warmly supported the motion were Canon Langford Smith and Messrs. M. D'Arcy-Irvine and J. A. I. Perry.

Synod agreed to express its earnest interest in the approaching Synod of the Churches of India, Burma and Ceylon, which will discuss the proposed scheme of church union in South India, and to pray that its deliberations may be guided to the removal of difficulties in the way of this practical experiment in Christian reunion.

Other Matters.

Authority was given to proceed with the work of the erection of a new and adequate chapel at Bishopscourt to seat at least 50 persons, at a total cost of £2,500, including furnishings.

An Ordinance was passed giving the Archbishop power to appoint the Bishop Coadjutor or as his deputy during his absence. An Ordinance bearing upon the King's School Old Boys' Union was passed.

St. Barnabas', Chatswood.

Mr. C. A. Fairland, of Sutton Forest, asked the amount of legal expenses incurred by the diocese of Sydney in the St. Barnabas' (Chatswood) Church dispute, between January 1, 1932 and August, 1934.

The Archbishop replied that the legal charges had not yet been rendered, but they were not likely to exceed £15/15/-.

Replying to Mr. R. M. Pontey, of St. Barnabas' Parish, the Archbishop replied that applications had been made for financial assistance from diocesan funds to the parish of St. Barnabas'. "The commission controlling the parish," he went on, "asked for assistance towards the stipend of the rector, and grants of £35 each during 1933 and 1934 were made by the Sydney Diocesan Board of Finance out of the Centennial Church Extension Fund. An application for a grant for the present year was made, but has not yet been finally dealt with. During the period from May to September, 1932, four loans of £30 each were offered to and accepted

by the Rev. Canon Rook. Parochial authorities had purported to vote him a stipend of only £5 for the period of six months after his induction, and thus left him without adequate means of support. These loans were subsequently repaid."

On the motion of Mr. J. D. Walker, Synod expressed pleasure that, notwithstanding the temporary ban on migration, the Church of England Migration Council was continuing its work. In view of the probable early revival of the movement, the Synod asked for the support of Churchpeople.

Missionary Hour.

A very profitable hour was spent on the Wednesday of Synod, when Mr. H. M. Arrow-smith, representing the British and Foreign Bible Society, the Rev. H. Morton, representing the A.B.M., the Rev. R. J. Hewitt, representing the C.M.S., and the Revs. E. Walker and H. W. Barber, representing the Home Mission Society, spoke.

Dean Inge's Successor.

Dr. W. R. Matthews, New Dean of London.

The King has been pleased to appoint the Very Rev. Walter Robert Matthews, Dean of Exeter, to be Dean of St. Paul's Cathedral, in succession to Dr. Inge, whose resignation is to take effect next October.

The appointment has given wide satisfaction. Dr. Matthews is a brilliant scholar, a preacher of outstanding power, man, of sound judgment, an attractive personality, and withal, he knows his London thoroughly. He was educated at Wilson's Grammar School, Camberwell, and King's College, London, with which he was subsequently officially connected for many years. In 1908 he was appointed Lecturer in Philosophy, and the following year he became Lecturer in Dogmatic Theology, and in 1918 he was appointed Professor of Philosophy of Religion, and Dean of King's. He took his B.D. London University, in 1907; First Class Honours in Philosophy of Religion, 1908, M.A. 1912, and D.D., 1922. Ordained in 1907 by the Bishop of London, he served for a year as curate of St. Mary Abbot, Kensington; then as curate of St. Peter, Regent-square. In 1916 he accepted the benefice of Christ Church, Hornsey, but two years later he returned to King's College as Dean. For a few months he was Canon Theologian of Liverpool Cathedral, and in 1928 he was Nobel Lecturer at Harvard.

Dr. Matthews was appointed Dean of Exeter only in 1931. Here he has had by no means an easy task, but in less than three years he has accomplished a great work in vitalising the services and making the cathedral the centre of the spiritual life of the city and diocese. Last Lent he invited a series of Free Church ministers to lecture in the cathedral, an action which was very much appreciated by many and equally criticised by others. He is bound to make his influence felt in London. He is a leading speaker at Conferences, and is the author of a number of books, including: *Studies in Christian Philosophy*, *The Gospel and the Modern Mind*; *Dogma in History and Thought*; and *God and Evolution*.

