

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 148 [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

MAY 13, 1937.

[Two issues per month.] 8s. per year, post free
3d. per copy

Contents.

Leader.—The Church's Deepest Need.

The Constitution of the C. of E. in Australia.

St. Andrew's Cathedral Centenary Celebrations.

St. Andrew's Cathedral Reminiscences.

The Coronation Oath.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor,
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.

Editorial

The King's Hallowing.

THE eyes of the world were centred on Westminster Abbey yesterday for the crowning of their Majesties, King George Sixth and Queen Elizabeth. The events which took place within and around that historic fane were much more than mere ceremony, pageantry and trappings. The crowning is but a small part of the whole ceremony. The old name was "The King's Hallowing," and in the memorable service which took place he is hallowed or consecrated to his great and onerous task as King, by the outward sign of anointing with oil, together with the earnest supplication of a world-wide people.

It is inspiring to remember that in the Old Land the oldest known coronation service was drawn up in Anglo-Saxon days, nearly twelve hundred years ago. From that time onwards the ceremony of crowning England's King has been carried out in much the same way, though, of course, various alterations and additions have been made to the service as the occasions demanded. We are a loyal people, bound together with unseen ties to the person and throne of Great Britain and the Empire. We have one supreme duty. Holy Scripture urges us to pray for the King. St. Paul enjoined that prayers should be offered for "Kings and all that are in authority." In our case such prayer should spring from loyal affection, not from any self-interest. The King, in his weighty and important office, ever needs our prayers. At this particular stage in our nation's life (in view of

events which took place in December last) he needs our prayers even more. Let us be much in prayer for our King and Queen. Let us pray for our leaders in Church and State. The reign now prayerfully entered upon has unique possibilities. Thus it is with no mere superficial phrasing, but with a deep sense both of the power of God and the sacredness of the rite which took place in Westminster yesterday, we as loyal churchmen and subjects of His Majesty cry with heartfelt thanksgiving, "God save the King."

Sydney's Cathedral Celebrations.

WE offer our congratulations to the Archbishop and Diocese of Sydney on the celebrations to take place next week in connection with the centenary of the relaying of the foundation stone of St. Andrew's Cathedral by the then Governor of the State, Sir Richard Bourke. We earnestly pray that they may be successful in the best and truest ways, and be used of God for lasting blessing upon the participants as well as the Church at large. It is a happy augury that the actual commemorative day falls on Whitsunday, when the world-wide Church remembers with deep fervour the outpouring of the Holy Spirit at Pentecost. Surely it is a mighty endowment of the Holy Spirit of God which the Church needs to-day. May His power be really manifest at this time. The Cathedral of a Diocese, and especially in so large and strategic a city as Sydney, occupies a position fraught with real possibilities of influence and usefulness. We think not so much of domestic Church concerns and the immediate uses of a Cathedral, but in its larger aspects. Its pulpit should be in the forefront of prophetic leadership and spiritual guidance. Its very life should be so warm and effective that the influence thereof permeates the very city and the haunts of men beyond. As the gathering-place for great national occasions, solemn ecclesiastical functions as episcopal consecrations, ordinations and so forth, it should set a tone that fills the whole life of this people. For this reason we hope that when the new Dean of Sydney is appointed he will be a man of outstanding gifts and leadership, a preacher with great drawing power, a man who will be eagerly sought after, and above all, a servant of God who will have about him and his work the very atmosphere of spiritual reality. Unfortunately, the Cathedral parish has few resident people; though we think more might be made of reaching the large number of visitors who are ever passing

through and staying in the city. Apart from this, there are vast numbers of people not attached to any parish, who live on the fringes of life as it were; these might be won to a Cathedral attachment. It would never do to build up the Cathedral life at the expense of the parishes. After all, the strength and witness of the Church is to be found in the parochial life. The life and work and missionary giving of the Church as a whole depends upon the parishes, and nothing should be done in any way to weaken them and their work. The parish churches are the true rallying centres. The Cathedral stands in a different category altogether, and worked according to its own ethos and position, it can be a witness and a power in its own way. We trust that St. Andrew's Cathedral will become increasingly helpful and inspirational to the rest of the Church.

Adjustment Needed Somewhere.

HOW to bring home to the consciences of vast numbers of professing Christians the obligation to give much more liberally to Christian work is the great problem which confronts leaders of the Church. Many are the faithful souls who give regularly and generously, but the area of these loyal givers needs widening tremendously. A recent issue of "World Dominion" gave the following significant statement:—

"Sir Theodore Chambers, vice-chairman of the National Savings Movement, stated at Cambridge on the 18th September last that a total of £2,848,000,000 now stands to the credit of the thrifty in Great Britain. The Church Mission to the Jews has a deficit of £15,380; the Baptist Missionary Society, £18,600; Methodist missions are retrenching to the extent of £27,000; the London Missionary Society received less last year by £12,000; the Church Missionary Society, £9,296; the Church of Scotland, £8,854; the Society for the Propagation of the Gospel, £3,270, and the list could be lengthened. It may be safely assumed that a proportion of this colossal sum of £2,848,000,000 belongs to Christian people, and it is quite certain that these thousands of pounds of missionary deficits are the obligation of Christians. The Christian duty of thrift and the Christian duty of world evangelisation appear to require adjustment."

Ever since the movement to shorten hours, to increase wages, to bring about social amelioration and earthly amenities of one kind and another, gathered momentum some fifty years ago, people in general have become

more and more concerned in the material good things of this earthly life. Not that we are for one moment opposed to such social and economic reforms—we simply note that with the incoming of the idea of an earthly paradise the tendency has been to create in people's minds a cult of comfort, a passion for the good things of this life, the craze to get all they can while here—plenty of money and a good time! In our opinion this hedonistic philosophy of outlook has tended to dry up the springs of giving in so far as God's work in the world is concerned. The other aspect of this condition of things is the uprising since the Great War of all sorts of societies, groups, charities, organisations for this, that and everything else under the sun that concerns well-being here, with the result that the financial calls of these institutions and organisations leave little for the spiritual and missionary work of the Church. Coupled with all this is the low spiritual vitality of professing Christians which has made them unresponsive to the claims of vigorous Christian work. The whole community needs a real awakening to God and His claims upon people's lives. The need is strong, faithful teaching on Christian stewardship. An understaffed Church will never bring this about, unless the rank and file go out and witness to God as they should.

"Tickets on Himself."

We quote word for word the following from "The Editor's Note Book" of the "Church Standard" of April 30, and leave our readers to draw their own conclusions:

Visitors to our office have often expressed astonishment at finding a young man in the editorial chair of "The Church Standard." It is curious to find how many people think that editors must be elderly, and perhaps fierce-looking individuals! Our doleful contemporary, "The Record," knows better; were not "The Church Standard" and the Legion of Christian Youth recently rebuked, in "The Record's" most pontifical manner, for the grave indiscretion of being young and "hot-blooded"? (Anyway, it cannot be very cheerful to be "cold-blooded" and hence cold-footed!)

The other day a member of Parliament, whom we met for the first time, said, "You surprise me. I expected to meet a big, burly Bolshevik type of man!" On another occasion a visitor exclaimed, after an interview, "Why, dammit, I expected to find a bulldog chained up in your office, and instead of that I met a quiet, boyish dreamer, who looks as though he couldn't say 'Boo!' to a goose."

We are often praised or blamed for our outspoken articles, but we confess that we rubbed our eyes the other day when we received a reprimand for not being sufficiently outspoken! Our conservative friends of all hues will read with mixed feelings this extract from our correspondent's letter: "Am proud of your work, but you're not hitting hard enough—graff, booze, gambling, vice, etc., and pettiness of Government departments need the flaying hand of the Church." We'll flay so!

(As the Scotchmen say, "There is nothing like having a guid conceit of yourself.")

St. Andrew's, Wahroonga.

On Saturday afternoon, May 1st, the Archbishop of Sydney laid the foundation stone of the proposed reconstructed church of St. Andrew's, Wahroonga. The church, which is being erected from plans prepared by Mr. F. G. Gilling, is intended to reproduce many of the attractive features of the old English parish church. The cost of the building and furnishings will be about £4,000. In his address the Archbishop said "Many of my Saturday afternoons are occupied in laying foundation stones, or in opening new buildings. So, silently, the work of our Church expands in this ever-growing city and in the country."

In the midst of so much materialism, he said, these church buildings serve the great purpose of bearing silent witness to the reality of the spiritual.



Do You Want a Tonic?

"By the Grace of God."

DO you want a tonic? I mean a spiritual tonic (asks the Bishop of Bendigo). Because, if so, read "By the Grace of God," a book published by Hodder and Stoughton and sold at (English price) 5/-, and really worth many times that amount. For it records, sometimes in very moving language, what God hath wrought in various lands and in many human lives. Carlyle used to complain, you remember, that God in these days did nothing. It was intended as a criticism of God. But really it was a criticism of Carlyle. Because what it actually revealed was that Carlyle had not the eyes to see God's wonderful work here and now. This present book I am reading is a remarkable record of lives changed by the Grace of God. It is not issued as an Oxford Group book, though some of the lives here recorded were changed under Group influence. But many others are recorded as well. The book is largely a compilation. Here and there is a section written for this volume, but mainly the book is an anthology in which the editor (he does not reveal his name) makes a selection from many books and many authors, of changed lives and religious experiences. He rightly says, "the cumulative force of the true stories collected here from people of all nations and classes is irresistible," and show beyond contradiction or doubt the reality of the living Christ working in the lives of ordinary people to-day. It is a modern book; not only was it published this year, but most of the people who figure in its pages are alive (in more senses than one) at the present time. Not only are they modern, but they are representative of many varieties and aspects of Christianity. Christ is the perfect man and no one aspect of Christianity can adequately interpret Him, least of all to our complex day and generation. So there are contributions from several Anglicans who, moreover, are by no means all of one school of thought. For instance, Father Jack Winslow is a well-known Anglo-Catholic priest who went out to India as an S.P.G. missionary and became the first Superior of an Order he founded there. Others include the Rev. C. F. Andrews, brilliant Cambridge scholar and devoted missionary, the Rev. R. Brackstone Bertin, Vicar of St. Peter's, Colchester. Then there are such well-known names as Hugh Redwood, who wrote "God In The Shadows"; A. J. Russell, the author of "For Sinners Only"; Dr. Donald Soper, of "Christ On Tower Hill"; Stanley Jones and Leslie Weatherhead, both of whom have several books to their credit. In addition, there are several other contributors.

