

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 Wannoo, 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.

WHERE 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.

C. 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.] 8s. per year, post free 3d. per copy

Contents.

Freedom of Speech in Quebec.

Hours of Divine Message.

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 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 cooperation 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.

There is no fundamental authority, if this modernistic position is accepted. Every man is his own authority and we find ourselves heading fast for barren wastes of a creedless Christianity which ends for the mass in really no religion. The position is desperately serious.

Spoken Unadvisedly.

EVIDENTLY the smallness of attendance at Christ Church St. Lawrence annual parish tea last week was made up for by a spate of talk—some of which, to say the least, was very wide of the mark. Dr. Micklem, just back from his excursion through Melanesia, and clearly feeling very fit and happy at the festive board (or was it that he was glad to be back in Sydney?) spoke freely, and we venture to suggest somewhat unadvisedly! "He had been greatly impressed," he stated, "with the fact that there were no party divisions in Melanesia."

We were about to reply, "tell it to the marines," for surely the Rector of St. James' Church does not imagine that Churchmen are so dense as not to know that only one kind of churchmanship prevails in Melanesia—and that a very advanced type! Was the Doctor joking, or has Melanesia so caught his imagination as to become to him a sort of "the isles of the blest"? Australian churchmen are not so foolish or simple as to be beguiled with the sophistry of no party divisions in Melanesia. However, it is when Doctor Micklem states "that the days of the old tyranny were overpast," with regard to Christ Church, that we must respectfully ask for some substantiation. May we know what the tyranny has been to which he refers? Anyone who has followed the recent action in the secular courts, which Christ Church (of all Churches) brought against the Corporate Trustees of the Diocese of Sydney, will know that Christ Church has been enjoying very liberal emoluments for years past without let or hindrance; that it has been a law to itself for many a long day; and that it even had money to burn in an untimely attempt, without any authority whatever, to launch a school in another rector's parish. No! Christ Church has suffered no tyranny. Rather has the Church as a whole suffered at the hands of Christ Church. We go further and state that all level-headed churchmen who have the real welfare of the Church at heart are thankful that the position with regard to Christ Church endowments and resumption monies has been clarified and that churchmen are now aware of the real position. As for "persecution and hatred," we have no knowledge of it, and are confident it does not exist—only the kindest of feelings!

TO-DAY.

When a person sits a-fretting for troubles that are past; sits a-fretting and forgetting that troubles do not last; sits a-grieving and a-groaning for the burden and the pain; sits a-wailing and a-moaning lest the sorrow come again... Someone knocks and walks right in, says: "Excuse me! it's a sin for any proper person to sit and brood this way. I'm the only thing that matters—all the rest is not worth a pin; I'm a live, pulsating creature—I'm To-day." When a person cries, "I'm fearful for To-morrow's unknown sorrows—very worried and quite fearful lest a grievous trouble follows"; when a person sits despairing because the future's dark, sits blind and all-uncaring of Hope's persistent spark... Someone knocks and walks right in, says: "Excuse me! it's a sin for any proper person to sit and brood this way. So I beg you leave your sorrow of the Yesterday and Tomorrow, and embrace the blessings offered by To-day."—Wilhelmina Stutch, in "The Golden Web."

Quiet Moments.

"This One Thing I Do."

SOME few weeks ago we gave in this column a motto in five words. We do so again. We commend the above five words to the attention of our readers. In the original Greek they are two short words only, with five letters in all.

This abruptness of expression makes the saying very striking. This is brought out in our English Bible (both Authorised and Revised) by the use of italics. It is not necessary to have any knowledge of the Greek language to notice this as we read our Bibles.

The Apostle Paul had been very badly treated when he first visited Philippi to preach the Gospel there. He and Silas, his companion, had been beaten publicly with "many stripes" from the Roman "rods," and then cast into the inner prison, and their feet made fast in the stocks. This suffering at Philippi for the Gospel's sake, no doubt helped to bring the Apostle and his Philippian friends into a very close and tender fellowship. In his letter to them he writes very intimately, and very affectionately. But at the same time he had occasion to warn them, and especially those of their number who had been brought up in the Jewish faith, against the danger of falling away from the liberty and simplicity of the Gospel. We cannot but sympathise with these people. It must have been very hard for men and women who had been brought up from childhood in the Jewish system to break right away from obedience to the old customs and ordinances. This discussion leads the Apostle to speak of his own former life. He points out that he himself had been brought up in the very strictest sect of the Jews—a Pharisee. He had attained to a position of honour and leadership in his own church and nation. But all this he had left behind for Christ. "For Whom I have suffered the loss of all things, and count them but refuse that I may gain Christ and be found in Him not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ the righteousness which is of God by faith." He confesses that he was yet far from grasping and making his own all that God had for him in Christ, but he says "I press on." "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press on towards the goal unto the high calling of God in Christ Jesus."

He had been running strenuously in his former life, but in the wrong direction. He had been running away from Christ, instead of towards Him. Now that the Lord had in mercy called him to Himself, he wishes with singleness of aim to press on in the things of the spirit. "This one thing I do... I press on."

First he wished to press on in spiritual knowledge—that I may know Him. "We all wish to know more of those whom we love, and the knowledge of Christ is the sum of spiritual knowledge."

II. The Apostle wished also to press on in Spiritual Experience—"that I may know Him and the power of His resurrection." He wished that the divine power that raised our Lord from the dead might be manifested in his life, raising him from sin and self-

pleasing to the life of righteousness and true Godliness. He wanted his life to be entirely changed from what it had been in its inner spirit and motives.

III. And thirdly he wished to press on in spiritual service—"that I may know Him and the power of His resurrection, and the fellowship of His sufferings."

In the eleventh chapter of St. Mark there is an incident that many find hard to understand—the withering of the fig-tree. Our Lord must have loved the trees. As a carpenter, He worked in timber. He had often turned trees into yokes and simple furniture and stools. But of this tree he made a much more important use. He turned it into a parable of spiritual things. On that day Jesus "was hungry." He may have had little supper the night before, and no breakfast that morning. "And seeing a fig tree afar off having leaves He came if haply He might find anything thereon; and when he came to it he found nothing but leaves; for the time of figs was not yet." This tree evidently gave an early promise. It was probably highly favoured in its situation. In the fifth chapter of Isaiah we read "my beloved had a vineyard in a very fruitful hill." Use is made here of a very striking metaphor, and one that would strongly appeal to a people familiar with agriculture like the Hebrews. The words "fruitful hill" are in the Hebrew language, "born of a son of oil." That suggests to the reader a very fertile ridge. We imagine a beautiful ridge of land, sheltered and facing the early sun. A tree so favourably placed might well have special things expected of it. And such was Israel's position spiritually—favoured above all nations that she might be a blessing to others. But how poor and disappointing the result! As a nation it might be said of her: "Nothing but leaves." How far is this true of our own nation? We are accounted a Christian nation, and wear the leaves of nominal Christianity, but how little real fruit Australia is bearing unto God!

And this is a danger we must each seek to avoid in our own personal lives. The danger of the days passing without spiritual fruit, and the possibility of the end coming and finding us with "nothing but leaves."

Death of Archbishop Wand's Son.

MUCH sympathy has gone out to the Archbishop of Brisbane and Mrs. Wand in the lamented death of their son Paul, while mountaineering with a college friend from Oxford in the Alps. They were missing since August 25, when they camped at Mont Auvert, opposite Mer de Glace. The subsequent days have hung with terrible suspense for the stricken family. However, on Saturday, September 22, the bodies of Mr. Paul Wand and his companion, Mr. John S. Hoyland, were found at the bottom of a crevice, where there was a drop of 600 feet. Evidently they fell to their death while climbing near the summit of Mont Blanc. The bodies were obtained on September 25, and were interred the following day at Colle del Freinel. It is an indescribably sad blow to the Archbishop, as he begins his new work in Brisbane. No words can express the deep and affectionate sympathy which has gone out to Dr. Wand and his family in Queensland.

C. E. B. S.

The chairman of the Church of England Boys' Society, Rev. R. G. Nichols, of Melbourne, passed through Sydney on Thursday, September 13, from his tour to Brisbane by car with his family. Two years ago he visited the northern states, when there were only five branches in N.S.W. and three in Queensland. There are now 29 branches in N.S.W. and 21 in Queensland.

Mr. Nichols preached on Sunday, 2nd September, at Wickham, and St. Mary's, West Maitland. In these parishes vigorous branches of the C.E.B.S. are at work and at each service a few boys were admitted as members.

The chairman's visit to Brisbane unfortunately clashed with all the meetings in connection with the arrival of the new Archbishop. However, an evening was spent in consultation with the Brisbane executive, when the matter of training of leaders was stressed. The chairman preached on Sunday, 9th September, at Toowoong, and Kelvin Grove, in which parishes C.E.B.S. is strongly represented.

The best work of the tour was done at Toowoomba and Armidale, where meetings of over fifty men and boys were addressed by the chairman. At Toowoomba two new branches will be formed, and a district C.E.B.S. Executive for the Darling Downs established. Splendid C.E.B.S. branches are at work in Armidale and Quirindi. It is hoped that a branch will be established at Glen Innes. Mr. Nichols preached at Goulburn and Canberra last Sunday. At Goulburn he addressed a meeting of men and boys on Saturday night last.

Mr. Nichols, as chairman of the C.E.B.S., has now visited (at his own expense also) all the Dioceses in Australia except those in W.A. and North Queensland and Willochra and Riverina. C.E.B.S. is the official boys' organisation of the Church in Australia, and its membership of influence increases every year. In Victoria, Rev. M. Britten, M.A., B.D., has been appointed clerical secretary for C.E.B.S. for the province. He enters upon his work on November 1st.