Writing in the July number of the Exeter Cathedral Monthly Bulletin, Dean Matthews refers to his going to London as follows:—"You can imagine that the prospect of succeeding Dean Inge is overwhelming, and it becomes even more daunting when one considers the names of some of the great men who have held this office. It would be absurd to suppose that I can fill the place which Dr. Inge has occupied in the national life. But I have always thought that when those in authority select a man for a post, it is his duty to do his best in it, unless there is some good reason against his acceptance which was not fully known to those who chose him. It is certainly in no light-hearted spirit that I am going to St. Paul's. I am aware of the opportunities and the difficulties. It will be easy to miss the openings which occur for effective work or to make a wrong use of them. Therefore in my request will be granted, I ask for the prayers of all my friends."

It is interesting to note that by marriage, Dean Matthews is a connection of Mr. M. C. Hordern, of Roseville, N.S.W., and of Archdeacon Hunkin, of Rugby.

Chung Hau Sheng Kung Hui.

(Continued from page 7.)

A pastoral letter, issued by the Bishops, thanks God for signs of growth, and urges responsibility for service in the social and economic struggle through which this country is passing. It is a time of great opportunity, when it is being recognised that "character and faith in God are alone the true foundation of security." The call is to the whole Church to new consecration in carrying out His purposes by witness and service, and ends with a Prayer of Dedication.

The next Synod is to be held, D.V., at Fochow, in 1937, the same year as the Conference on Faith and Order.

Chinese Bishop Consecrated.

The consecration of the Rev. Shen Tzu-kao to be Bishop of the C.H.S.K.H. in Shensi province took place at All Saints' Church, Shanghai, on June 10.

A very large congregation of some 600, which included representatives of other Churches, was present. Favoured by the weather, the procession, consisting of a large choir, some forty clergy and seven bishops, overflowed the chancel into the nave. Bishop Norris, as Presiding Bishop, in full robes, conducted the service, which was most impressive, and cannot fail to be remembered by all present as a truly uplifting occasion. Bishop Graves was able to attend, though evidently in considerable weakness. He left immediately after the laying on of hands. The sermon, preached by the Rev. S. C. Huang, set out to make

Buy the Best
and
Collect the Coupons



The Super-sorted Tea

Love Sympathy Devotion

Mark the Work of the

MISSION HOSPITALS,
CHILDREN'S HOSTELS,
MISSION VANS,
TRAVELLING PADRES,
AVIATION MINISTRY.

Of the...

BUSH CHURCH AID SOCIETY.

Will every reader help by giving to this great work?

Legacies Subscriptions Donations
ARE INVITED.

SEND YOUR GIFT AT ONCE TO—
Organising Missioner, St. Andrew's
Cathedral, Sydney.

Or to—

Rev. T. Jones, Th.L. (Victorian Secretary),
St. Paul's Cathedral, Melbourne.

Wood, Coffill Ltd.**Funeral
Directors**

Head Office—810 GEORGE STREET, SYDNEY Phone MA611 (5 lines)

clear the history of the Episcopate and of the Christian Ministry from the founding of the Church to the present time.

Two large receptions for the new Bishop were held during the day, and he goes with his family to Sian, Shensi, in the early autumn. He leaves an influential sphere in Nanking for a post of difficulty and real danger from Communists, brigands and civil war. It is an instance of missionary sacrifice at its best, and the continued prayers of the Home Church are asked for him and his fellow-workers, and the work he hopes to develop. It is interesting to note that the famous Nestorian Tablet is found near the city of Sian, the centre of the new diocese.—"The Record."

GARDENS.

By the courtesy of Mr. and Mrs. E. Carr Hordern, the beautiful and extensive bush grounds of "Chislehurst," Centennial Avenue, Chatswood, will be open for public inspection on Saturday, September 29, 1934, from 2 to 6 p.m., for the benefit of the Church of England Medical work.

Churchpeople are invited to take advantage of this opportunity of seeing this beautiful bush garden. It is most picturesque in a delightful setting on the North Shore line, with its spreading lawns, shady trees, flowering shrubs and extensive views, with a fine display of spring flowers.

Finals of Tennis tournament will be played off on the grounds during the afternoon.

Tea 1/- Admission by Silver Coin.

People We Know.

(Continued from page 5.)

occupied the position of Rural Dean of Maryborough from 1901-06. In 1906 he became Archdeacon of the Grampians, and in 1913 Archdeacon of Wannon, as well as vicar of Hamilton. He obtained leave of absence, and relinquished active parish and diocesan work in 1921. He is survived by Mrs. Harris and a daughter, Sister May Harris.