The first chapter deals with Conversion. Our Lord said, "Except ye be converted . . . ye shall not enter into the Kingdom of Heaven." The Revised Version makes a change here. It says, "Except ye turn," etc. And

this change is a great improvement. Because it shows so clearly our own personal responsibility and action in the matter. For sometimes people have associated conversion with deep emotion, highly-charged fervour, and possibly some kind of ecstasy—they have, as it were, expected something overpowering to come upon them from outside. Something to be done to them. Our Lord, according to the Revised Version, puts this in its true perspective, because conversion is not only something done to us; it is also something done by us. "Except ye turn," it is true that this mighty turning may be accompanied by profound feeling and indeed very often is so accompanied, but (this is the point) the feeling is by no means the main thing. For the main thing is the surrender of the will as shown by the turning, that is, turning from self to God, so that life no longer looks inward to self, but outward and upward to God. This changing, this converting, this turning, takes a multitude of forms. As God makes the leaves of the tree and the blades of grass to differ, so also He differs, and differs very widely, in His dealings with human souls. Sometimes a conversion, a turning, seems sudden, sometimes slow, sometimes there are visible, well-defined stages, sometimes there are not. It matters little. Where there is the deliberate intention to put Christ first and to serve Him faithfully all the days of our life, there is a true conversion.

So the first chapter of "By the Grace of God" deals with conversion. I might mention that the divisions are called chapters, but they almost are sections, each containing many instances and illustrations of the subject being dealt with. The second chapter is "The New Life," and deals with twelve aspects of this subject. Other chapters are: "God Provides," "God Guides," "God Heals," "God Finds the Lost," "God Loves the Whole World," and "God Does Not Change"—the very titles are deeply suggestive, are they not? As I have said above, the book is a tonic. I believe I am a better man for having read it. If I am not, I ought to be. And I most heartily and warmly commend it to you. It can be obtained from all book-sellers.

CAUSE OF SPANISH TROUBLE.

"Underneath the tragedy of Spain is the struggle between the 'Haves' and 'Have-nots,'" said Canon Donaldson, speaking in Westminster Abbey, according to the "Manchester Guardian."

"Throughout the world, in all the civilised nations, that struggle is proceeding. The only final remedy lies in establishing justice and equity among nations and men."

For two centuries in Europe the accepted philosophy taught that poverty was the fault of the poor, thus adding insult to injury; whereas we know now that poverty in the midst of plenty was due to the mismanagement of man.

Modern poverty was the deadly foe of health and happiness for millions of people. It undermined self-respect, and violated the dignity of personality. It drove men to despair and created and crystallised class distinctions.

'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 Australian Church Record" can be obtained at the following Bookstalls:—
SYDNEY:—

Town Hall Station
Central Station (Main and City Stalls)
Chalmers Street
Wynyard Station
St. James Station
Museum Station
C.M.S., 109 Bathurst Street
MELBOURNE:—
C.M.S., Cathedral Buildings.
Diocesan Book Depot, Cathedral Buildings.



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

St. Andrew's Cathedral

Some Reminiscences.

(Rev. H. J. Noble.)

In response to the invitation in "The Church Record," the following reminiscences may be interesting.

The writer, now a retired clergyman, was born near St. Andrew's Cathedral in 1860, attended church services for many years from 1865, was a scholar in the Sunday School from 1866 to 1876, then Sunday School teacher for some time; also a choir boy from 1870 to 1874; later sang as a tenor in the choir, and sometimes acted as deputy organist.

Until the opening of the Cathedral on 30th November, 1868, services were held in the old wooden church in which the writer was baptised in 1860 by the incumbent, Rev. G. King (father of Sir Kelo King). The Precentor has a photo of that church.

About 1867 the Rev. G. King was appointed to St. Peter's, Cook's River (then quite a fashionable suburb, and the Reverend Thomas O'Reilly succeeded him. He was a forceful and eloquent preacher with a strong voice. I remember on one occasion, on arriving home after hearing one of his sermons on "Judgment to Come," I hid under my bed from fear. Mr. O'Reilly always preached in a black gown, though he wore a white surplice before and after the sermon—retiring to his vestry to change during the hymns.

That old church was demolished soon after the Cathedral was opened on 30th November, 1868, but a school building of the same size and shape was built in Pitt Street, East side, opposite Wilmott Lane, where the Church Day School (under Mr. Clark as headmaster), and the Sunday School (with Dean Cowper as Superintendent) were held for many years.

I saw the Duke of Edinburgh (second son of Queen Victoria) lay the foundation stone of the Town Hall in 1867. Prior to that the site of the Town Hall was the Church Cemetery. The bodies were removed to Botany.

The pipe organ used in the old wooden church is still in good order, and does duty in a suburban church. The organist, prior to 1868, was Mr. George Kenyon, who was succeeded by Mr. Montague Younger when the Cathedral was opened. His sons are still living in Sydney. Mr. Younger died in 1900 and was succeeded by Mr. Joseph Massey, who still lives—now retired. At the opening of the Cathedral Mr. Younger gave recitals on the Cathedral organ. Other organists who gave recitals then were Mr. Charles Packer and Mr. Cordner. The choir in the old church consisted of ladies and gentlemen (no surplices were worn), but when the new Cathedral was opened, choir boys were introduced instead of the ladies, and the boys wore surplices. The Choir Vestry was then on the South side, near Bathurst Street.

In 1870 or thereabouts, surplices were provided for the men, several of whom refused to wear them and left the choir for a time. The services at 11 a.m. and 7 p.m. were not fully choral. Psalms, Canticles and Hymns were sung, to Mercer's Psalter and Hymn Book. The Creed, the Preces, Responses, Amens, etc., were all said.

The morning service was longer than at present; besides morning prayer, the Litany was said, also the Ante-Communion. The Dean very often preached, and the sermons were longer, as a rule. We often heard the one o'clock gun (then fired from Dawes Point) before the service closed. When Holy Communion was administered, the non-communicants and the choir retired after the prayer for the Church Militant.

A fully choral service at 3.15 p.m. on Sundays was instituted soon after the Cathedral was opened. At that service the boys and men all wore surplices and cassocks. The Rev. J. C. Corlette, M.A.—afterwards D.D.—then Rector of St. John's, Ashfield, was the first Precentor, but only at the 3.15 service. He used to drive in from Ashfield every Sunday afternoon. He had a beautiful bass voice, and intoned the service. Other Precentors later were Rev. Dr. Ellis, and Rev. A. R. Rivers, M.A.—now Dean of Hobart—an excellent musician.

In Dr. Corlette's time the first choirmaster was Mr. James Phypers, who had a good alto voice. He was succeeded about 1875 by Mr. W. R. Cullick. Messrs. J. and W. G. Whiting, Mr. G. E. Crane, Mr. J. Nobbs, M.L.A., Mr. Cunningham, and Mr. Flower, were prominent members of the choir in the early days.

Bishop Barker was very tall, and had a full, deep voice. His pronouncing of the closing Benediction was very impressive. He

lived at Bishopscourt, Randwick, and rode to the Cathedral on horseback, when his long legs seemed almost to reach the ground.

Bishop Barry succeeded Bishop Barker. He was a fine speaker. He returned to England after a few years, then Dr. Saumarez Smith (formerly Principal of Birkenhead Theological College, Liverpool, England), succeeded him. It was during his term of office that the Bishop was made Archbishop of N.S.W. The Bishop of Sydney was always also Primate of Australia until quite recently.

At the opening services of the Cathedral in November, 1868, the Bishops of the other States of Australia were present. Their names are carved on the pillars of the Cathedral.

The opening services at the Cathedral impressed me very much, especially the very bright shining of the tiles on the floor of the chancel and the steps up to the sanctuary, and the many brass stands for the gas-light; also the singing and the organ-playing on the large new organ—which is still in the Cathedral, but not in use. The stained glass windows were as they are now, except the windows in the clerestory, which were then all of plain glass. The pulpit was then placed at the pillar—one remove westward from its present position, and as the choir decani and cantoris occupied only about one half of the seats in the chancel, some worshippers were allowed to sit in the Eastern half. There was no Dean's Chair. Dean Cowper always sat in the sanctuary, on the North side. He was also incumbent of St. Andrew's parish. The Curate read prayers at 11 a.m. and 7 p.m., but the Precentor intoned at 3.15 p.m. service, which was discontinued some years ago, the 11 a.m. and 7.15 p.m. services being made fully choral.

The Reverend William Macquarie Cowper, M.A., was formerly the incumbent (then so titled), of St. Philip's Church, Church Hill, having succeeded his father—Archdeacon Cowper (deceased). He lived in St. Philip's Parsonage in York Street (quite near Petty's Hotel), until the Deanery (now the Church House), was built, not long afterwards. It was there that he died, over 90 years old.