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 "A.C.R." can now be obtained in Sydney at the following Bookstalls:—

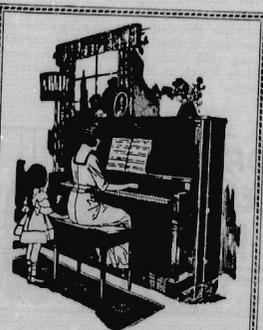
- (1) N.S.W. Bookstalls—
Town Hall Station,
Central Station,
Wynyard Station.
- (2) Swains, 123 Pitt Street.
- (3) C.M.S., 109 Bathurst Street (as previously.)

Rev. Dr. Stuart Holden.

Certainly most Evangelical Churchmen, when they visited London from overseas, went to hear Dr. Stuart Holden at St. Paul's, Portman Square. His was a notable church, crowded with worshippers at the sorrow of God's people the world over, he passed to his reward on Friday, August 10, at his Scottish home, Glassburn House, Strathglass, at the age of 60. "The Record" states:—

"He had been in poor health for some time. He gave several addresses at the Portstewart Convention held during the closing days of June. In July he went to Scotland and consulted a specialist. For three weeks he was confined to his bed, but the end came suddenly last Friday, when he was called to his eternal rest. For over thirty years Dr. Stuart Holden had occupied a prominent position in the evangelistic field, and his gifts recognised and valued.

John Stuart Holden was educated at Liverpool College, and at Corpus Christi College, Cambridge, where he graduated in 1899, proceeding to his M.A. degree in 1902. He received his training for the ministry at Ridley Hall, under Dr. Handley Moule, and was ordained in 1899 to a curacy at Walcot, Bath. The following year he went to the Isle of Man, and whilst serving as curate at Kirk Braddon he came under the influence of the late Canon Hay Aitken, who was the means of his being appointed mission preacher on the staff of the Church Parochial Mission Society. It was thus that his long connection with evangelistic effort began. He remained on the staff of the Church Parochial Mission Society until 1905 when the Trustees of St. Paul's, Portman Square—more familiar to those of an older generation as Portman Chapel—invited him to become vicar of St. Paul's, in succession to the late Dr. Griffith Thomas, who was leaving London to become Principal of Wycliffe Hall, Oxford. For just on thirty years Dr. Stuart Holden's ministry at St. Paul's has exercised great influence, and has been much blessed. His popularity with the young people was very marked, and this led him to make special efforts to attract and hold them. For instance, he arranged for the statutory evening prayer to be held during the afternoon on Sundays, so that he might be free to conduct a simpler form of Gospel service at 7 p.m. These evening services attracted crowded congregations, including members of various denominations. A weekly feature of the work at St. Paul's, continued under Dr. Holden to attract a large company of earnest Bible students.



Make Home Happier with
**A PIANO from
PALING'S**

Do not be misled—our 80 years' experience is worth a lot to you. Beautiful New Pianos, as well as factory re-conditioned instruments, are sold by us at honest prices, and guaranteed to please you in every way. Call and inspect, or write for particulars.

WE SELL ON EASY TERMS

Paling's

338 GEORGE ST.,
SYDNEY 200

Although trained in the Evangelical tradition, and adhering throughout his ministry to the Evangelical faith and doctrine, he took practically no part in Evangelical policy and activities, nor in the general church-life of the diocese. His interests were very largely centred in interdenominational work, and as the population of his parish was comparatively small, he had time to develop his activities in many directions. He did a wonderful work for the China Inland Mission.

Hours of Divine Worship.

(By Rev. F. L. Wyman.)

A Bishop in England recently made the suggestion to his clergy that the hours of Divine Worship should be altered to suit the convenience of excursionists.

The Bishop's idea is praiseworthy in so far as he is inspired by the ideal of catching men, yet the suggested method gives just cause for serious thinking.

The Bishop's suggestion represents an idea that is fast gaining ground in popularity. But it will have a boomerang effect; the Church will be the sufferer in the long run. It cannot, surely, to say the least, be the best policy to alter the Church's programme in order to fit in with those who use the Lord's Day chiefly for self-indulgence.

Experience (and history provides us with abundance of it), has always shown that an action that has in it even a suspicion of compromise is never crowned with ultimate success.

The question naturally arises, why should the Church pander to Sabbath breakers? Or again, will the Church command more respect or less by an action which certainly looks weak? The man in the street is far more likely to despise the Church in the long run for an attitude of this nature rather than admire it.

It is agreed that for Morning Service 11 o'clock is an eminently suitable hour for the average household. If that is altered to some earlier hour it will at once be seen that the existing loyal and consistent worshippers will be penalised by being compelled to conform to a time-table altered to accommodate the excursionist. Would that be just?

Of this we can be reasonably sure, that a man's spiritual life is usually indicated by the way he regards Sunday.

This is a fairly safe barometer. The man who regards the observance of Sunday as negligible, by the same token will be found to place but little value on spiritual things. Yet this is the class of person the altered hours of Divine Service would cater for.

Has the Church any right to officially recognise and condone this grudging attitude towards spiritual things by providing special accommodation for those who lightly regard the keeping of the Lord's Day?

It is tantamount to saying, "If you don't wish to give the whole day to God, give Him what little you can spare. You may then keep the rest for yourself. The Church's blessing go with you."

That does not seem to be the way to develop that virile type of Christian the Church is so sorely needing to-day. It will rather tend to produce more of that type of Christian, with which the Church is already overburdened, who will condescend to find a little time for religion so long as it doesn't threaten to interfere with his self-indulgent manner of living.

Christianity and sacrifice to him will be in no way related. Consequently for him the very essence of Christianity will be missing to his own incalculable loss.

Far too often "Church membership" is regarded as the only essential qualification for standardised worship.

The challenging words of Jesus Christ would call the Church out of this fool's paradise: "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

When man extracts sacrifice from Christianity, he has taken away one of its distinctive characteristics.

"He that taketh not his cross and followeth after Me is not worthy of Me."

There are many thousands to-day who would welcome a cross-less Christ with open arms, but God forbid that His own Church should ever represent Him as Crossless!

Whenever human nature has come into conflict with Jesus Christ the Cross has always been the offence, and the offence of the Cross may not, dare not, cease unless the souls of countless thousands are to be jeopardised.

The whole of man's being is capable of being yielded to God. Why, then, should man be denied the unspeakable joy of laying his whole self upon the altar of sacrifice because the Church calls with a timid and uncertain voice for only partial surrender?

"Not failure, but low aim is crime."

Wayside Jottings.

(By a Wayfarer.)

Contending for the Faith.

It must have come as a surprise and something of a shock to many that, after months of discussion and argument, the Judicial Commission of the Presbyterian Church of Australia could only speak in courteous generalities, and failed to give any decisive pronouncement upon the character of the teachings of Professor Angus.

"Persecution for religious beliefs or disbeliefs would be an anachronism in the Christian Church to-day," said Dr. Kenneth Edward; and with that sentiment the readers of the A.C. Record will entirely agree. Such a method of defending the Truth is entirely opposed to the whole tenor of our Lord's teaching.

Nor, indeed, is it a practicable way. Faith cannot be coerced. Attempts at coercion only cause the present belief to be more obstinately held; even though force or fear may compel some degree of outward compliance. "But it moves, nevertheless," said brave old Calileo, as he left the scaffold upon which he had been compelled, by torture, to confess that he had been in error in asserting the movement of the earth round the sun.

But to refuse to persecute is wholly different from a sinful acquiescence in error,—from a false charity that sees no harm in a denial of the truth, or even in general nebulousness of doctrine. "Contend earnestly for the Faith" (the word is akin to our English word "agonise") is a Divine command; and never, perhaps, was its observance more necessary than it is to-day. And the Apostolic injunction is not the less but the more to be regarded when the attack is made by one who is in high esteem for learning and for so many other estimable and lovable qualities.

To the Wayfarer, and doubtless to many other readers of the A.C.R., that is the feeling with regard to Dr. Angus. We esteem him highly as a man and as a scholar. The Wayfarer has on his shelves one (alas, only one) of Dr. Angus' books and he has learned much from it; and many of us have followed with a painful interest, the enquiry that has now for many months engaged the attention of the Presbyterian Church. And we therefore feel more than common regret and disappointment at the abortive conclusion reached by the Commission. No finality has been arrived at. No verdict has been given on the points at issue. Not a word said as to the truth or error of the Professor's religious teaching.

The Commission recognised the Wayfarer quotes from the S.M. Herald "that the issues raised are of the gravest moment, and for the sake of the whole Church, ought to be determined as speedily as possible." But they do not determine them."

They regret some "unfortunate references by Dr. Angus to the Courts of

the Church"; they accept his affirmation that he holds without mental reservation the New Testament doctrine of our Lord Jesus Christ; they recommend frank and brotherly counsel on points of difference; but on the points at issue they have nothing to say. And from that failure two results naturally followed.

First, it was inevitable that as soon as this so-called judgment was read, notice of protest should have been immediately given, signed by the Rev. R. J. H. McGowan and seven others. There was nothing else for them to do if the whole long enquiry was not to be stultified. And secondly, it was only natural that Dr. Angus should express his satisfaction "that the Presbyterian Church has shown itself Catholic enough and inclusive enough to have room for men of divergent views, united in a common loyalty to the ideals of Jesus."