The death of Mr. G. H. Bosch removes a liberal benefactor from the life of Sydney. Some time ago he gave £227,000 to the Sydney University and £10,000 to Trinity Grammar School. He also gave £1,000 towards research work in the study of paralysis and £2,000 to the Cancer Research Fund. The late Mr. Bosch was born at Beechworth, Victoria. He served an apprenticeship as a watchmaker, and came to Sydney as a young man. In 1881, he and the late Mr. E. Barthel established a small watchmaker's business. Mr. Bosch bought Mr. Barthel's interests in 1894, and the business grew steadily until it became one of the largest of its kind in Australia. Mr. Bosch sold his own interests in 1924, but remained a director until his death. Mr. Bosch's modesty was so great that he shrank from the publicity which his philanthropy involved. He made many contributions to charity which were never heard of by the general public. He regarded himself always as a trustee of his wealth, and in all his gifts he exercised a wise discretion. Speaking at his funeral, the Rev. W. F. Pyke, Rector of St. John's, Gordon, said they mourned the loss of a great citizen, a generous benefactor, a kindly and good man. He leaves a widow and two small boys.

Bishop Taylor Smith is back in England. He speaks glowingly of his recent world tour. He has been telling in London of many interesting experiences on his prolonged evangelistic tour in the East Indies and Australia. Wherever the vessel stopped on the way, if there was an English-speaking population, he was sure to be called upon to give addresses. This happened at Colombo, Penang, Singapore and in Java. At Sourabaya and other places in Java he was invited to address meetings of English-speaking Dutch naval officers. Here he received a cable from Brisbane, securing him for addresses on Anzac and other days. His voyage took him past Bali, Macassar, Bamba and other islands on the same sea, where there were few or no English-speaking people. Then past Thursday Island and on to Cairns, Nth. Queensland. At Brisbane he was the guest of the Governor of Queensland. There was a huge gathering in their magnificent Town Hall, attended by all the leading citizens, with prominent Churchmen, Presbyterians, Methodists, and even the Rabbi. During his stay

he gave an address on Keswick lines to about a thousand men, and gave a broadcast address with the Governor from the Town Hall. He then went on to Sydney, where he was welcomed by Archbishop Mowll, and gave addresses in the cathedral and to the clergy and ministers. He then went north to Newcastle with the Archbishop to join in the consecration of the new Bishop of Goulburn. And so on!

A Castaway.

HERE lies before me as I write a sober-tinted little book which once had a home in an old Melbourne library; it was published in 1847 and belongs to the sixth edition of the account of the seafaring adventures of a Devon man, Charles Medyett Goodridge. That the author was of good repute is certain from the fact of printing a letter from St. James' Palace, in which an official announces that Queen Victoria has been graciously pleased to accept a copy of his adventures on an uninhabited island. Besides which there are some twenty-four pages giving the names of subscribers to the book, which range from dukes, marquises and bishops, naval officers and lord mayors, down to plain misters and misses.

That the narrative should find purchasers among seafaring men of all ranks is natural, but that the names of so many clergy should appear is at first surprising, and among these is that of the Rev. H. R. Lyte, the writer of "Abide with me," who was then rector of Brixham, close to our author's native town.

Later on one comes to the conclusion that Goodridge must have been much helped in his sales by the Bible Society, on account of one of its gift Bibles floating ashore on the island after the wreck, and being greatly prized by the castaways, an incident which would have much interest for the religious people of that day.

In 1809, at the age of 13, and having been well taught in the village school, Goodridge went to sea as cabin boy of an armed brig, England then being at war with France, and before many months, when transferred to another vessel, they captured a French wheat ship and £3 was the cabin boy's share of the prize money. After voyages to Portugal with supplies for the British forces then engaged in the Peninsular War, to the Canary Islands and to Newfoundland and Ireland, our sailor determined to try a longer expedition much against his mother's wishes, and in May, 1820, became one of the crew of the Princess of Wales, a cutter of 75 tons, bound for the South Seas after oil, furs, skins and ambergris, sailing from London. On dropping down the Thames they stopped at Gravesend and Captain J. Cox, R.N., the agent of the Bible Society, came on board, and finding twelve of the crew were able to read, one Bible and two Testaments were left by him for their use, an extract from his Register certifying to the fact. At the Cape Verde Islands they took on board sufficient salt to cure 10,000 skins, their next place of call being Walfish Bay, at South Africa, for a supply of water, and after rounding the Cape of Good Hope, they reached their first sealing ground, Prince Edwards' Islands, exactly six months after their setting out. Here the seals were not as numerous as they expected, so they moved on to the Crozets and divided the company into two parties to obtain better results, working for three months in bitter winter weather. Then came a terrific storm, which drove their vessel on to the rocks, and