When Archbishop Wright arrived in 1909 he lived in the Deanery for a time until the new Bishopscourt at Darling Point was bought; the Randwick property, where Bishops Barry and Barker had lived, having been sold by ordinance of Synod. The Deanery was afterwards enlarged to accommodate the Diocesan Registry, the Home Mission Society (called formerly the Church Society, founded by Bishop Barker) and other activities of the Church; also the Verger and Caretaker.

The Registry was originally next door to "Broughton House" (St. James' Hall) in Philip Street. For many years the Registrar (Mr. R. Atkins) was also Secretary of the Church of England Cemetery, at Haslem's Creek (now called Rockwood).

Mr. Kerrison James, his predecessor, was also the custodian of all the records from the earliest days, of Baptisms, Marriages, and Burials. These were taken over by the Government, who gave monetary compensation, in 1856 (under Act 19, Vic. No. 34), and are now in the office of the Registrar-General.

The Synod was held at "Broughton House" until the Chapter House was built (next to the Cathedral). The Registry offices were then removed to the basement of the Chapter House, where Archbishop Saumarez Smith also had his office. He was taken ill there during the winter of 1908, and died soon afterwards.

When the Deanery was enlarged, these offices were transferred to the new Church House.

Of early preachers, one remembers Bishops Perry (Melbourne), Hale (Adelaide), Webber and Donaldson (Brisbane), Pearson (Newcastle), Marsden and Camidge (Bathurst), M. Thomas (Goulburn), and Stanton (N.Q. and Newcastle) also Archdeacon King of Moore College (Principal), then at Liverpool; also Dean Marriott, Bathurst; Canons Moreton, Allwood, O'Reilly, Smith, and Rich (father of Judge Sir George Rich), and W. J. Gunther, later the V.G.; also the Rev. H. A. Langley, who was locum tenens when Dean Cowper visited England in 1878. Mr. Langley filled the Cathedral at the Sunday evening services. He was the father of Archdeacon W. L. Langley, Rector of Woolahra.

Of the early Governors of N.S.W. one remembers Sir John Young, the Earl of Belmore, and Sir Hercules Robinson—all were frequent worshippers at the Cathedral during their term of office.

Of early churchwardens, who for years collected the church offerings, two were Mr. Robert Chadwick (who had a large timber

(Continued on page 12.)

Wayside Jottings.

(By a Wayfarer.)

AN AMERICAN PROPHET.

THE need that has now for a long time been felt (though no doubt, often implicitly rather than explicitly), for a return on the part of the Christian Church to the older and more rigid standards of teaching and practice, is now coming to the front, and is resulting in a definite change in the Church's attitude toward sin; and hence, in the Church's whole doctrinal position.

So says the Rev. Frederick J. Ball, of New York, in the first of some interesting articles published in the S.M. Herald on Saturday, April 10th, and on subsequent Saturdays, under the title of "Religion in America."

If, he says, the Church in the United States is not altogether returning to the stark, uncompromising position of the Neo-Calvinists, it is at least on its way back in that direction.

"Most of us ministers," he says, "burned long ago our old sermons on the Fall of Man and on the sinfulness of the human race. Sin had ceased to be to us the abhorrent thing that it was to our fathers. Ungodly men were no longer regarded by us as in danger of hell-fire, whatever Christ might have said on the matter. We had agreed to regard them rather as honest, though misguided men, blundering their course through life on their way to a benevolent Father, from Whose easy laxity there was never anything to be feared.

But of that teaching, Mr. Ball implies, we are to-day reaping the inevitable harvest. It has everywhere produced a corresponding and disastrous laxity in the lives of men; for a man's idea of God is bound to reproduce itself in his own character. And so we are now, says Mr. Ball, being forced back to the old beliefs that the heart of man is deceitful above all things, and desperately wicked; and that as a man sows, so he must reap. Here in the States, as in England, he says, it looks as if the lines between the Church and the world are going to be re-drawn with graphic clearness.

And the turning point in this change of attitude, says Mr. Ball, was the Archbishop of Canterbury's fearless, if somewhat belated, condemnation of the few international clique that surrounded King Edward, in which we recognised with shame that there were not a few Americans; a condemnation that next day was re-echoed from every pulpit in the United States, and has been extended, he implies, to include all aspects of a godless society.

And this return to the old standards of theology and teaching has become necessary, he says, for the salvation of the Church itself. It is only by thus standing out sternly against the world that the Church has ever saved herself in days of universal declension. "Come ye out of it; be ye separate; touch not the unclean thing!" had to be St. Paul's attitude toward Graeco-Roman culture; and thereby, says Mr. Ball, he has once for all pointed out the only way of salvation for the Church; and whenever the Church has failed to respond to that call to stand against Society and to challenge it, the result has always been the same dreary futility that brought about the Church's dark ages.

It is but grim humour, says Mr. Ball, to talk to-day about the Church sav-

ing the nations; it may think itself fortunate if it proves to have enough religion left in it to save the Church itself. In America and Australia, he says, our task may be not so much the preservation of the present world order (Mr. Ball seems to take it for granted that the present order of things is destined shortly to break up in a great world cataclysm, meaning, we suppose, a great European war) as the conservation of a religion that later ages will need in order to rebuild what secularism seems destined to destroy.

In the battle, says Mr. Ball, between a devastating secularism and an uncompromising Christianity, the latter, in the long run, cannot but win, as it did in Apostolic days; even through the blood of the martyrs; but what a tragedy, he says, that a whole generation should have to go down into darkness; and the home of civilisation be laid desolate, in order to demonstrate a conclusion of which every Christian is already completely convinced. The day must come when the dictators will ride forth to their last battle; and the fog must at last disperse that now beclouds the darkened minds of men. "And if only our prophets and yours (i.e., of the U.S.A. and of Australia) have sufficient courage and fidelity, our fortunate lands may yet learn the lessons without the staggering cost that Europe seems destined to pay."

Such is, in summarised form, the lesson that a leading American preacher has for the world to-day; and most of us will recognise its truth. The whole Christian Church, with the exception, perhaps, of the Roman Catholic section, has for a long time been treading the downward path of smoothness and softness and compromise. The Church has dropped its clarion tones and its former stern warnings. There are churches where preaching against sin, and about judgment to come, is taboo; where nothing must ever be said to disturb the consciences or arouse the fears of the worshippers; and where the ministers strain their intellects, Sunday after Sunday, to find subjects for preaching that shall attract, but by no means offend. "Are we getting better or worse?" (and we know beforehand that the preacher will tell us how wonderfully we are improving). "Is there a personal Devil?" when we know that the preacher—in this case, a Christadelphian—intends to deny that such an unpleasant person ever existed.

Not that Christadelphian preachers are the only ones to make that comforting denial. A friend of the Wayfarer, living in the Newcastle Diocese, was told by a clergyman not only that there is no personal Devil, but, moreover, that no bishop in Australia believes that there is one. The friend in question wrote at once to the Archbishop, and received the reply that since Christ believed in a personal Devil, he, the Archbishop, did not think there was any room for discussion of the matter. But that is a digression from the subject.

Mr. Ball goes on to say: "Even in happy and prosperous America, people are getting terribly tired of humanistic discourses, and the signs all point to a return to sterner preaching. In an age when the tremendously powerful totalitarian doctrines of Communism and Fascism are competing for the suffrages of mankind, if Christianity is to stand against their overwhelming sweep, it must set up once more that impregnable rock of New

Testament doctrine on which a pagan universe once before broke and smashed itself to pieces."

We must return, he says, to the sterner preaching of a century past. "What was your text yesterday?" asked Murray McChesney of a brother minister. "The wicked shall be turned into hell," replied the other. "What a dreadful text," said McChesney; "were you able to preach it with tenderness?" But McChesney himself was equally uncompromising; and he had a crowded church, and was wonderfully used of God in bringing men to Christ. With such faithful teaching there was no need of anthems and solos, and concert-services and humorous sermon-titles to attract men to the House of God.

Mr. Ball then goes on to speak of the camp meetings and revivals that awakened a dead Church in John Wesley's day. "Here was found," he says, "the link between the lost soul and the Divine seeker." The most unstable person here found a new centre round which all the powers of his being could revolve. Consecration to the Saviour soon transformed the sinful lusts of the flesh into the loving service of all. And Mr. Ball concludes this part of his subject by saying: "The religious faith that can restore that power and that peace, holds in its hands the future of the Church and of civilisation."

Mr. Ball's article then turns to review the Oxford Group Movement, which he seems to think is the heir and successor of the Methodist Revival. But the Wayfarer has come to the end of the space kindly allowed to him. Perhaps, by the Editor's permission, he may continue the subject in a future issue.



The Board of the Church of England Girls' Grammar School, Canberra, has appointed Miss Una Mitchell, senior resident mistress at St. Catherine's, Toorak, headmistress of the Canberra School, in succession to Miss B. Forster, B.Sc., who is leaving Canberra in May, after three years at the school, to take up the position of general secretary to the Y.W.C.A. in Brisbane. Miss Mitchell was educated at the Perth College, and graduated Bachelor of Science in the University of Western Australia. For 12 years she taught in the Presbyterian Girls' College, Adelaide, and later for two years at St. Catherine's, Toorak, where valuable experience was gained in the care of a substantial enrolment of boarders.

The Young (N.S.W.) sub-branch of the Returned Soldiers' League probably includes in its membership the Bishop in Jerusalem. Last year, on the occasion of his visit to Young the Bishop in Jerusalem (Dr. Graham Brown) joined the local sub-branch, and this year he has renewed his membership for two years by sending an Australian £1 note from Jerusalem. A message read: "Please accept the enclosed £1 (Australian) as my subscription for two years. I have happy memories of my visit to Young."