What Dr. Angus may mean by "the ideals of Jesus" the Wayfarer does not know. Very possibly nobody knows. Except, of course, that he certainly means the ideals of Dr. Angus. Beyond that, the expression is as absolutely vague as his affirmation, accepted by the Commission, that he holds without mental reservation, the New Testament doctrine of our Lord Jesus Christ.

Certainly he holds it, and certainly without mental reservation. The Professor is too honest a man to say one thing and mean another. He holds it, as we all do, in the sense in which we respectively interpret it. But whether his interpretation is the same as is upheld in the Presbyterian standards is the very question which the Commission was appointed to decide, and on which they have disappointingly failed to give any decision. Instead, they express a pious wish that there had been, and a hope that there may yet be, a resort to methods of conciliation and friendly discussion; in all of which they seem to many of us to have mistaken the terms and object of their commission. Years have passed since public attention was drawn to the character of Dr. Angus' teaching, and his fellow ministers have been very unwilling to appeal to their Church authorities for a ruling on the matter. But now that they have done so, they have no choice but to carry the matter to a conclusion.

We are frankly sorry for any Church that is so catholic and so inclusive as to have official room for opposing views on the very central facts of Christian teaching. Our own Church is frequently and not unreasonably blamed for being able to include men who hold Romish doctrine side by side with Evangelicals. But we can at least plead that even the Roman Church, with all its added abominations, does at least hold firmly the Deity of Christ with every other essential doctrine of Christianity. Nor did our Lord, when at death-grips with Jewish Pharisaism, attempt any methods of conciliation and friendly discussion. They took counsel to destroy Him because He had healed a man on the Sabbath day. His

reply was to heal another, and yet another. And the questions raised to-day, not in the Presbyterian Church alone, but more or less in probably every Church, are not such as can be met by conciliation and friendly discussion.

Did Christ die merely as a martyr or did He make there "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the world"? Did He bodily rise on the third day, or is that article of the Christian creed to be spiritualised away until it means nothing? And is He coming again in His glorious majesty to judge the quick and the dead, or is the hope of the Church to be watered down to mean an age-long process of Christianising the world?

These are the questions that to-day call for an uncompromising answer from every Churchman. They are not subjects for conciliation and friendly discussion!

The Church and Social Problems

The following resolution was unanimously passed by the Senior Branch of the Australian Student Christian Movement in New South Wales, as a result of a commission and a conference on the above subject:—

"This branch of the Student Christian Movement, believing that the function of the Church is to bring men into right relationship with God, is convinced that the task of regenerating individual lives implies the provision of a fitting environment for Christian living, including adequate material conditions. Convinced that a religious movement is essential to achieve this, we advocate that the whole Church, laity no less than clergy, should, as a necessary preliminary, investigate social and economic questions with a view to a fuller understanding and clear statement of the implications of Christian life in the modern world.

"With this end in view, the Senior Branch of the Australian Student Christian Movement in New South Wales urges the formation of some body representative of all churches, to study social problems on Christian assumptions and to stimulate and coordinate action for the solution of these."

In pursuance of these objects, the Senior Branch has decided to re-organise its commission for further study, and is expecting to co-operate with a committee from the churches which it is hoped will receive the support of all Christian citizens.



Miss Milner Stephen has been appointed campaign secretary in Sydney of the Brotherhood of the Good Shepherd in place of Miss Baber, who has gone to live in South Africa.

The Rev. G. Williamson, curate of St. Clement's, Mosman, has been appointed Rector of St. Mary's, on the Western Line, Diocese of Sydney.

The Archbishop of Sydney went to Armidale on Wednesday, September 27, and on Thursday, the 28th, he laid the foundation-stone of the new Bishops' court.

A cable has been received by the National Missionary Council, stating that Dr. Kagawa, the eminent Japanese Christian social leader and writer, will visit Australia early next year at the Council's invitation.

The Rev. H. N. Powys, rector of St. Aidan's, Annandale, has accepted nomination to the parish of St. Peter, Neutral Bay, rendered vacant by the retirement of Archdeacon Martin.

The Rev. T. Armour, B.A., Principal of the Brotherhood of the Good Shepherd, Diocese of Bathurst, who has been in England

several months, has sailed from London in time to be in Sydney to the annual campaign of the Brotherhood during the last week of this month.

The Rev. V. H. Sherwin left by the Malaita on September 22 to resume work as the representative of the A.B.M. in the Mandated Territory of New Guinea. He was accompanied by the Rev. K. P. Fitzgerald. Their headquarters will be at Sag Sag, on the eastern end of the island of New Britain.

Sir Philip Baker-Wilbraham has been appointed Dean of Arches in place of the late Sir Lewis Dibden. Sir Philip will continue his work as Secretary of the Church Assembly. By virtue of his position as Dean of Arches, he is official Principal of the Archbishop of Canterbury.

The Rev. J. S. Needham, chairman of the Australian Board of Missions, who has been with "special" duty in England for six months, is expected to arrive in Sydney on October 6. He went to England by way of Palestine, and Egypt, and returns via America and the Pacific, planning on the way to see something of Melanesian and Polynesian work.

During the ceremony of commemoration of benefactors held in the Great Hall of the University of Sydney at 8 p.m. on Thursday, September 13, The Chancellor (Sir William Cullen) admitted Dr. Nicholson to the degree of Master of Arts (ad eundem gradum). Dr. Nicholson then delivered an address on "Church Music."

The Rev. F. H. Ault, a New Zealand C.M.S. Missionary, has been informed by the doctor that his return to India must be "postponed indefinitely." This is a great blow to the work of the N.Z.C.M.S. in Karachi, Sindhi, India, which the Rev. C. W. Haskell must now carry on singlehanded. Mr. Ault will take up work in New Zealand.

We are glad to hear that Mr. E. Lee Neil, of Melbourne, is convalescing after his recent illness, and we would like to extend to him our grateful sympathy in the great shock he has undergone in the death of Mr. Sydney B. Myer, of Myers' Emporium Ltd., with which Mr. Lee Neil is so vitally connected.

The King has approved the appointment of the Rev. Alwyn Terrell Petre Williams, D.D., headmaster of Winchester College, Honorary Canon of Winchester Cathedral, and Chaplain to his Majesty, to the Deanery of Christ Church, Oxford, vacant by the death, in July, of the Very Rev. Henry Julian White, D.D. Dr. Williams has been headmaster of Winchester since 1924.

It is interesting to note that Dr. S. H. Nicholson, who is visiting Australia in the interests of English Church Music, was organist at Manchester Cathedral when the Archbishop of Sydney was ordained deacon, and then he was organist and master of the chorists at Westminster Abbey when the Archbishop was consecrated Bishop to labour in West China.

The death is announced of Laws of Livingstonia. He was a famous medical missionary, Presbyterian minister, and founder of the Scottish Mission at Livingstonia in Nyasaland. For over 50 years he gave himself to the killing of the horrible slave trade, and the building up of a Christian civilisation in Central Africa. His life story is a truly remarkable one.

By the passing of Mrs. Sarah Kemp, a familiar figure has been removed from the congregation of St. James', Toowoomba, Queensland. Although she had reached the ripe age of 87 years, she was always in her place in the front seat of the Nave. Physically and mentally she preserved her activity to the end, and was always very interested in all that was going on in the Parish and her home.

Canon E. Howard Lea, of St. Mark's, Darling Point, Sydney, celebrated the 40th anniversary of his ordination on September 30. He received letters of congratulation and good wishes from the Bishop of London, the Bishop of Salisbury, and the Bishop of Chester. The Archbishop of Sydney (Dr. Mowll) attended the evening service on that Sunday, while several of Canon Lea's former colleagues assisted in the service.

The King has been pleased to approve the appointment of Brigadier-General Sir Alexander Hore-Ruthven, V.C., to be Governor of New South Wales in succession to Air Vice-Marshal Sir Philip Game, who will relinquish

his appointment in 1935. Sir Alexander Hore-Ruthven is at present on a holiday tour of the Continent, which will last until the end of the month. When Governor of South Australia, he and Lady Hore-Ruthven were great favourites.

Mr. Woodfull, Captain of the Australian XI, has presented a bat autographed by the Australian team to Mr. W. A. Green, who accepted it on behalf of Dr. Barnardo's Homes. The bat will be sold in aid of the Homes. Mr. W. A. Green is a keen parishioner of St. John's, Ashfield, Sydney, and Synodman of that Diocese. He takes a deep interest in the Barnardo children in N.S.W. and was in England during the recent tour of the Australian XI.

The following appointments have been announced in the Diocese of Melbourne:—The Rev. W. G. Thomas, now vicar of Dingley with Aspendale, to be vicar of Mordialloc with Aspendale; the Rev. E. Finnie, now vicar of Mordialloc, to be vicar of Port Melbourne; the Rev. J. K. Taylor, now vicar of Holy Trinity, Port Melbourne, to be vicar of Werribee; the Rev. C. J. Peterson, now vicar of Werribee, to be vicar of Dingley and chaplain of the Benevolent Asylum and the Hea-therton Sanatorium.

A wedding of interest to Churchmen in N.S.W. took place in London recently, when Mr. Wentworth Francis Wentworth-Shields, son of Bishop Wentworth-Shields, and Miss Emily Maud Jenkins, daughter of the late Mr. and Mrs. G. H. V. Jenkins, of Stonehenge, near Glen Innes, New South Wales, were married at Holy Trinity Church, South Kensington. Bishop Wentworth-Shields, now living at Hawarden, Cheshire, England, the Bishop of Blackburn (Dr. Herbert), and Canon Hannay officiated. The Rev. George Jenkins gave away the bride.