wrecked her, but the crew, after hours of battling with the sea, managed to land in an undamaged boat. The next two days were chiefly spent in rescuing things that floated ashore from the wreck, and the last thing to be saved was Captain Cox's Bible, which was found floating on the water, the only book out of those on board, and after its leaves were carefully dried, it was surprising how good was its condition. For nearly two years the castaways remained on the island, and every day a portion from the Bible was read aloud, while one unlettered man who had hitherto shown no interest in religious things learnt many passages by heart. The story of their sojourn bears the impress of truth, they lived on seals' flesh and penguins' eggs, and some of the men moved to an adjacent island in order to conserve these supplies. They had in despair, set to work building a boat to try and reach some inhabited land, when an American schooner in search of seals called at the island, and to their joy, took them off. But though they worked hard for the Americans they were not very generously treated, and most of them elected to be left on St. Paul's Island, where conditions of life were easy compared with the Crozets.

After three months they were able to hail a passing sloop of only 28 tons, the Success, bound from the Cape of Good Hope to Van Dieman's Land, but such a small vessel could only take three of the castaways, and on lots being drawn, Goodridge drew one of the three slips marked with a "P," either standing for prize or passage. After a stormy voyage of 36 days the little sloop happily arrived at Hobart Town with fuel exhausted and provisions down to 4 lbs. of raw pork divided daily among eleven men. The next day the "Elizabeth" sailed into the same port; one of her passengers was Mr. Brooks, an owner of the wrecked "Princess of Wales," whose crew he had long ago given up for drowned. It was an incident, our author remarks, which might have been found in the pages of a romance.

The castaway Bible had been left with those sailors who remained on St. Paul's, and though Goodridge tried to find out what eventually became of it, he was unable, but he never failed to tell how this gift from the Society brought hope and comfort to a desolate little company of castaways.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

September 23, 17th S. aft. Trinity.—Morning: 568, 426, 159, 582; Evening: 131, 573(427), 61, 224.

September 30, 18th S. aft. Trinity.—Morning: 424, 135, 401, 560; Evening: 308, 244, 136, 21.

Hymns, A. & M.

September 23, 17th S. aft. Trinity.—Morning: 242, 629, 255, 292; Evening: 360, 626, 386, 540.

September 30, 18th S. aft. Trinity.—Morning: 435, 297, 428, 269; Evening: 529, 233, 172, 24.

HELP FOR PARENTS AND GUARDIANS

desirous to impart suitable knowledge on sex questions, to safeguard their children.

Several helpful Booklets for both parents and children sent on application accompanied by ONE SHILLING AND TWO PENCE.

AUSTRALASIAN WHITE CROSS LEAGUE

145 Commonwealth Street, Sydney.

G. E. ARDILL, Acting Hon. Sec.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 86. [Registered at the G.P.O. Sydney, for transmission by post as a Newspaper.]

OCTOBER 4, 1934.

[Issued Bi-monthly.]

8/- per year, post free 3d per copy

Contents.

Freedom of Speech in Quebec.

Hours of Divine Worship.

Leader.—"Religious Message of Music."

Rev. Dr. Stuart Holden.

The Anti-God Movement.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

Editorial

A Veritable S.O.S.

JUST now the whole constituency of the Church Missionary Society in Australia and Tasmania is challenged to a deep searching of heart, and a truly sacrificial giving. The Society has not merely to find money to meet its commitments overseas, but there is the terrible burden of exchange. In other words, it costs the C.M.S. well over £2,000 per year to remit money overseas, and unfortunately this outlay shows no abatement. If the burden of this exchange is placed upon the mission fields, it means that the work is curtailed and hampered to that extent. This ought not to be, for after all, Australian citizens benefit by the adverse exchange. By that we mean that money coming into our land because of wool sales, wheat and so on, is augmented by the exchange values. To put it another way, our credit in London is enhanced to that collateral extent. We really are the gainers, at least our primary producers are! Surely, therefore, under the circumstances, if C.M.S. budgets for a certain amount on account of its overseas commitments, it should send that amount plus exchange, so that the loss will not fall on the overseas fields. If the loss has fallen overseas, then the Australian C.M.S. should make it up. But this can only be done as the rank and file of the Society's supporters give to the utmost of their ability and beyond! It is not the money we can spare that God wants, it is the money we cannot spare. It is the giving that hurts that is sacrificial.