Following upon the resignation of the Rev. A. T. Thompson, Commonwealth Secretary of the British and Foreign Bible Society, the Rev. G. W. Sheppard has taken charge of the work for a period of one year. Mr. Sheppard comes from China with a background of 23 years of missionary service for the Methodist Church, and of 14 years' service to the Bible Society in China. China is our greatest field of service as regards population, staff, circulation and publication, presenting many and difficult tasks of administration.

The death has occurred, at the age of 89 years, of Mr. Aubrey Murray Palmer Mowle, who had lived in Bowral and Burradoo for many years since his retirement from the Department of Justice after 34 years' service. Mr. Mowle's birth was recorded on the first page of the baptismal register of St. John's Church, Canberra, the birthplace being given as "Canbury."

Miss T. Tilley, who has been closely associated with St. Barnabas Church, Sydney, sailed by the "Marella" on Thursday last for Darwin for her marriage to Mr. J. Harris, of the C.M.S., at Oenpelli. To get from Darwin to the mission station Miss Tilley will have the choice of either riding on horseback for 120 miles or travel by sea on a small lugger.

The Ven. S. M. Johnstone, Registrar of the Diocese of Sydney, has been appointed sub-chaplain of the Order of St. John of Jerusalem.

The Rev. Hedley White, Rector of Woodend, Diocese of Bendigo, has been compelled to resign his parish because of ill-health. Mr. White came from Melbourne in 1933, exchanging parishes with the Rev. F. E. Tolhurst. Earlier he had been a missionary in China—quite likely the trials of life there laid the foundation of the trouble which has been developing since. We exceedingly regret this illness and offer him and his family our sincere sympathy. May he be spared for many years in his retirement in Melbourne.

The Rev. W. Tom Holmes, Rector of Launceston, Diocese of Bendigo, also has resigned owing to trouble in his lungs which, however, the doctors trust will yield to rest and treatment, though several months will probably be needed to complete the cure. Meanwhile he is in the Chalet at Bendigo, while Mrs. Tom Holmes will continue living in the Vicarage.

The Rev. F. Hiplain has resigned the parish of Cohuna, Diocese of Bendigo, and will in due course return to England. Mr. and Mrs. Hiplain will be much missed, both in the diocese and the parish.

New Guinea Diocese mourns the loss of the Rev. Stephen Maitre, one of the native clergy. Stephen was a native of Wanigela. As a boy he became familiar with life on a mission station when employed as a cook-boy by Mr. Chignell, who mentions him in his book, "An Outpost in Papua." As a young man he was very keen about his Christianity. He was full of enthusiasm for his religion, and was anxious that his people should give up all their foolish and superstitious beliefs and turn to worship God. Licensed as an evangelist in 1916, he went in 1917 to the training college at Dogura. He was ordained deacon in 1919 and priest in 1926. The outstanding characteristic of Stephen's life was the fearlessness with which he fought against the forces opposed to Christianity. He held his lonely post at Ambasi with practically no opportunity of receiving help from a white priest, save by letter. Here he was buried, along with his wife, who had predeceased him by some years.

The Rev. A. P. Jennings, Principal of St. Aidan's College for the training of Papuans for the ministry, and as teachers in New Guinea, is in Melbourne for treatment and rest. He will not be able to return to his post until the end of the year.

Dr. and Mrs. Micklem, of St. James' Church, Sydney, have been participating in several farewell functions prior to leaving Sydney for England on May 13th. The Victoria League, the League of Nations Union, the clergy and St. James' parishioners have all had gatherings in the Doctor's honour. The A.B.M., at its last meeting, passed the following resolution as from its Sydney Committee: "The Committee desires to place on record the serious loss it will sustain on the departure of Dr. Micklem for England. The Committee feels it can ill afford to lose one who has always been so staunch and outstanding a champion of the missionary cause. Dr. Micklem has been Chairman of the N.S.W. Committee since its inception, and has never ceased to give missions a prominent position in his church and elsewhere. His advice and help have always been readily given, and his influence will always be felt to the advantage of missionary work as a whole. The Committee believes that the missionary work of the Australian Church will always claim his interest. The Committee wishes him and his wife many years of happiness in the future."

The death is announced of the Rev. Canon Samuel Tomlinson, the pioneer mission-

ary of the New Guinea Mission, in his 81st year. He was an Englishman and landed in Papua on October 11, 1891, and joined the mission as a carpenter. In 1898 he was ordained by Bishop Stonewick, and with his wife he witnessed the growth of Christianity from the first beach service to the building of Papua's first cathedral, which is now nearing completion. The main part of his ministry was spent at Mukawa, on Cape Vogel. While there he translated the Bible into the Mukawan language, and, in recognition of this memorable feat, he was made a life governor of the British and Foreign Bible Society and a Fellow of the Australian College of Theology. He was made a Canon of St. Peter and St. Paul's, Dogura, by Bishop Newton about 1927. When Canon Tomlinson and his wife settled on the then savage north-east coast there were no other whites, and in the first open-air service at Wedan Beach, Bartle Bay, the congregation consisted of semi-hostile natives, to whom the first lesson of Christianity was delivered mainly by gesticulation. He was a regular reader and contributor to the Church Record. We tender our sympathies to his widow and the diocese.

Mr. Ben Davies, the 79-year-old Welsh tenor, is to sing at a Coronation for the third time. He is to be in the Abbey on May 12, as he was for the Coronations of King Edward VII and George V. Mr. Davies is an elder of St. John's Wood Presbyterian Church.

Dr. Rudolf Otto, who died during the second week in March, was best known as the author of "The Idea of the Holy." The aim of this book was, as "The Times" has said, "to secure due recognition for both the 'irrational' and the 'rational' elements in religion." He found that the kind of thrill or awe characteristic of religious feeling was the original connotation of 'holy'; but was devoid of the suggestion of moral goodness. He therefore employed the word 'numinous' from the Latin word for deity."

The Rev. S. J. Marriott, Rector of North Berwick, East Lothian, Scotland, has been appointed to the Canonry of Westminster, vacant by the appointment of the Ven. V. F. Storr to the Rectory of St. Margaret, Westminster. Mr. Marriott is 50 years of age, graduated at Cambridge, served in the Great War, and has been Rector of North Berwick since 1920. He is an eloquent preacher.

Canon E. W. Sara, Chancellor of Truro Cathedral, Cornwall, has been elected Assistant Bishop of Jamaica. Recently he returned after a tour of the West Indies, during which he gave many addresses and conducted retreats. Canon Sara, who is a Cornishman, has been Chancellor of Truro since 1932, and during that time he has done remarkably good work in the diocese. He was ordained in 1915, and occupied curacies in Dorset until 1919. He was then appointed organising secretary of the Church of England Sunday School Institute, and was subsequently general secretary of that body. He later occupied the positions of Diocesan Director of Sunday Schools in London, and Director of the London Diocesan Council for Youth. In 1928 he received the preferment of St. John's, Waltham Green, which he occupied until he returned to his native county in 1932.

DICK SHEPPARD.

Dick Sheppard is also among the epigrammatists. Here are some striking sentences in an article of his in the "St. Martin's Review": "We drink the toast of idealism, time and time again, in bumper of insincerity." "We have tried to do good without being good, and our record is not creditable." "The real trouble is that most of us look upon our Christian Faith as quite admirable, until it becomes a Gospel." "It is no good our asking Heaven to help us, and then requiring that the goods shall arrive in a plain van."



Dries in half an hour on plaster walls, ceilings, cement, fibro cement, wood-work and iron.

Also excellent as an Undercoat for Lacquers, Paints and Enamels. Economical and Highly Durable.

STERLING VARNISH CO.
ALEXANDRIA

Home Mission Society.

Some Special Tasks.

Hawkesbury River Mission, Children's Court, Unemployed Camps.

The Home Mission Society of the Diocese of Sydney has undertaken the responsibility of providing for a missioner on the Hawkesbury River. A launch named the "Dorothy Wright" after the wife of the late Archbishop Wright, and presented to the Society by the Ladies' Home Mission Union, was dedicated by the Archbishop of Sydney (Dr. Mowll) at the wharf at the residence of Mr. and Mrs. G. E. Hall, Drummoyne. The Rev. J. H. Vaughan has been appointed missioner, and after the dedication Mr. and Mrs. Vaughan and their little daughter sailed round to the Hawkesbury kindly piloted by Mr. Vortin, of Gladesville. The "Dorothy Wright" behaved splendidly on the open sea, although it was not altogether smooth.

For several months the missioner and his wife have been at work, being on the launch and making contacts with the Hawkesbury folk. There is evidence of appreciation of what is being done in this spiritual minis-



"DOROTHY WRIGHT"
HOME MISSION SOCIETY MISSION LAUNCH

tration and the establishment of the River Mission, it is hoped, will yield its fruit in due season. Recently the General Secretary of the Home Mission Society, the Rev. R. B. Robinson, spent some days on the launch with the missioner, and he reports encouragement in the work. He was well received by those visited, and there seemed to be pleasurable anticipation of the missioner being amongst them in their homes and for the conduct of church services.

Besides the dwellers on the banks of the Hawkesbury there are hundreds of parts of the week-end places and visit various parts of the river on pleasure bent. And there are those who cruise on beautiful pleasure boats. Contact, it is anticipated, will be made with these folk, also with a "message."

The "Dorothy Wright" will be recognised on the river by her flag on the mast, bearing the Sydney Diocesan coat of arms on a white ground with a St. George's Cross, presented by Archdeacon Johnstone, Diocesan Registrar. The Australian flag given by Mr. and Mrs. G. E. Hall, flies at the stern.

The cost of the River Mission will be heavy, and the Home Mission Society appeals for help. Donations may be sent to Diocesan Church House, George Street, Sydney.