A great loss has been sustained by the Church in New Zealand and Wellington Diocese in particular, by the recent death of Venerable Archdeacon A. M. Johnston. After holding many important positions in that diocese, including that of vicar of St. Mark's, and St. Paul's pro-cathedral, the Archdeacon retired from parish work, living at Lower Hutt, and devoted himself to his archidiaconal duties, and particularly to the work of the Board of Theological Studies, of which he was the energetic and capable secretary. His wife had pre-deceased him, and he leaves one son.

Canon Hilliard, the Bishop-designate of Nelson, N.Z., plans to leave Sydney on October 12 for Nelson so that he may settle in at Bishopton before he begins his work in the diocese. The Consecration Service will be held in Nelson Cathedral on the morning of Sunday, October 28th, S.S. Simon and Jude Day. The Most Reverend the Archbishop of Sydney will be the preacher. The Bishop will be enthroned in the evening, when he will preach the sermon. He has arranged to visit the Cathedral, All Saints', Blenheim, Wakefield, and the West Coast on the Sundays following.

The Grenfell Mission Station, St. Anthony, Labrador, welcomed Mr. Ramsay MacDonald, Prime Minister of Great Britain, and Miss Isabel MacDonald, on their arrival during the second week in August last. Mr. Ramsay MacDonald has been three months in Canada, recruiting his health, in H.M.S. "Scarborough." The Prime Minister was received at the pierhead by Sir Wilfred and Lady Grenfell, Dr. Curtis and Dr. Paddon, the mission staff and residents. Mr. MacDonald stayed several days, viewing medicinal, educational and industrial activities among the fishermen of Newfoundland and Labrador.

At the last meeting of General Committee of the C.M.S., Victoria, Dr. F. G. Tuddenham and Miss Lila Cox, M.A., his fiancée, were

accepted as missionaries of the Society. It is a matter of deep regret that, owing to finance, Victoria cannot send them forth, but Dr. Howard Cook, of London C.M.S., has written to say that the Parent Committee will consider their offer. Dr. Tuddenham led a wonderful story to tell of how God had led him to offer, and of how the way had been opened up, and an interesting fact that Miss Cox, a talented language teacher, was first interested in missionary work by taking, for five years, the C.M.S. secondary Schools' Missionary examination.

"The Bush Brother," the organ of the Brotherhood of the Good Shepherd, Diocese of Bathurst, in its column "Personalia," writes:—"We feel that a note recording the passing of 'Brother Boppy' is worthy of being placed under this heading. There was, perhaps, no dog in the West better known than Boppy, as he was a well-known figure on the mudguard of the Brotherhood cars. Brother Roy had him as a puppy in the Canbelego district, and brought him to Brewarrina about nine years ago. For the last five years he has been the constant companion of Brother Les (Rev. L. C. S. Walker), who regretfully records the untimely end of his beloved dog and faithful companion on the long trips 'out-back.'"

Archdeacon Davies, principal of Moore Theological College, who returned from a health trip to England a fortnight ago, told a "welcome back" gathering in the college grounds on Saturday, September 22, that he was perturbed on the return voyage by the dancing and other entertainments indulged in by passengers on Sunday evenings. Archdeacon Davies said it would appear that passengers for Egypt and India were most to blame for this disregard of the Sabbath's peace. After the steamer left Bombay he noticed that the Sunday evenings were quiet. Australians showed some respect for the day of rest. In addition to present and past students of the college and their friends, Archdeacon and Mrs. Mowll, Dean and Mrs. Talbot, and other clergymen were present at the gathering.

The Rev. Dr. P. A. Mickleth, of St. James' Church, returned to Sydney during the third week in September, by the Malaita, from a three weeks' tour of the Solomon Islands, which he made on board the mission vessel Southern Cross at the invitation of the Bishop of Melanesia (Dr. Baddeley). Accompanied by Mrs. Mickleth he visited all the Melanesian Mission stations in the Solomons for the purpose of gaining an insight into missionary problems and administration. Dr. Mickleth said that he had travelled on the Southern Cross with the Bishop, who covered the Solomon Islands section of the huge diocese extending from New Guinea to Norfolk Island. He had had excellent opportunities of studying the educational and medical work which was being done by the Melanesian Mission, and his visit had been extremely interesting.

The Diocese of Gippsland has lost its "Grand Old Man" in the home call of Walter West. He took up his residence at Traralgon in 1884 and for 50 years he earned and kept the esteem and affection of his fellow townsmen. He was a faithful and loyal Churchman, for many years Churchwarden of St. James', Traralgon, and Synodman of the Diocese. He was one of the Board of Electors which chose the first Bishop of Gippsland, and was also an elector when the second Bishop was chosen. He took a very active part in establishing the new Diocese of Gippsland, and was a member of Synod and of most of its Boards and Committees up to the very end. As a Corporation Trustee and member of the Bishop's Council, from the foundation of the Diocese, his advice on temporal and property matters was always wise and useful and right. For many years he was Chairman of Committees in Synod, and proved most capable and efficient in that office.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED

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. MICKLETH.

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



"Every man who is alive has time. He may not have it very long."—Business motto.
 "While we have time, let us do good unto all men, specially unto them that are of the household of faith."—St. Paul.

OCTOBER.

- 6th—Tyndale burned, 1536 A.D. His last prayer was that God would open the King of England's eyes. Shortly afterwards Henry authorised a translation of the Bible. Our present Bible is largely based on Tyndale's.
- 8th—Death of John Kensit, 1902. A brave man who was much reviled for his efforts to maintain pure doctrine and practice in the Church of England.
- 9th—15th Sunday after Trinity. How we need the "perpetual mercy," and what a phrase appealing to "the frailty of man" which "cannot but fail" apart from God.
- 13th—Beza died, 1605. A gifted translator of the Scriptures.
- 15th—Latimer and Ridley burned, 1555 A.D. A better Oxford Movement which lit a candle not yet burnt out.
- 16th—16th Sunday after Trinity. This day we think of "the continual pity" and of the need of "it towards the Church. What does God think of the Church of our day?"
- 18th—St. Luke's Day. Edict of Nantes revoked, 1685. By this Protestantism received a great set-back in France. Next issue of this paper.



Religious Message in Music.

THE visit of Dr. Sydney H. Nicholson, the eminent musician and former organist of Westminster Abbey, to Australia, has brought into bold relief the religious message of music. There is no doubt that music is one of the finest forms of art. Its proper use illustrates the service which matter in its nobler functions renders to the mind as its exponent and handmaid. We have long since done with that crude notion fostered by half a century of materialistic science that mind is only a function of matter, "a light playing upon an abyss, an ethereal effluence breathing above the more highly organised forms of physical existence." We recognise that, at every point of its manifold activity, matter is but the condition which enables mind to realise its own wealth and fulfil its own purposes. There is no common bush that does not at times flame with the Presence of God to someone or other; no flower that blows but can give thoughts that "often lie too deep for tears"; no ordinary landscape that may not at any moment become translucent as a veil to some worshipping soul, as it whispers, "Lo, God was here, and I knew it not." Everywhere we come upon this sacred ministry of Nature. We need only the seeing eye to become instantly aware that through everything there shines the Uncreated Presence "Who is above all, and through all, and in all."

But we must come to certain forms of noble art to realise this fact in its finest form. A whole range of noble emotions and uplifting thought is brought into being by realising the

scene limned by the artist's skill out of the simplest materials. This is done still more adequately by poetry and dramatic art, which bring home to us through the medium of the written page, the story of human heroism or shame, of aspiration and self-sacrifice, and awaken the sublimest thoughts and the most ennobling inspirations in all those whose hearts are open to their quickening appeal.

This function of Nature, however, is brought out to its purest development by music. When we hear a great oratorio, a series of rhythmic material vibrations in fit sequence and co-ordination strikes the ear. Is that all? These break into sensation on the mental side and cause exquisite pleasure to the trained and appreciative hearer. But beyond this there is awakened in the soul a sense of a higher and ampler and more perfect order of being, a vision of spiritual possibilities, a longing after holiness and love and all things fair and good, such as is stirred within us by nothing else in the world. We are brought into fellowship with Him Who has no form or outline, but Who is the very breath of our life, the Substance of our being, and Whose Spirit bloweth where it listeth. When Handel was asked how he felt when he was writing the Hallelujah Chorus, he replied: "Methought I saw the Lord God upon His throne, and the multitude which no man can number, crying: 'Holy, Holy, Holy, Lord God of Hosts.'"

The spirit of music is its higher message, its revealing, quickening power, which finds us in the deepest place of our complex nature, and fills us with joy and a sense of enlargement and health.

Musical effects depend on three factors. The first is melody, which gives direction and fit sequence to the sound, corresponding to what we call purpose in human life; the second is rhythm, whereby periodic notes are accentuated or made more prominent than others, corresponding to balance or proportion, an intelligent sense of value or quality in our higher life; the third is harmony, whereby sounds are joined together simultaneously, in such a way as to swell the melody and give colour to the rhythm, and so to enrich the general effect. This corresponds to the co-ordination of the various powers of the individual soul to a common end, enriching the main purpose of life with all kinds of harmonious subsidiary interests, so carrying forward the whole man in the direction of the main currents of his life. The full man in the true sense of that term has something of the very soul of music in him—purposeful, discriminating and harmonious.