Friends of the Society need to remember that C.M.S. has no reserve fund or liquid assets. She depends entirely day by day upon the giving of God's people. "Clergy" write several C.M.S. leaders, "hold a unique position in this respect in the framing of the missionary policy for their people. Missionary organisations should review their programmes with a view to increasing support. Groups, families, Bible classes, etc., can make this urgent need of C.M.S. a matter for faithful prayer and united giving. Individuals can do nothing greater and should do nothing less than ask, in a spirit of ready obedience, 'Lord, what wouldst Thou have me to do?'"

There is a common task and a common way of sacrifice for each and all of us who love to do the Lord's work, and especially that portion in which the C.M.S. is engaged. Loyalty, faith and courage in no ordinary measure are demanded in this emergency. Shall we be found possessing these essential qualities? "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Dr. Nicholson's Visit.

WE are confident that Dr. Nicholson's visit to Australia and his lectures on English Church music will do no end of good. If for nothing else, his constant reiteration of the need of singing the Psalms and Canticles intelligently and with clearness of diction and phrasing is all to be desired. After all, truth is conveyed to the mind of man through words. Good hymns together with the Psalms are full of wholesome teaching, but if they are galloped through, or set to music which murders their meaning and emphasis, undoes their rhythm, lulls the senses into inanity, they are robbed of their value and usefulness. We remember the late Canon Nathaniel Jones, of Moore College, lecturing to students on the "better rendering of Church music," and having cathedral choristers present to give examples of his meaning. There is nothing new in the matter. But we are so constituted, and congregations become so stilted and fixed in their manner of singing, that we need to be awakened out of the ruts and lethargy and mediocrity, and that is what Dr. Nicholson's visit is calculated to do. The instruction given by our distinguished visitor, the examples of chanting which he gave on the gramophone, and his blackboard graphs all indicated the tremendous need for reform. Much depends upon the clergy and their co-operation with choirmasters. It should be the business of both to realise that the musical portion of Divine worship

is helpful only when the greatest care is expended on its performance, and the best offering that is within the capabilities of the offerers is made. Then, and only then, Church Worship might be a delight instead of the martyrdom that it sometimes is! We trust that the whole matter will be taken up seriously. If so, it will be all to the good.

The Angus Case.

WE are not surprised that the appellants in the Angus Case have lodged a protest against the decision of the Judicial Commission of the Presbyterian Church of Australia, not to institute a judicial process against Dr. Angus in the matter of his teachings and writings; and that they reserve all their rights, civil and ecclesiastical. It is certainly beyond our comprehension to note that, in one breath, in dismissing the appeal, the Judicial Commission declares that the Presbyterian Church of Australia adheres firmly to its faith in the Lord Jesus Christ the Eternal Son of God, Who for our sakes humbled Himself and became man; that the Church has ever held, and holds still, the historic Catholic faith of the Christian Trinitarian Church; and in the next breath it "accepts the solemn statement made by the Rev. Professor Samuel Angus, namely, that he holds and teaches the essential substance of the Catholic faith without mental reservation."

We have read "Truth and Tradition," and followed carefully the evidence so clearly given, and are forced to agree with the Rev. R. J. H. McGowan that "the teaching of Dr. Angus is contrary to the faith and doctrine of the Church on the Trinity, the deity of Christ, the mediatorial work of Christ, His Resurrection and Ascension, the trustworthiness of the Scriptures, especially the gospels and the sacraments." That is, if we follow the Catholic Creed. In our mind there are three aspects of the question which greatly trouble us. On the one hand the hurt and perplexity caused to many Christian men and women. They are perplexed because they see Church leaders divided on the essential basis of Christianity, and they are hurt because they know that Christ's cause in the world is thereby grievously weakened. Furthermore, Dr. Angus has vast influence over the men he trains for the ministry of the Church to which he and they belong, and if he goes on doing this, we wonder what the Presbyterian Church will stand for in the next generation or so. Then, also, the enemy is given cause to blaspheme. Any teaching in the Christian Church out of harmony with the great fundamental doctrines enshrined in the Bible must be unequivocally disallowed.