The Church's Deepest Need.

THE Church's deepest need is endowment of power from on high. With her leaders here, there and everywhere, she may be busy morning, noon and night, but mere busyness will not accomplish her mission in the world. Quack healers of her troubles may come forward with their nostrums, their material social reclamations, and their up-to-date, yet watered-down "Christian truth," only to find her, after following these man-made notions, slumbering deeper and deeper in the doldrums. It is only as the Holy Spirit of God, the Quickener of dead souls, works in her and through her, that the Church will manifest herself in power.

Discussions frequently take place nowadays in Church assemblies about the condition of the Church. The Church press also enters the field. Some of the discussions are helpful, some quite the reverse. Of the writers it may be said that some are wise and some are foolish.

Some of them—the foolish ones—have their eyes for nothing but the defects and failures of the Church. They emphasise and sometimes magnify her mistakes. They take a perverse delight in "rubbing in" the Church's weakness. They put their fingers on her sores and cry, "Thou ailest here and here," and, like dismal physicians, shake their heads over her condition and generally imply that her end is not far off. Hot talk about slums, wages, shop assistants, capitalists, liberal catholicism, and other isms, may tickle the ears of the "have-a-good-time" lovers, but it will not radically change lives and win them to Christ-surrendered living. Indeed, if these writers imagine that by their jeremiads they help the Church, they labour under a complete illusion. The only effect they produce is to aggravate still further the Church's troubles by causing the hearts of her faithful people to melt within them.

But there are others, however, who, while open-eyed to the Church's weaknesses, like good physicians are mainly concerned about the remedies. They speak comfortably to Jerusalem, because to the enfeebled and discouraged Church their concern is not so much about her sickness as the means of her cure. Not that they ignore the obtrusive fact that "the whole head is sick and the whole heart faint," not that they indulge in any foolish and complacent optimism, but they have faith in God and therefore speak bravely to the Church of ways to recovered strength and power. In their examination of conditions they are searching, yet helpful and profitable. They concern themselves entirely with the condition of the Church, and their one aim is to show the Church how her ancient, irresistible power may be regained.

For the real mischief with the present-day Church is just its lack of power. On all sides people's attention is being called to the decrease in the numbers of church attendance—as compared with the numbers of forty or even twenty years ago. That is not

a symptom to be ignored. But it behoves us always to remember that it is only a symptom. It is quite easy to make too much of statistics. Numbers are not always indicative of success, nor is the lack of numbers always proof of failure. It would do Christian people good in this connection to study afresh the Old Testament doctrine of the "remnant." For God's purposes the three hundred men who lapped were more effective than the thirty-two thousand who first rallied to Gideon's standard.

The early Christian Church, from the point of view of numbers, was a tiny and insignificant Church, but there was a power resident in it which enabled it to turn the world upside down. It would not matter in the least—indeed it would be all to the good so far as the progress of Christ's kingdom was concerned—if the Church of to-day were reduced to the out-and-out Christians, to the loyal, faithful, consecrated ones! It is the scanty, exiguous Christian life and witness on the part of vast numbers of nominal church members, which constitutes the drag on the Church to-day. Spirit-filled Christians in New Testament times turned the world upside down—and they will do it again. The tragedy of to-day is that the present-day Church has on the surface, numbers, culture, seeming wealth, social prestige, but it lacks that power which can change men's lives and overcome the world. Not long since, the London "Times" stated:—

"In large sections of the community professing itself Christian the standard of life is little more than pagan." There is a drift away from the Church and away from religion, and the Church seems to have lost the power to arrest the drift. To this the Archbishop of Canterbury has been addressing himself in his Recall to Religion. The question is, "How is the Church to regain its saving, converting, redeeming power?"

The answer is: The Church must get a new sense of the real presence of Christ. It must know and feel the power of the indwelling Christ in the Person of the Eternal Spirit. Once the Spirit of the Living God abides, dwells, in the hearts and lives of the members of the Church, the power of God will again rest upon it. Christ only waits to be received. Unfortunately, vast numbers keep Christ in the circumference of their life and do not admit Him to its centre. "Come from the four winds, O Breath, and breathe upon these dead lives of ours," should be our daily prayer. Prayer, that is, earnest, supplicating prayer, is needed, the faithful use of the sacred Scriptures as the Word of God is needed, so also true spiritual worship and the earnest, loyal fellowship of redeemed, consecrated souls. Given these and a real work of grace going on in hearts and lives everywhere, and a genuine practical witnessing for Christ and His ways in all walks of life, the Church's deepest need will be supplied.

The Constitution of The Church of England in Australia.

(Continued from page 7.)

representatives. What is God's Will for His Church in Australia? That is the only question that matters. "But now abideth," says St. Paul, "faith, hope, love, these three; and the greatest of these is love." Of course it is, because it includes both hope and trust. Is God calling us to a new attitude of love in our relations with each other?

The Constitution of The Church of England in Australia.

(By the Bishop of Gippsland.)

FOR four years, said the Bishop of Gippsland in his Synod Presidential address on April 21, we have had in our hands the draft of the Constitution as adopted and commended by a General Convention of the Church held in Sydney in October, 1932. In 1933 the Synod of this Diocese unanimously accepted this draft by Act without offering any suggestions for its amendment, and authorised myself-in-Council either to accept or reject on its behalf any amendments that might be brought forward by the Continuation Committee, and to proceed with and carry through all needful business in causing the draft to become the law of the Church. In March, 1935, it was reported that five other dioceses, including the three Metropolitan Sees of Sydney, Melbourne and Perth, had assented to the draft as we had; that seven dioceses had assented to it while at the same time offering certain recommendations as representing their views; that eight dioceses had decided to reject the draft unless certain amendments were agreed to; and that four dioceses had not recorded their decision. It was thus found that assent had been given by a little over half the dioceses of the Australian Church, but that it was not likely that there would be eighteen assenting dioceses, the number required to make possible the necessary legislative approach to the respective State parliaments. Of the dissenting dioceses four belong to the Province of Queensland, two to that of West Australia, one to New South Wales, while Willochra was the eighth.

The Continuation Committee's Decisions.

After considering the recommendations sent to it from various dioceses, the Continuation Committee in August of last year submitted to all the dioceses a number of amendments for acceptance or rejection. These amendments are at your disposal upon the table of Synod, and at our next meeting, I-in-Council, in accordance with your decision in 1933, will determine the decision of this diocese in relation thereto. About eighteen amendments are submitted to us, but proposals that are new may be grouped under four heads. The first is the most important, as it has the purpose of making less rigid the rules for amending the Constitution itself. This proposal is that an amendment of any part of the Constitution, including the solemn declarations of Chapter I, may be made if it wins the assent of a majority of three-quarters of the dioceses, provided that the Metropolitan Sees are included in the majority. Of the other three, one provides for a provincial tribunal of appeal if a province desires to have one, another deals with the possibility of a deadlock in the Appellate Tribunal and what is to be done in such a case, and the third prevents the Appellate Tribunal from declaring anything to be the doctrine of the Church without the concurrence of the Bishops.

I do not propose here to discuss these amendments, but to ask you to consider the circumstances that now confront the Church. After nearly a fortnight of earnest, detailed debate, the 1932 Constitution Convention, which comprised representatives of all the dioceses, closed with the follow-

ing resolution, which "was carried with enthusiasm":—"We do hereby commend to the dioceses of the Church of England in Australia that all necessary and proper steps be taken in order to secure the assent of the Church of England within their respective dioceses to the Constitution, and in order to secure the enactment by the Parliaments of the States of the Commonwealth of Australia of Acts for giving effect to the Constitution." I think there is no doubt of the general opinion then that churchmen of all types left Sydney believing that a happy concordat had been reached, and that the vexed question of the Constitution had at last by the grace of God been solved.

It is true that the Continuation Committee, appointed by the General Synod, was authorised "to complete the work of the Convention," and, if necessary, "to submit further amendments to the dioceses." But my conviction is that we had a tacit understanding that really vital matters would be left untouched. It is inconceivable, I think, that there was any intention that the "further amendments" could include the re-submission to the dioceses of vital matters which had been debated at length in the Convention and rejected by large majorities. No one of us could have left Sydney in the frame of mind I have described if we had thought such a thing to be possible. Moreover, if we had had any idea of such a contingency I am sure we should not have appointed the members of the Continuation Committee as we did, because of their personal qualifications. We would certainly have seen to it that they were representative of the respective dioceses.

Here, then, is the position. Vital questions dealt with in the Convention have been not only re-opened by the Continuation Committee owing to pressure brought to bear upon it by certain dioceses, but amendments have been proposed and submitted to the Church by it. It is certainly not beside the point to consider whether or not the Continuation Committee exceeded the authority entrusted to it.

One Result of the Committee's Decisions.

And what is the result? The representatives of the Diocese of Sydney have all along shown themselves to be as anxious as any in Australia to build a Constitution under which the whole Church could find it possible to work. These representatives told us plainly in 1932 that in certain matters that have now been re-opened in the proposed amendments they had gone to the farthest possible lengths in their agreements. This fact the Convention was made to understand very clearly. The Sydney Diocese loyally supported its representatives in that in 1934 its Synod unanimously agreed to the 1932 Draft Constitution. When, however, the Sydney Diocese found, in 1936, that the Continuation Committee was proposing to amend certain conclusions of vital importance to itself, and doing so in deference to the views of other dioceses, its Synod felt perfectly justified in reversing its decision given so unanimously in 1934. That the Sydney Synod was entirely justified in taking this step I think no impartial onlooker can doubt. But a further fact for our consideration is that in doing this the Sydney diocesan authorities have felt called upon to give closer examination to the 1932 draft, and have discovered in that draft what appear to them to be serious defects which they believe must

be remedied if a really satisfactory constitution is to be evolved.