There is no music in all the world like religious music, and when it is used to interpret the words of the Bible it becomes God's handmaid indeed. That seems to us to be the purpose of so genuine a movement as that which Dr. Nicholson is the advocate. A reading of the literature of the School of English Church Music, a study of its principles and propaganda convince us that its leaders have one single purpose and that of using music purely as a vehicle of interpreting God's Word, and the praise portions of Divine Worship in our Church, in the most educative, musically enlightened and effective way. It is undoubtedly the purpose of the Christian Church, by the help of the Holy Spirit, to give men's lives direction to the noblest end, to inspire them to put first things first, to lay emphasis on those principles and activities that are worthy of his best efforts

and highest solicitude, and so to uplift him that he gathers up his passions and sensibilities, making them work together in happy co-operation with the ordered ends of his life, giving volume and richness and scope to all that he is and does. That is what the true Christian musician desires to effect. Lives that are aimless, lives that are void of any principle of discrimination between what is important and what is negligible, lives that are full of discord within—well! there is no music in them. Surely the Christian wants to see all around him lives clear-running with the melodious current of purpose in them, giving emphasis to all that is pure and noble and of good report, rich in co-ordinated, well-married powers, tuned in perfect harmony with all that is best in itself and in the world outside and above it! Such a life is a well balanced symphony. It fulfils a function higher than any work of art can do, for it is the reality of which the finest art is but the dim shadow, and reflection. It is the stuff of which music at its best is only a dim echo.

The Anti-God Movement.

Spreading in Many Countries.

SOME able papers upon Nationalism and race were read at the Baptist World Congress held in Berlin, Germany, during August last. A leading publicist states that the most comprehensive and valuable paper was that of a brilliant young scholar, the Rev. E. A. Payne, B.A., B.D., B.Litt. (England). He dealt with the anti-God propaganda as a whole, and it was this which gave to his utterance a high place. A summary of it may be very useful to all the readers of this journal, as it concerns them all.

The Russian propaganda, said Mr. Payne, does not stand alone. An anti-God movement, persistent and penetrating, is spreading in many countries, not excluding Great Britain. "Never before has there been so determined and passionate an attempt to root out religion from human life." Russia embarked in 1932 upon a five-year plan of Atheism. By 1937 it is hoped that there shall not remain a single house of prayer in Soviet territory. "The very concept 'God' must be expelled from the Soviet Union, as a survival of the Middle Ages, which has served as an instrument to oppress the working classes." These propagandists are sincere men, however mistaken they may be. They believe that religion, as they have known it, is opium for the people. The movement is spreading in the Far East. In 1926 only six Nationalities were represented at the All Union Conference of the Atheist movement. To-day there are representatives of more than a hundred different nations. Youth is being told that the fight against religion is a fight for Socialism, for better conditions of living and greater human happiness. It is rank folly to ignore this movement.

Its causes must be considered. The abuses in the Russian Orthodox Church under the Tsarist regime constitute one main cause. Impatience with slow Social reform is another. The Communistic creed is another. Protestant Christians, with their belief in the supernatural and in the rights of the individual man, are anathema to Communists. The materialistic interpretation of history, and the intoxication produced by physical science are other causes. There is an element of truth

in the Communistic attitude which we cannot ignore, and it is this that constitutes the real menace of the anti-God movement.

What are the Remedies?

We must recognise, even in Russia, that there are many things which are akin to the fruits of the Spirit of Christ; the concern for the common man, for children, for criminals, the attempt to eliminate private selfishness and greed.

There are evidences, too, of a more serious study of religion by Communist scholars. The turning of the best Western thought towards Spiritual conceptions of the Universe and man must have its effect upon the East.

Speculation about the future of religion is not, however, our chief concern. We must frankly face the fact that the caricature of Christianity by many professing Christians places in the hands of the anti-God leaders their chief weapon. That, of course, does not excuse Communism for its caricatures of religion. Nothing can justify its representation of Christ as weak, a deceiver, a tool of capitalism, a callous exploiter of the sufferings of men. The New Testament is open to these men, as also the brightest pages of Church history, but they will read neither of these.

The anti-God movement cannot be combated by denunciation and outraged protest, by a repetition of old phrases and formulae, by an appeal to the lingering pieties of the older generation. It can only be met by truly Christlike living and by the presentation of a full-orbed, adventurous Gospel, with devotion of truth, beauty and goodness and a patient and self-sacrificing discipleship. We must learn to separate the permanent elements in our faith from their transient expressions and make it clear that the Christian faith is not bound up with any one form of social or political order; that it is not hostile to science; that it issues in love and fellowship and in the service of man. The uprising of the anti-God movement is a judgment on the Church as a whole. It is the great challenge to recover the soul and the glory of the Gospel, to "outlive and outthink" all else.

Surely it is worthy of the earnest and prayerful attention of all Christian people!

Freedom of Speech.

Bishop of Montreal.

An Open Letter.

DECLARING that the English-speaking Protestant people of the Province of Quebec, Canada, must be allowed the right to speak freely concerning those things which affect their religious, moral and civic life, the Rt. Rev. John C. Farthing, D.D., Bishop of Montreal, has addressed an open letter to Hon. L. A. Taschereau, Attorney-General of the province, demanding that the Government take proper steps to stop the persecutions which have arisen through faulty interpretation of the Criminal Law.

It will be remembered that last year a great stir was caused in Canada, when the Rev. Dr. Rahard, Rector of the Church of the Holy Redeemer, Quebec, was prosecuted through the instrumentality of the authorities of the Roman Church for preaching unequivocal statements regarding the blasphemy of the Mass, and for posting up notices of his services in this regard on a Church notice board.

The Rev. Dr. Rahard was formerly Superior of the Order of Trappist Monks at St. Norbert, Manitoba. For 10 years he was in the training of the Trappist Monastery at Shawinigan Falls, Quebec.

He renounced Roman Catholicism, and is now a clergyman of the Church of England. His work in Quebec amongst the French-speaking Roman Catholics has been remarkable. At one service alone last year, nearly 400 Roman Catholics were received into the Anglican Church. His preaching and influence have aroused Rome to the depths. She is persecuting Mr. Rahard, doing all she can to thwart his work, even to the extent of having him prosecuted for alleged blasphemy. The case has been before the Courts, and has created profound interest on both sides of the Atlantic. The whole case led the Bishop of Montreal to declare: "We have suffered in the past to gain these advantages, and we will maintain them even if we have to suffer imprisonment as our fathers did."

A Fearless Pronouncement.

The text of the Bishop's open letter follows:—

My dear Mr. Taschereau:

For over twenty-five years I have lived in the Province of Quebec, and my relations with its Government and with every religious communion have been peaceful and happy; and while I have not hesitated to speak plainly upon questions of public concern, I have striven to exercise my liberty as a citizen with courtesy and with absence of bitterness and personalities.

Certain events which have recently occurred in the province have caused me a good deal of solicitude; they would seem to indicate a change of attitude on the part of our Civil Authorities.

There have been two prosecutions for blasphemy, in one of which the accused has been condemned, but the other is still before the courts, and, therefore, cannot be a subject of controversy or discussion in public. In neither case has the accused spoken a word against God or against His Son our Lord and Saviour, Jesus Christ. In the case of the one condemned, I understand that criticism was made against certain occupants of the Papal See.

Question of Principle.

I am not discussing the wisdom or the justice of the utterances of the accused. There is, however, a tremendous principle involved. These cases are being conducted by the Crown Prosecutor, and I presume, therefore with the full sanction of the Attorney-General of the province; the Government of the province, therefore, assumes the role of Prosecutor of anyone who reflects upon the character or official action of any Pope of the Roman Church either in the present or past, and regards such reflection as blasphemy against Almighty God. This attitude would seem to be taken also by some of the members of our judiciary, for the Hon. Mr. Justice Wilson is reported to have said in court that the English criminal law is not applicable in this province; whereas I am authoritatively advised that the English criminal law is applicable for the whole of Canada.

Viewpoints Differ.

He is reported to have said also, that the interpretation of law differs, and depends upon the mentality of the people, that what would be blasphemy in one place, say, in Toronto, would

not be blasphemy in Quebec, and vice versa. To have the mentality of a community interpreting the law does open the door, it seems to me, to trial by the popular will, and not according to the calm deliberations of a trained judicial mind. If a community feels in its mentality that a person has violated the law, then that must determine the issue. I cannot think that his Lordship desired to give such an interpretation, because if it is true then no man in this province would be safe. For if this interpretation of the criminal law is as stated with regard to the subject of blasphemy, then it is equally so for other offences. It is only a step from this point to legalised lynch law.

The Municipal Council of Montreal has passed a discriminatory by-law which applies to one small district in which there is only one church building. This savours of persecution, and we shall doubtless hear much more about it later on.

Are we to understand that from henceforth anyone in this province who criticises adversely the action of Ecclesiastics in the past or present is subject to imprisonment? How can we teach history if that be so? How can the errors of modern people be opposed if to criticise means imprisonment? As you know, St. Paul withstood even St. Peter to the face "because he was to be blamed" (Gal. 2, 11-15.) Are we then blasphemers to-day if we follow his example?

Claims British Rights.

I beg of you, sir, to do all you can to stop the persecutions in this province. As you know, we English people value above all civic things our liberty of speech and the liberty of the press. We have suffered in the past to gain these advantages, and we will maintain them, even if we have to suffer imprisonment as our fathers did. Persecutions have ever proved disastrous in the end for the persecutors. We do not ask toleration of libel, or disloyalty, or blasphemy, but we do ask for one interpretation of the law, and for liberty of speech within the law. We do and must claim the liberty to speak freely concerning those things which affect our religious, moral and civic life. If this spirit of persecution should arise in our midst it would cause great bitterness, which none would regret more than we English citizens. I do not think it can be fairly said that we English people have caused strife and bitterness in the past and we do not wish to do so in the present or the future; but we do claim for ourselves and our fellow citizens that liberty which is the inheritance of those who are under the British flag.