What is God Teaching Us?

The extremely anxious position now is that the possibility of a constitution uniting our Australian Church appears to be more remote than it has been for many years. At a time like this, when it is becoming more and more likely that religion may have to fight for its existence, and when, in consequence, "our Church may need a strong, united, mutually supporting organisation," this is a surpassingly serious situation. Yet, as the wise Bishop of Wangaratta said to his Synod last year with reference to the great dioceses of Sydney and Melbourne, "it is really somewhat absurd to think of an Australian Church which does not include both of these . . ." All earnest churchmen must feel very unhappy about the position as it is, and it is unthinkable that we should acquiesce in things as they are. The history of the last four years liberates the fear that some amongst us are determined to have certain matters fixed and decided in the way they think is right before a constitution is allowed to come into effect. If there is any truth in this it betokens a grave and uncatholic unwillingness to trust the Church, an attitude that is surely very near to being sinful. The question is what is God teaching us through this experience? Is He guiding us to a new patience? Is He calling upon us to exorcise the fear-complex which is so plainly present and which is so utterly paralysing in its effect? If so, let us be big enough to retrace our steps with the recognition that no conclusion can possibly be exactly the one which will suit everyone. What we need is closer acquaintance and this can only come by uniting under a common organisation. Why should we not start differently?

Can We Discover a New Starting Place?

Why should we not make a new beginning from a fresh starting place? After two conventions we have discovered that our real difficulties lie in diocesan synods, not in conventions. In the latter, when meeting each other face to face, we have twice had the experience of achieving a common mind. We have twice had an overwhelming conviction that this common mind came from a visitation of God the Holy Spirit. Then let us make a new beginning with the Synods themselves. Let us appoint our representatives with the resolve that we will really trust them; and let us send them to a third convention clothed with the authority to implement any conclusion on our behalf that commends itself beyond doubt to the common mind of the convention by, say, a three-quarters majority. If we do this with the determination loyally to accept the best possible constitution even if ideally far from perfect, and if through closer acquaintance we are prepared to learn to trust each other and to advance together after the Constitution has become law towards such amendments as commend themselves gradually to the whole Church, may we not discover God's blessed gift of unity? In Australia almost more than in any other part of the Anglican Communion it is the diocese which is the essential unit in Church life and administration. If the suggestion I have made is carried out, this principle would not be set aside. The dioceses would not delegate their authority and responsibility to their own chosen representatives.

(Continued on page 6.)

St. Andrew's Cathedral, Sydney.

Centenary Celebrations.

The arrangements are as follows for the celebrations marking the centenary of St. Andrew's Cathedral, Sydney, stone laying.

Sunday, May 16.—The actual centenary of the relaying of the foundation stone by Governor Bourke. 8.30 a.m., Holy Communion, Cathedral. 11 a.m., Preacher: The Archbishop of Melbourne. 3 p.m., Commemorative service of those who have been connected with the Cathedral during the past century and unveiling of the Armagh Stone. Preacher: The Archbishop. 7.15 p.m., Preacher: The Archbishop of Melbourne.

Monday, May 17.—1.15 p.m.: Address in the Cathedral by the Bishop of Newcastle. 7.45 p.m.: Reception in the Town Hall. Music by Broughton Choir. His Excellency the Governor and Lady Wakehurst, the Lieutenant-Governor and Lady Street are amongst those who have accepted invitations to be present.

Tuesday, May 18.—1.15 p.m., Address by the Bishop of Goulburn. 3 p.m., Coronation Lantern Lecture in the Town Hall. Subject: "Kings and Queens of England from 1066 to the present day." 5.15 p.m., First sitting Home Mission Society Tea, in the Town Hall Basement; 2nd sitting, 6.45 p.m. 6 p.m., Home Mission Society Service in the Cathedral. Preacher: The Archbishop of Melbourne. 7.45 p.m., Home Mission Society Public Meeting in the Town Hall, preceded by Organ Recital. Speakers: The Archbishop (in the chair), the Archbishop of Melbourne, the Bishop of Central Tanganyika, and Mr. W. J. Williams, Hon. Treasurer of Moore College and Chairman of the British and Foreign Bible Society for the Commonwealth.

Wednesday, May 19.—1.15 p.m., Address by the Bishop of Central Tanganyika. 5 p.m., Afternoon service in the Cathedral for youth (for those of the age of 14 and over). This coincides with the service for youth held in Westminster Abbey, and the same special form of service will be used. Preacher: The Bishop Coadjutor. 8 p.m., Evening of Orchestral Music in the Cathedral by the A.B.C. Orchestra. Improvisation on a Theme by Tallis (Vaughan Williams); Violin Concerto (Mendelssohn); Hallelujah Chorus, Radio Choir; Symphony in D Minor (Cesar Franck); Overture from Tannhauser (Wagner); National Anthem (Elgar), Radio Choir.

Thursday, May 20.—1.15 p.m., Address by the Bishop of Bathurst. 8 p.m., Pageant of Early Church History in the Town Hall. Reservations must be made at Palings, 338 George Street.

Friday, May 21.—1.15 p.m., Address by the Bishop of Armidale. 8 p.m., Pageant of Early Church History in the Town Hall.

Saturday, May 22.—2.30 p.m., Pageant of Early Church History—special performance for children (10 to 16 years)—in the Town Hall. 8 p.m., Pageant of Early Church History in the Town Hall.

By their patience and perseverance God's children are truly known from hypocrites and dissemblers.



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP'S LETTER.

Writing to his diocese on April 23, the Archbishop of Sydney said among other things—

On May 9 the service at the Cathedral is to be attended by the Chancellor and members of the Senate of the University, as well as members of the teaching staff and of the undergraduates. On the suggestion of Sir Mungo McCallum this service was held for the first time last year, and it serves as a useful link between the Church and the University. I trust that there may be a large attendance of University members. I am grateful that Dr. Micklem, on his last Sunday in Sydney, is to preach the sermon at this service.

Some raise the question to-day of the disturbance to faith which attendance at the University brings, but, on the other hand, the vigorous character of the membership of the Evangelical Union and the Student Christian Movement is apparent in many directions. Just lately I have been gratified by the increased missionary interest on the part of members of the University. I am arranging with the Principal of Moore College to give a series of lectures in June on the philosophical approach to faith for members of the University. I trust this may prove helpful to many.

On May 12 the thoughts of the Empire will be turned to the Coronation of the King and Queen. I earnestly hope that the religious significance of the ceremony will be emphasised throughout the community. I again draw the attention of those who read this letter to the united service of intercession which has been arranged in the Town Hall on Tuesday, May 11, at 8 o'clock. The special form of service drawn up by the Bishop of Norwich for use in England will be used, and I trust there may be a very large attendance. Programmes of the Order of Service and tickets for reserved seats may be obtained at the Diocesan Church House.

The Cathedral Centenary will be celebrated from May 16 to 22. Full particulars may be obtained at the Diocesan Church House. It is gratifying to know that everyting points to large attendances at all the services and gatherings.

I ask for special attention to the Service for Youth on Wednesday, May 19, the same day as the special service for Youth is being held in Westminster Abbey. Tickets for this service are being distributed in all our Church Schools, and additional tickets may be obtained from the Precursor for boys and girls of our Church of the age of fourteen years and over.

THE HAMMOND HOMES.

The annual meeting of Canon R. B. S. Hammond's Social Service was held in the Chapter House, Sydney, in April. The report showed that during the year ended January 31 there was a total disbursement of £8659 on poor relief. More than 20,000 garments were given away, and 924 was given for rent, fares, fees for jobs, the redeeming of pawned articles, gas money, and similar purposes. In an emergency department, more than 12,000 men had received benefits, and since the Hotel Hammond was opened 3102 men had been cared for.

The State Minister for Justice (Mr. Martin), in speaking to the report, said: "Canon Hammond has become an institution. Without him we should have a very great gap in our social services. Some people may say that the amount which the Government contributes to the social services he conducts—£4767 last year—is large, but it was all in the form of donations, and I wonder that he was able to do so much with it."

"I hope that the day is speedily approaching when we shall find a better term than 'donation', but payments such as these, I am satisfied, will always be necessary in a modern society. Never again can we allow men and women to fall and starve because of the exigencies of modern life."

Canon Hammond said that Hammond's Social Services had finished their first year under Act of Parliament. The Government had sincerely and earnestly attempted to prevent the wasting of funds for charity, but he could not help feeling that, with the operation of the Act, the spontaneity of the Good Samaritan had given way to the cold calculation of the auditor.

He suggested that much of the poverty in New South Wales was due largely to the failure of the community to restrict drinking and gambling.

He urged the immediate enactment of legislation against starting price betting, similar to that in Queensland, the abandonment of the State Lottery, the curtailment of racing, the "effective" closing of hotel bars at 6 o'clock, and on Saturday afternoons.

He said it was significant that poverty in the State was increasing, in spite of the efforts of 4021 charitable bodies, the immense amount of free service given, and the willingness of men to work.

He said that an anti-starting-price betting law would conserve thousands of pounds a week in the homes of the hopelessly poor, who would gamble while the means of gambling were easy. The lottery was contributing to the upkeep of hospitals at the cost of the moral depravity of the people.

The Archbishop of Sydney presided and spoke impressively of Canon Hammond's work.

DEACONESS INSTITUTE.

The Sale of Work in connection with the Deaconess Institute, held in the Chapter House, was a decided success. The Archbishop of Sydney, in opening the sale, hoped that the day would come when scores of trainees of the institution would go forth into the active work of the Church. He said: "I have been attending Days of Witness in many of our parishes, and I am burdened afresh by the thought of our tremendous population. Our forces are totally inadequate to meet the need. In one parish I found 1500 Anglican families, about six thousand people, to whom we have the responsibility of ministering."

"The Home Mission Society of the Church has decided that deaconesses will be better paid in future," the Archbishop continued. "They have been receiving a totally inadequate income. Although the better stipend is still not adequate, provision will be made for cases of illness and when working days are past. We hope to adjust ourselves to conditions of the present time, and train a larger number of women, just as spiritually fine and earnest as those trained in the past."

The Archbishop referred to the departure for England of Miss A. M. Gillespie, head

deaconess, who has been in Sydney for more than six years. Deaconess D. Baker will take charge of the Institute temporarily after Miss Gillespie leaves.

COLOURS DEDICATED.

The Archbishop of Sydney, at the morning service at St. Andrew's Cathedral on Anzac Day, received the flags of the training ships, Conway and Worcester. He dedicated the colours, which were placed on the Holy Table during the service, and later hung in the Cathedral.

Commander Lowdan Shand represented the Governor-General (Lord Gowrie), and Lord Ranfurly, A.D.C., the State Governor (Lord Wakehurst).

The staff of one of the flags was made from a piece of wood taken from the old Sydney training ship, *Sobrao*, and the other from a piece of the mast of the *Edina*, claimed to be the oldest steamer in commission in the world, and which did service during the Crimean War.

ST. MATTHEW'S TRAINING FARM, MANLY.

The annual report of the St. Matthew's Training Farm for unemployed boys, presented at the annual meeting in Sydney on April 20, reads as follows:—

It gives us much pleasure to present our fourth annual report, and in doing so to express at the outset our appreciation of the fine co-operation of our many friends in this national work to assist our young Australian manhood. We cannot think of anything more desolating to a young man of good character than to find that the industry in which he has worked cannot retain his services when he reaches the age of say 19 or 21. It is here where we step in and say to all such young men—you will be very welcome at Saint Matthew's Farm, as our guest, without cost to yourself, for three or four months, during which time you will have real fellowship with us; you will, for the first time possibly, be learning those things which will give you a real appreciation of the land and its environment, and then we will certainly find you a position which may be temporary or may be permanent, but which has behind it big possibilities for the future. Numbers of such young men have come to us who are now working in some of our great inland areas, and have become permanently settled in the country. This is all to the good of the nation. Our conviction is that almost one-third of those who come to us, if they had the opportunity when they were 14 or 15 of knowing the joys of country life, would have spent those four or five very valuable years from 15 to 19 in preparing to become established on the land.

The year under review has been a period of steady progress, though the climatic conditions were most adverse. The following results indicate what has been accomplished during the past twelve months:—

1. There has been a steady stream of good trainees coming to the Farm, 90 of whom have gone out from us to positions.

2. We have been able to place every suitable trainee in either a temporary or a permanent job. It will be a satisfaction to our supporters to know that we receive far more applications for our boys from most desirable settlers, graziers, etc., than we can supply.

3. It is a great joy to us all to know that we have closed the year with only £4 liabilities, and with a credit balance in the bank of £135. In addition to this we have assets on the Farm which are unencumbered and which are valued at well over £1000. This very satisfactory position is largely due to the fact that the late Mr. A. W. Buzacott set a fine example to other citizens when he left us £500 in his will—for which we are most thankful.

We are convinced that the Farm is rendering a great and necessary service, and this is particularly emphasised when it is remembered that upwards of 500 lads and young men have passed through the Farm since its inception five years ago.

Diocese of Newcastle.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop states: My first engagement in April was a visit, in company with other members of the Industrial Christian Fellowship Committee, to the Relief Workers' Camps near Bulahdelah. We were most courteously received by the Engineer in charge and by the representatives of the men at work there. And we had the opportunity of chatting with a good number of individuals. Our object was to find out whether the Church—through the

I.C.F.—could do anything to assist the Government in its responsibility for making adequate provision for the physical, moral and spiritual welfare of the men in camp. But in view of the uncertainty as to how long the camp was to be maintained, it was difficult to arrive at any very definite conclusion on this point. For the moment it would seem as if the only way in which we could help was by the provision of literature, and the I.C.F. Committee has this matter in hand. But if the camps are to be a settled part of the Government's plan for dealing with the unemployment problem, there would no doubt be the opportunity for doing more. It is of vital importance that the necessity of making suitable provision for the moral and spiritual interests of the men in camp should be kept continuously in mind. Life in camp—however healthy it may be physically—is life under abnormal conditions, and involves isolation from many of the influences which manhood needs for its development. And if this isolation is to be prolonged, the utmost must be done to supply the needs which it creates. In this matter the Church could very probably give effective assistance. We were all impressed with the way in which the work—which is by no means easy work—was being tackled by the men, and by the results already achieved. The new road, when it is completed, will be of great benefit to the travelling public.

On May 12th we shall all be associating ourselves in thought with the Coronation of our King and Queen. I would ask you to remember two things about it. First, that it is a religious and sacramental act. It testifies to the King's need of the grace of God for the due fulfilment of his great responsibilities, and to the willingness of God to supply it. Secondly, that it is a representative act. In all that is said and done the King is the representative of his peoples. That is why, in the moving phrase of the Archbishop of Canterbury, he must not come to his hallowing alone. As we think of his anointing with the oil which symbolises the gift of the Spirit, we must seek that "blessed unction from above" which is "comfort, life and fire of love." As he is crowned with the symbol of sovereignty, so we must pray that we, his people, of whose will he is the chief executive, may exercise our power in accordance with the will of God. And as in the Communion he kneels to pledge himself to Christ's service, and to receive the blessed sacrament of His Body and Blood, we must renew our Christian allegiance, and our vow to be Christ's faithful soldiers and servants unto our lives' end. For if only enough of his people would really do that, King George's coronation might mark the opening of a new and better chapter in human history.

Diocese of Goulburn.

ANNUAL STATISTICS.

The annual returns from the parishes have now all been collated, and the results make interesting reading. Services are held at 295 centres, at 195 of which we have our own churches. Communicants on the roll number 13,820, and communicants at Easter, 1936, were 7,454, an increase of 1,248. Sunday School scholars show an increase of 208 and Sunday School teachers an increase of 22; 8,995 lessons were given in the public schools, an increase of 1,341.

There is evidence of a revival of marriage by banns. There were 57 such out of a total of 548.

Direct giving in the diocese increased from £21,590, to £21,827; indirect giving from £15,044 to £16,755; income from glebes and endowments increased from £8,738 to £10,674.

The total amount raised for all church purposes in the diocese for 1936 was £49,256, an increase of £3884 for the year.

QUARTERLY MEETINGS.

The Diocesan Council sat all day on the 28th April, the Bishop presiding throughout. The Bishop appointed Canon Done to a vacancy on the Council. The 1936 accounts and the auditors' reports were adopted for presentation to Synod. Messrs. J. L. Bush and Raymond J. Sands were elected Diocesan Auditors. Mr. H. G. Lamb's resignation from the Council was accepted with regret. The vacancy was left to Synod to fill. A good deal of work was done in preparation for the 75th anniversary of the Diocese, to be observed from the 19th to 26th March, 1938. £400 was set aside as a working capital for the new edition of the Goulburn Cookery Book. A grant was made to the Canberra Grammar School and another promised towards the extension of the Church Hall at North Goulburn. All actions of the Children's Home Committee in the matter of the erection of the new home

were confirmed. A new Ordinances Initiation Ordinance was approved for submission to Synod. Reports on Clergy Training, Diocesan Library and "Southern Churchman" matters were considered. The working of the guarantee and loan fund was reviewed. Other reports and matters for Synod were advanced a stage. Sundry parishes definition matters were approved, involving the transfer of certain centres.

The summaries of the Annual Parochial Returns were considered in detail. The "Walter and Eliza Hall" Trust was thanked for continued help. Seventeen appointments to Synod under Constitution 14 were made. A small grant was made to the Church Army. The Council decided to defray its proportion of the debt on St. John's College, Morpeth, provided the other dioceses did the same and enabled the mortgage to be lifted. Sympathy was expressed in the deaths of Bishop Radford, Mrs. J. Pike and Mrs. H. J. Velvin.

OBITUARY.

Adelaide Emily Pike.

The death occurred on the 26th April, of Mrs. Adelaide Emily Pike, wife of the Ven. Joseph Pike, Archdeacon of Goulburn, at her home, 142 Coromandel Street, Goulburn, at the age of 76. The late Mrs. Pike was the daughter of the late Mr. H. C. Williams, formerly member of the Queensland Parliament, before Federation. She was born at Birmingham and her family resided in Ipswich, Queensland, for many years, where her father carried on business as a merchant until his death. She was married in Ipswich in 1892, and afterwards resided at Townsville, Cairns, Charters Towers, Young, Yass, Wagga, Queanbeyan and Goulburn, where she had lived for the past 16 months. One of her brothers is the Rev. Canon Williams, who is at present Rector of St. Peter's Church, Townsville, where he has been stationed for the past 42 years. Some six weeks ago her sister, Mrs. Charles Comport, of Ipswich, died, and she is survived by a brother, Mr. H. A. Williams. Her only daughter died at the age of 26, in 1920, and there are two grandchildren, Miss M. Curtis, of Queanbeyan, and Mr. R. J. Curtis, of Mortlake.

The burial took place on the 27th April, the Bishop officiating both at Christ Church and at the cemetery.

CANBERRA GRAMMAR SCHOOL.

Stones From England.