I am,

Yours sincerely,

(Signed) JOHN MONTREAL.

THE TERM "CATHOLIC CHURCH."

The Primate of Canada has endorsed the protest of the Bishop of Niagara to the Premier of Ontario against the Roman Catholic Church's application to the Ontario legislature to have its legal name changed from Roman Catholic to the "Catholic Diocese of Ontario." It was pointed out that "to accede to the request is to yield in a measure to the persistent claim of the Church of Rome to be the one and only Church of Christ on earth, outside of whose folds there is no salvation."

WANTED for the Missions to Seamen, Sydney, an Assistant Chaplain. Young, single man, active worker, good with men and boys. Furnished quarters provided at Institute. Apply strictly by letter, enclosing three references from Clergy to the Chaplain, Rawson Institute, 100 George Street North, Sydney.



NEW SOUTH WALES.

Diocese of Sydney.

CHURCH MUSIC.

Dr. S. H. Nicholson in Sydney.

Dr. S. H. Nicholson conducted a special service in St. Andrew's Cathedral on Sunday afternoon, September 23, with the Cathedral Boys' Choir, assisted by members of other church choirs.

The service took the form of Scripture readings dealing with the advent, birth, life, death, and resurrection of Christ, each passage being followed by an appropriate hymn. The first reading was performed by a choir boy, and the lectern was occupied in turn by members of various orders in an ascending scale, the Archbishop of Sydney (Dr. Mowll) being the last.

The beauty of the singing was enhanced by certain verses of the psalms being sung with accompaniment from the organ, and others without accompaniment and by some verses being reserved for men's voices and others for the soprano notes of the boys.

Dr. Nicholson, in an address from the pulpit, directed attention to the fact that the choirs conducted the services for themselves. It was an old form of service conducted in rather a new manner.

The School of English Church Music, Dr. Nicholson continued, was established by people who wanted to make church music as good as possible. Choir music was essentially co-operative, and it was desired to extend that co-operation among the choirs throughout the Church. Unity of ideals and purpose would assist to overcome defects and make church music more vital.

The aim of the School of English Church Music was conveyed in the words, "We took sweet counsel together and walked in the House of God as friends." The school had only been established about five years but already 1000 choirs had affiliated. It supplied selected information for choirmasters, provided hymn books and sheets, and phonograph records, and kept in touch with affiliated choirs by means of a magazine. It also maintained a college where students could reside.

"We believe," continued Dr. Nicholson, "that our church music must be part of the service, and not a mere ornament added to it. We must not be satisfied until the standard of church choirs is as high as that of the concert platform. The service of the choir is not efficient unless the words it sings are clear and unless the congregation can hear them and understand their meaning."

Dr. Nicholson added that the standard of choir music in England needed to be raised, and in Australia the position was worse. The diction of Australian choirs was nearly always 50 per cent. worse than it should be. When a sufficient number of Australian choirs had joined, it was intended to establish a separate branch of the school, and this branch would be largely self-administered.

S.P.C.K.

The Rev. A. E. Kain, the organising secretary for the S.P.C.K. for Australia, will be in Sydney during the middle of October, speaking on behalf of the work. By way of preparation we are happy to make use of the following article:—

"S.P.C.K. is the Mother Missionary Society of the Church of England, having been founded in 1698 at a time when there was no interest in overseas work or even in spir-

itual life at home. Probably no society has done so much for any church and yet has remained so little known as the Society for the Promotion of Christian Knowledge. Its history is redolent of the romance of service in the extension of Christ's Kingdom, said the Rev. A. E. Kain, Anglican rector of Kapunda, and S.P.C.K. delegate. The society, he declared, was one for the reformation of manners by spiritual means. Its founders, the Rev. Dr. Bray, Lord Guildford, Mr. Justice Hook, Sir Humphrey Mackworth, and Colonel Colchester, hoped that the vice and wickedness of the people might be checked by the promotion of Christian knowledge. To this was added the farsighted vision of Dr. Bray, to whom the needs of Englishmen overseas and the unevangelised heathen world made a strong appeal. "Most Church people," Mr. Kain continued, "think of the S.P.C.K. in terms of literature and books, because there is not an Anglican Church in the world that has not in its prayer books with the society's imprint. While it is a great publishing and book-selling organisation, yet the publishing department is not subsidised from the general funds or by any part of the voluntary contributions. It is run as a business on business lines, with two significant variations.

DR. S. H. NICHOLSON LECTURES IN CHAPTER HOUSE.

"No art so impinges upon people these days as music," said Dr. S. H. Nicholson, director of the School of English Church Music, in an address on Monday, September 24, to clergy, organists and churchwardens, in the Chapter House of St. Andrew's Cathedral.

"With phonographs and wireless always running we hear so much music that we cease to listen to it. One's critical faculties are dulled by it. People were far more musical when they did things for themselves, before the gramophone and wireless were invented."

The guiding principle of the School of English Church Music, said Dr. Nicholson, was that laid down by the English bishops. If music be used in Church service it should express the beauty and dignity of man's worship of Almighty God; be chosen with care and rendered as well as possible. While the effect of music upon worshippers had to be considered, he did not support the contention that no music should be used in a service which the congregation could not join in. One might as well expect a preacher to talk down to the level of the stupidest person present.

One of the aims of the School of Church Music was to reform the method of chanting the Psalms—to have the music fit the words. Dr. Nicholson said he had heard no good chanting so far in Australia. Discussing hymn tunes, he urged that the bad ones be disregarded, and allowed to die out peacefully. But how was an unmusical clergyman to distinguish a good hymn tune from one that was not so good? he asked.

By means of a blackboard and a piece of chalk, Dr. Nicholson showed him how. Drawing a line through the notes of a few bars of two tunes, he obliterated the intervening marks, leaving two graphs, one gently undulating, the other rising sharply to high points and falling steeply. "Now," he said, "suppose you were an artist, and those lines represented the contours of a landscape, which would you prefer to paint?"

The audience, which included the Archbishop of Sydney (Dr. Mowll), appeared to prefer the more rugged of the two, and Dr.

Nicholson confirmed the accuracy of their choice by playing the opening bars of the two hymns on the piano.

Diocese of Bathurst.

CHURCH DISCIPLINE.

Referring to a clergy conference held recently in Bathurst, and dealing with ways and means of securing effective church discipline, even to the refusal to administer baptism unless an undertaking was given that prayer book requirements would be carried out, and further, that persons failing to fulfil the obligations of Church membership would be refused even the office of burial, the Bishop of Bathurst, Dr. Crotty, issued the following statement:—

"The most important matter dealt with at the Clergy Conference was the whole question of the administration of the Sacrament of Holy Baptism in this diocese. Following on the regulations issued on October 1, 1933, and now in force throughout the diocese, concerning the administration of Christian marriage in our churches, and the Bishops' Pastoral on Holy Baptism issued in March, 1934, the clergy of the diocese gave themselves to a discussion of how we could best restore to its place of rightful dignity and solemnity in the Church of God that Sacrament that gives admission into the Church. The clergy unanimously decided to accept and work to the following directions: (1) That baptism should involve, so far as possible, an interview with the parents; (2) that at least one of the godparents should be a communicant member of the Church; and (3) that save in special circumstances, the public baptism of infants in the face of the whole congregation should be encouraged."

Diocese of Goulburn.

THE BISHOP'S LETTER.

In the "Southern Churchman," the organ of the Diocese of Goulburn, Bishop Burgmann replies to certain criticisms which have been launched upon because of recent utterances. He indicates that people in general are not spiritually and ethically prepared for prosperous times, which some say are coming. "Modern science," writes the Bishop, "has made possible a considerable degree of general material prosperity. Are we going forward to accept the gift and learn how to receive and use it? We can only receive it and make available the fruits of modern knowledge by a radical alteration in our ways of thinking, and by a fresh use of our imagination. Our hearts must be changed and our heads must be cleared. We must teach ourselves and our children how to spend wisely, not how to save fearfully. We must realise that thrift is no longer a national virtue. It never was a Christian virtue. The piling up of reserves is a form of fear and greed that constipates modern economy. We need the faith to spend wisely and constructively to the last penny we own. Savings to-day mean unconsumed goods, unemployment, poverty, and national disaster. Savings also mean lack of faith in the future, lack of faith in the capacity and worth of our children. Yet of all the virtues in which we were drilled in our childhood, few were so consistently emphasised as the virtue of thrift. Thrift means buying up the future by destroying the conditions of healthy life in the present. To re-adjust our minds on this matter will mean a mental revolution and yet how strangely near would such a readjustment bring us to the words of the Christ: "Therefore take no thought, saving what shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself."

I suppose few sayings of our Lord have given commentators more trouble than this one. In an age of thrift such a saying must be explained away, but to-day the insight here manifested by the Christ is beginning to be realised even by economists.

The essence of it is that we must seek security not by self-centred efforts, but in a righteous social order. Translated into practical politics, this would no doubt, mean an insurance scheme on a nation-wide basis. In any case, an economy in which every individual is seeking his own security ends in no one finding any real security at all. We are members one of another and the sooner we realise it the better for all.

To enter into prosperity will need the marriage of the spirit of religion and the spirit of science. These two have fought each other long enough. Scientific knowledge needs the fertilising power of the spirit of religion to give it a right purpose and a true sense of

direction. Religion needs the discipline of scientific procedure to rid it of phantasy and superstition and to compel it to come to grips with the facts of life. Religion makes sense and science provides the form of healthy living. To put it in sacramental language, religion is concerned with the inward and spiritual significance and science with the outward and visible manifestation of each and every human experience. Religion deals with the spirit of life, and science with the ritual, the behaviour, and the earth is one mighty eucharistic drama, the earth is the altar, and by scientific knowledge man is trying to drill himself to that ritual, that behaviour, by which he may best worship the God of Truth, and express the soul of Beauty which is the spirit of religion.

EMPLOYMENT SCHEMES.

The Bishop of Goulburn (Dr. Burgmann), who laid the foundation stone of a parish hall at Temora, said that unemployed men must be put to sensible work. Humanism of employment was in the building of better homes for the people. Many families were living in houses little better than dog kennels, and stables. Aviation and afforestation were other means of providing employment.

MONEY HOARDING.

Condemned by Bishop.

Investment in Industries Advocated.

The Bishop of Goulburn (Dr. Burgmann) in an address at Albury, criticised the form of thrift which aimed at the mere accumulation of wealth, and said that Australia was handicapped not by a want of money, but by a surfeit of it.

There was a disposition, he said, for people with money to keep their money idle, disregarding the claims of industry for development. They showed no desire towards co-operative effort that would stimulate economic recovery. Idle industries and poor housing and stagnation in the building industries were the immediate outcome of the unprofitable accumulation of fixed deposits. He had searched the Scriptures in vain for any support for a class of so-called thrift under which everything that was earned was locked away at fixed deposit and thus prevented from performing any useful function. The country might decay, but fixed deposits must grow. Idle wealth was the bane of the country, and the class of thrift which instructed people, from their childhood, to place every penny in their money boxes, was heresy in relation to Christian teaching.

Thrift as a means towards securing the command of money for circulation, in the provision of employment, and other useful directions, was one thing, but the pursuit of wealth with the object of setting up a mountain of wealth in fixed deposits was not a virtue within scriptural application. Bishop Burgmann said that if money was employed in building homes for the people, every industry allied with the building trades would revive and hope would be provided for the unfortunate youth of the land. It had been shown that, where steps were taken to improve the lot of the poorer classes by providing them with decent homes, 95 per cent. of them responded by pursuing useful and happy lives.

QUARTERLY MEETINGS.

All Diocesan Councils and Committees met on the 11th and 12th September, in Goulburn, the Bishop presiding throughout. The Chapter welcomed the establishment of the Church Army in Australia. It made some recommendations in respect to the Cathedral Fabric and building. The Church of England Property Trust was concerned chiefly with the investment of Diocesan Funds and with Cemetery matters. The Diocesan Missionary Council had a long meeting. It committed the task of the Children's Missionary Education to the Missionary Committee of the Churchwomen's Diocesan Council. It revised the scheme of parochial apportionments for missions. It appointed the Rev. D. Blanche, Th.Schol. (Koorawatha), and the Rev. E. M. Cutcliffe, Th.L. (Binda) joint diocesan secretaries for

AN ANNUAL SUBSCRIPTION TO THE—

British and Foreign Bible Society

Gives a Financial Fellowship in the furtherance of the Gospel.

An annual subscription has the advantage to the Society of being regular and sustained, ensuring a reasonable and uniform flow of income, giving a financial stability to the Society, and widens the area of interest by multiplying the number of friends directly in this partnership of "Bibling the World."

THE BIBLE SOCIETY IS IN NEED OF FUNDS!

The annual subscription of £1/1- entitles the donor to the privilege of Membership with the local Auxiliary.

BECOME A MEMBER NOW!

Gifts will be gladly acknowledged by the—

GENERAL SECRETARY.

the Heralds of the King for the Archdeacons of Wagga and Goulburn respectively. Difficulty was found in arranging for Missionary Deputational tours and the subject was remitted to the Clerical Conference to be held in February next year. The Diocesan Council sat all day and faced a heavy agenda. Church Society, Superannuation, and Widows' Fund grants were voted for 1935. It was found possible to increase to come extent the grants for the poorer parishes. The finance for the 35th Edition of the Goulburn Cookery Book was arranged. A referendum of the adopted parishes on the scheme for a relieving priest was not welcomed. The Bishop was asked to utilise the services of retired priests instead. It was decided to take over from the Cathedral parish the Goulburn Children's Home as a Diocesan Institution as from 1/1/1935. It was determined to appear in the Equity Court in the matter of the Price Bequest. The next Quarterly Meetings were fixed for February, 1934, a Clerical Congress approved for February, 1935, and the next session of Synod provisionally fixed for February, 1936. The amendments desired to the Parochial Administration Ordinance were remitted to Synod. An amendment to the Young Church Lands Ordinance was carried.

VICTORIA.

Diocese of Melbourne.

CHURCH MISSIONARY SOCIETY.

Victorian Branch.

An open letter issued over the names of the President (the Archbishop of Melbourne), the Chairman of Committee (Mr. W. M. Buntine), and the General Secretary of the Victorian Branch has been issued to friends and supporters of the Church Missionary Society in that State.

The letter sets out in concise terms the exact financial position which for some time past has been increasingly difficult. It is shown, for instance, that exchange on overseas commitments has cost more than £1000 per year, and that two large items, one of £1400 for extraordinary expenditure at the Roper River Mission, and another for £1787 being exchange on a large remittance of money to London for Tanganyika, have been instrumental in inflating the deficits for a few years past to about £9000.

The Committee has undoubtedly taken drastic steps to effect economies, cutting down their budget items to the lowest degree and actually taking the extreme step of withdrawing missionaries from the field, which is deplorable. One encouraging sign is the slight, though steady increase in normal income over the last three years, a comparison being shown for the first seven months of the year, and in addition there are some fine legacies already received this year and expected shortly, amounting to £5275, which amount is being applied to the removal of the indebtedness as it comes to hand. However, there is a big lee-way to make up, and the position is serious, so that it behoves all who have the welfare of the work at heart to assist to straighten out these finances.

Valuable suggestions are made in the concluding paragraph, for clergy, organisations, groups and individuals. There can be no doubt that the situation is not merely a matter of £ S. D., but deep spiritual issues are involved. Let us therefore, betake ourselves to prayer for the working of the Spirit of God in the hearts of friends of the Society that all may face the common task in the spirit of real devotion and self-denial for Him Whose we are and Whom we serve.

Contributions may be sent to the General Secretary, C.M.S., Cathedral Buildings, Melbourne, C.I.

Diocese of Wangaratta.

Wangaratta Diocese is planning to erect a pulpit in the Cathedral at Wangaratta as

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, Wisely'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.

Wisely'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

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod.

Founded July, 1886.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas.

BRANCH SCHOOLS AT BOWRAL AND NORTH SYDNEY

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.



The Bishop of Liverpool Don Bradman—Aged 26.

To Visit Australia.

THE Bishop of Liverpool (Dr. David, on the eve of leaving England to attend the Centenary Celebrations of the State of Victoria, in Australia, as the representative of the English Bishops, wrote in the August issue of the "Diocesan Leaflet"—

"The invitation has the approval of the Archbishop of Canterbury, who has urged me to accept it. I have consulted the Bishop of Warrington and the Archdeacon, who have given me the same advice. I have, therefore, cabled a provisional acceptance, and am now engaged, with the kindest possible help from the Bishop of Warrington, in trying to make the necessary re-arrangements of my work here. If we succeed, and unless some emergency arises which should forbid my absence, I shall sail on September 29, by the "Orontes" of the Orient Line, and hope to arrive at Melbourne on November 5, just in time for the Celebrations, which are fixed for November 8 to 18. As soon as possible after they are finished I shall return by one of the Blue Funnel Liners, and hope to reach Liverpool before the middle of January.

It may seem almost absurd for me to undertake so long a journey for the sake of so short a visit. But the Archbishop of Melbourne (whom we still gratefully remember as Canon Head), declares that it is worth while, and he is a better judge of the situation in Australia than I can be."

(Canon Head was Sub-Dean of Liverpool Cathedral when he was invited to accept the position of Archbishop of Melbourne.)

Convicted Natives.

Petition for Free Pardon.

AT the Synod of the Diocese of Tasmania, at Hobart, a motion was agreed to that the Bishop (Dr. R. Hay) should petition the Governor-General (Sir Isaac Isaacs), to pardon the Arnhem Land aborigines who were recently sentenced to death at Darwin.

The Rev. H. E. Warren, rector of Cullenswood, who led the Church Missionary Society's peace expedition to Caledon Bay early this year, moved the motion. He said that it seemed that a petition to the Governor-General was the only way in which justice and mercy could be procured for the aborigines of North Australia. The aborigines had been tried by a jury of white men, which was not in accordance with the principles of British Justice, which provided that a man should be tried by a jury of his peers. The aborigines had been kept in gaol for three months before their trial, which also was not in accordance with British principles of justice. The aborigines knew nothing of our laws, and did not understand our language. They had not understood what was going on in the court when they were being tried for their lives.

Mr. Warren emphasised that the motion did not refer to aborigines such as Butcher, who had been employed by white men for years, and who were familiar with the white man's justice and his manner of living. He felt that the men he referred to should be pardoned and sent back to their people to tell their fellow tribesmen about the power of the white man. (Applause.)

The motion was agreed to unanimously.

A.I.F. Soldiers.

Suggested Ritual at Burial.

The Victorian Branch of the R.S.S.I.L.A. has issued a small card containing the ritual which it desires to see used at the burial of an ex-soldier. This ritual, it is asked, should be carried out in full or in part or in varied form according to local circumstances. For the information of the clergy and others we give the various points:—

1. Returned men assemble at a convenient place.
2. The Secretary of the Sub-Branch issues poppies (where available), which shall be worn in the lapel.
3. The party forms into fours and marches towards the hearse.
4. On reaching the hearse the party divides into twos, and the hearse proceeds with its escort of two lines of returned men on each side.
5. On reaching the cemetery the party marches ahead of the hearse and forms up on either side of the path to make an avenue through which the coffin is carried.
6. As the coffin passes through, each man shall fall in behind the last chief mourner as such last chief mourner reaches him.
7. On reaching the grave, two files proceed to the right and two to the left to form a three-sided square enclosing the grave.
8. On the close of the burial service of the Church to which the deceased belonged an officer of the Sub-Branch steps forward and says: "Their bodies are buried in peace and their name liveth for evermore."
9. A second officer, taking a place alongside the grave, briefly refers to the service of the deceased in the Great War and since his return.
10. A third officer, stepping forward, says:—

"O valiant hearts who to your glory came,
Through dust of conflict and through battle flame,
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved."

11. If desired, and a Chaplain or a Church representative is available, a prayer may be said here.

12. The President, holding a poppy in his hand, says: "The service of the day is over and the hour come for rest. This poppy—an emblem of sacrifice, the symbol of a life, given in the service of one's country—is a link between our comrade and us who remain. We place it here in remembrance."

13. The emblem is dropped into the grave by the President.

14. The returned men present file past the grave, each dropping a poppy (where available), and saying their own form of farewell, or the words, "Our beloved comrade."

15. The President says: "A few moments' silence in honour of our comrade."

16. A period of silence, concluded by the President saying: "Lest we forget," repeated by all returned men present.

17. Last Post.

18. Dispersal.

N.B.—The President may himself carry out the duties set in 8, 9, and 10.

Poppies for ritual purposes may be obtained at cost from the State Secretary, Anzac House, Melbourne.

Hymns for Sundays and Holy Days.

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

Hymnal Companion.

October 7, 19th S. aft. Trinity.—Morning: 107, 295(149), 350, 165; Evening: 354, 126(496), 303, 19.

October 14, 20th S. aft. Trinity.—Morning: 382, 151, 287(309), 336; Evening: 247, 147, 344, 39(44).

October 21, 21st S. aft. Trinity.—Morning: 8, 513, 285, 123; Evening: 117, 249; 553, 223.

Hymns, A. & M.

October 7, 19th S. aft. Trinity.—Morning: 3, 238, 164, 252; Evening: 270, 254, 358, 23.

October 14, 20th S. aft. Trinity.—Morning: 9, 184, 531, 228; Evening: 231, 238, 356, 163.

October 21, 21st S. aft. Trinity.—Morning: 160, 257, 175, 431; Evening: 265, 225, 302, 30.

The papers have told us that the Australian cricketer, D. G. Bradman, will be 26 on Monday. He was born at Bowral, near Sydney, on August 27, 1908. Our readers may like to hear what some other celebrities were doing at the same period of life.

Napoleon I. was appointed to the command of the Army of Italy at 26, and his great European career began. At the same age Dickens had completed the publication of the "Pickwick Papers," and Carlyle had passed through the experience which he has described in "Sartor Resartus." Cuvier was appointed at 26 to a colleagueship in the Chair of Comparative Anatomy in Paris. Calvin wrote his "Institutes of the Christian Religion" just after having completed his 26th year. Bishop Butler began at that age his famous course of sermons. Sheridan was 26 when "The School for Scandal" was produced at Drury Lane, and Fanny Burney, at the same age, issued her first novel, "Evelina." Richard Wagner, at 26, was conducting a German theatre at Riga, straitened in circumstances, and unhappy to the verge of despair.—(The British Weekly.)

Tasmania.

Helpful Bequests.

DURING this past year the following bequests have been made to Church work in the Diocese of Tasmania:—

The late Miss M. A. Smith, of England—£3000 (with exchange added, £3750) as a trust fund for mission work among the shepherds and settlers of the bush.

The late Claude Clerk—£200 for Cathedral Stipend Fund.

The late Mrs. G. W. Shoobridge—£100 for General Church Funds.

The late Mrs. M. A. Morgan—£50 for Home of Mercy.

The late Mrs. R. Headlam—£10 for Conara Church.

The late Mrs. C. W. Wilson—£10 each to St. James', New Town; St. Barnabas', Scottsdale; Women's Auxiliary, and Mothers' Union; and £5 each to Home of Mercy and Children's Home.

The late Mrs. Sophie Atkinson—£900 for Latrobe Church.

The late Sir A. H. Ashbolt—£100 for St. George's Church, Hobart.

The late Mrs. R. C. Patterson has made the Cathedral Board her residuary legatee, the money to be expended upon the completion of the Tower. It is an amount running into several thousand pounds. The Cathedral will in course of time benefit further; a capital sum at present tied up by a life interest will fall to the Cathedral Board for endowment for the Dean's stipend.

Notice of bequest also of the late Alfred Houston, £1000 for the Home of Mercy, £1500 for organ and £250 for windows at Holy Trinity Church, Hobart, and £100 for Seamen's Mission at Hobart.

TOO WRIGHT.

There was a fast bowler named Larwood,
Who once used to bowl as his Pa would,
Till the wild Aussie boys
Made such a loud noise
That now he just bowls as his Ma would.

Inver-ness means the mouth of the Ness,
And its Wright, no doubt, to confess;
What means Inverell?

That I here dare not tell,
It's a joke any Scotchman can guess.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 87. [Registered at the G.P.O. Sydney, for transmission by post as a Newspaper.]

OCTOBER 18, 1934.

[Issued Bi-monthly.] 8/- per year, post free 3d per copy

Contents.

Fifty Years in the Ministry.

Lawyers and the Church.

Leader.—The Angus Controversy.

Melbourne Synod.

Position and Creed in Church.

Roman Eucharistic Procession.

"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 Duke in Australia.

A FORTNIGHT has elapsed since the Duke of Gloucester, the third son of King George V. landed on Australia's shores. His reception and progress to date through Western Australia and South Australia have been marked by the utmost enthusiasm and loyalty—such as has befitting the Royal Prince and the mission which he has come to fulfill! Melbourne is on the tip-toe of happy expectancy as he comes, on the main purpose of his visit, and that to officially open the Victorian and Melbourne Centenary celebrations. We trust that the most sanguine hopes of all Victorian citizens will be more than realised in the visit, and all that it means and conveys.

This is the sixth occasion in Australia's history that a member of the British ruling House has made such a visit. These memorable occasions may rightly be regarded as a spontaneous gesture of appreciation of Australia's loyalty as a party of Empire, and they are gratifying in the happiest sense to the Commonwealth and its people.

On all sides the Duke has been assured, and has already had experience, of the wealth of hospitality and warmth of welcome that only Australia can give. They do this not because he is a distinguished visitor, nor even because of the purpose of his presence amongst us. They do it because of the King's Majesty, for they realise that he is not free to move at will about the Empire, but that his sons may do so in his stead. "The day the

monarchy goes, the British Empire falls apart," said the Australian High Commissioner (Mr. Bruce), at the dinner he gave in London in honour of the Duke, on his departure upon this tour. Only the Royal House and the King as its head hold the British Empire together, as Mr. Bruce said; but there is much in that "only," and it is equally true that only the Crown holds together England, Scotland, Ireland and Wales from which the wider realm has grown. The sentiment will be expressed again many times during this Royal visit, that nothing has so firmly established that "only link" as the strongest link possible between the ready adaptability of the British Crown to the democratic tendency of the times. The Crown is as responsive to popular opinion as Parliament itself. It is as flexible to the needs of the day as any other part of the British Constitution. This character marks the real strength of the Crown, and of the Constitution based upon it. We trust that His Majesty the King, with his royal son, will be as pleased and thankful for the visit and its results, as the citizens of Australia!

European Horror.

WORLD-WIDE sympathy has gone out to the Royal Family of Yugoslavia upon the assassination of King Alexander at Marseilles. By a strange irony of events, Serbian monarchs, one after another, have fallen victims to the assassin ever since the murder of the late King's great grandfather. From a national standpoint, Alexander's death at the hand of a murderer is inexplicable. He possessed, in addition to charm of manner, truly royal qualities. As Regent and Supreme Commander of the Serbian Army during the Great War, he shared the nation's agony and participated in its heroism. It has been said that "he endured hardships as did no other ruler or general in the world war." As a soldier he was gallant; as a commander he was able. When he became King at the age of thirty-three, he was the idol and hero of his people. Since then he has shown such devotion to the duties of his position that he has been entitled "the hardest-working ruler in Europe to-day." He proved a capable ruler and certainly ruled his country for its best interests. Unfortunately, he developed into a dictator and increasingly ruled with an iron hand. Hence, beneath the surface of his country's life, there burned fires of bitter resentment, so much so that on no fewer than four previous occasions were attempts made on his life. Serbia is a conglomerate nation, the Croats suffering at the hands of the more aggressive Serbs. They differ in outlook and religion, and are unequal-

A Troubled World.

"MAN is born for trouble as the sparks fly upward," so said the writer of the Book of Job long ago. If the trouble is of our own brewing, we deserve all we get. Man's greed and man's inhumanity to man, as seen in all their various and many by-paths, are the root causes of most of the distempers of our time. Only regenerate hearts and truly Christian