The Canberra Grammar School annual fête, held on Saturday, under the auspices of the school parents and friends' society, exceeded all past efforts. The proceeds amounted to £270. This will go towards the cost of completing the sports ground.

The High Commissioner for the United Kingdom (Sir Geoffrey Whiskard), in opening the fête, congratulated the school on its satisfactory enrolment of 95 boarders and 40 day boys, which represented a fairly large school for such a new city.

He referred to the pieces of stone which had been presented to the school by 20 English Public Schools, each piece bearing the name of the school which gave it. These, he said, were to be built into the walls of the cloisters as a tangible link with the great English schools whose traditions the Canberra School would ever endeavour to emulate.

VICTORIA.

Diocese of Melbourne.

C.E.M.S.

The new issue of the "Australian Churchman," the monthly organ of the Mens' Society in Australia, has reached us. It is a very fine effort and is sure to be a success. It is well edited and attractively set out, being full of interesting matter. The new editor is the Rev. E. R. C. Tidmarsh, Mr. F. H. Gaunson, Chairman, and Mr. S. H. Robinson, Business Manager. The new Chairman of the Society is Mr. A. F. Ware, who is bringing a great deal of energy into the position. It looks as if the Society has turned the corner. It certainly deserves a better fate than appears to have been its lot during recent years.

Diocese of Ballarat.

MISSIONARY GIVING.

In his charge to the recent Synod of the Diocese of Ballarat, the Bishop remarked:—The sum contributed by our diocese towards the missionary work of the Church

for the twelve months ending June last was £1,195. This is below the quota which the Australian Board of Missions asked us to give, and it is also considerably less than the sums given by the Diocese in the good years before the depression. I shall look for a steady improvement in the years ahead. But I am not going to talk about or plead for money; I want to talk about the missionary spirit, for if we get that spirit in every churchman in every parish and in the diocese, there will be no occasion to plead for money.

And what is the missionary spirit? It is the desire to claim the world for Our Lord and Master, Jesus Christ. In Germany there are thousands of men ready to follow

Protect Your Home, Business and Income—Insurances Arranged

Fire, Burglary, Plate Glass, Personal Accident, Householders Comprehensive, Pluvius, etc.

Apply—

THE EAGLE, STAR & BRITISH

DOMINIONS INS. CO. LTD.

9 O'CONNELL STREET, SYDNEY

MAXWELL PORTER & SON LTD.

Slate & Tile Merchants, Slaters, Tilers & Shinglers
107 Redfern Street, Redfern
Phone M 3157

Sole Representative for the celebrated Doonside red and glazed terra cotta roofing tiles. In stock: Slates, all sizes; for roofing and dampcourse. Glass roofing tiles, Marseilles pattern; Shingles, sawn mahogany, split forest oak, sawn redwood; Plaster of Paris, Keen's Cement.

"MUNNELL"

Mona Vale, N.S.W.

COMFORTABLE BOARDING HOUSE

Near Surf and Swimming Pool. 40 Minutes from Manly. 'Bus stops at door.

Terms: 30/- per week, 6/6 per day.

MISS STORY

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 MOSS VALE AND NORTH SYDNEY.

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



Hitler with unswerving loyalty, and if needs be, to die for him; in all countries there are men ready not only to work for but to die for the cause of Communism. How does the devotion of the members of the Church of the Living Christ compare with this? The critics of the Church have for the last nineteen hundred years been predicting its approaching end. But the Church goes on because it is of divine foundation, and because there have been in every age men and women in its ranks who made the service of Christ the one passionate purpose of their lives. If all who call themselves church-people had that same complete loyalty and devotion, the victory of the Faith would be won and the Kingdom of God would come on earth as it is in heaven.

Meanwhile let us remember that though the selfishness of many may delay the purpose of God, yet in Christ the victory hath been won, and already we see the vision of the kingdoms of this world as the Kingdoms of our Lord and of His Christ; we see Him reigning till all His foes are made the footstool of His feet.

The Home Mission Society

(Diocese of Sydney)

81st Annual Festival

TUESDAY, MAY 18th

TEA—BASEMENT TOWN HALL, 5.15 and 6.45 p.m.

Annual Service in Cathedral, 6 p.m.
Preacher: Archbishop of Melbourne.

Public Meeting, Town Hall, 7.45 p.m.
Chairman: Archbishop of Sydney.

Speakers: Archbishop of Melbourne, Bishop of Central Tanganyika, and Mr. W. J. Williams, Chairman, Commonwealth Council Bible Society.

ALL INVITED.

Rev. R. B. Robinson,
General Secretary.

BOULTON BROS.

College Printers and Stationers

210 GEORGE STREET,
SYDNEY

Telephone: B 3354

Home Catering, FL 4229 - Factory, FL 4069

S. P. BRAY LTD.

For Dainty Catering at Pleasing Prices.
Weddings, Tea Meetings, Picnics a Speciality.
We quote our goods at trade prices for any function.

Extensive Catering Plant on Hire.

Revised

Confirmation Service

Price 1/- per doz.

(Postage extra)

Obtainable from

Wm Andrews Printing Co. Ltd.

433 Kent Street, Sydney

MA 5059

QUEENSLAND.

Diocese of Rockhampton.

THE PRICE OF DEATH.

The "Church Gazette" (Rockhampton) for March, contains an interesting article on the cost of armaments ("The Price of Death" is the heading). It says: "A single submarine equals in value the wages of a worker's family for 3,000 years, or the needs of 500 families for 10 years. . . a modern bombing plane represents the wages of a labourer for 180 years. . . for a single bomb one could provide food for a family for 17 years."

(It is all very bewildering, and seemingly very wasteful, but if armaments are not built, foodstuffs would be destroyed for lack of markets, and men, now well employed, would be down below the bread line. Cottages are being built, clothes are being bought, people are being fed because of money being spent on armaments. So long as the arms are never used, the absurdity of spending money on their manufacture is not nearly so absurd as allowing people to starve because there is no work, and allowing all kinds of foodstuffs to be ploughed into the land, burnt in heaps, or sunk by the shipload because there is no money to buy them.)

Pound for pound, it is probably true that there is less waste in money being spent on armaments than there is in £90,000 being spent on the Tests. But, as we all know, too often it happens that money saved never really exists. We need something more radical than closing the ship-building yards at the Clyde. It's a mad world.—Ed., "C.C.")

GIVING TO GOD.

The Rector of Clermont (Diocese of Rockhampton) is not quite satisfied with his young men. Writing on the question of the Weekly Freewill Offering, he says:—

The list of those who have accepted the principle of regular giving grows steadily—but there is one aspect of it that makes me feel but with shame.

Girls—often those with a small income and heavy demands on it—are most forward in sharing that small income; and the large number of men and young men whose incomes often are much larger, have nothing to "share" when the sharing is so worth while.

NEW ZEALAND.

Diocese of Christchurch.

THE BISHOP'S LETTER.

The Bishop writes:—
This month has been marked by the passing of one of the oldest and most faithful churchmen in the Diocese, Sir George Harper. We all rejoiced at the honour of Knighthood so worthily bestowed on one whose knightly virtue had been so long and nobly displayed not only in loyalty to Church and King and country, but in true and sympathetic service to his fellow-citizens, and especially in these last years of

depression, to the destitute and distressed. Now we give God thanks for his life and example. He took a leading part in the deliberations of the governing body of Christ's College; his advice and judgment remained valuable and unimpaired to the last. It is given to few men to live so long, and to fewer still to grow old with such dignity and grace. None could work beside him without feeling that they were raised to a higher level of thought and service. He spoke ill of no man, and, like Charity, suffered long and was kind. We shall always cherish his memory as that of a "very perfect gentle knight."

Before this letter is published Easter will have come and gone, and our thoughts will have been lifted up to think of that citizenship in heaven which Christ has bestowed on us, and which those whom we have loved and lost have gone to enjoy for ever. We accompany them to the riverside: we see them enter its waves and let us catch a glimpse of the Celestial City in its golden glory. For them the passing over is victory; they are more than conquerors through Christ Who loved them; but we have to go back again to the labours and toils, the joys and sorrows of this earthly pilgrimage, lonely indeed, but yet the richer for having seen all earthly things tinged by the glory of the eternal day.

A change has taken place as the result of Dr. J. C. Bradshaw's resignation of the office of Cathedral Organist. Dr. Bradshaw has explained publicly his reasons for resignation. I do not attempt to disguise the fact that serious differences had arisen between the Chapter and Dr. Bradshaw, neither of whom felt that they could give way without sacrifice of principle. I must be allowed, however, to express what I know is the feeling of the Chapter, and that is our realisation of the outstanding and superlative work which Dr. Bradshaw has done for the music of the Cathedral. His tenure of the post of organist and choirmaster constitutes an epoch.

We are fortunate in having secured the services of Mr. J. Maughan Barnett as a successor to Dr. Bradshaw, for he has behind him a long and distinguished career as an organist with experience of Church music. We offer him and Mrs. Barnett a cordial welcome to Christchurch. With Dr. Bradshaw continuing his University work and Mr. Barnett at the Cathedral organ, the musical life of Christchurch should be greatly enriched.

I am grateful to the Bishops who have so kindly promised help in Confirmations when I am away. I have asked the Bishop of Dunedin to take Confirmations at Ashburton on August 3, Geraldine on August 4, Temuka on August 5, Timaru on August 6, and Waimate on Sunday morning, August 8. The Bishop of Wellington comes down to us, after his Synod in July, for Sunday, July 25, and a few days after, and I hope that he will be able to take Confirmations in the Cathedral, in one or two Christchurch parishes, at Rangiora, and at Christ's College. I have no date fixed yet, but I hope that the Bishop of Nelson will be able to take a Confirmation at Hokitiki and, if there be need, and he is in the south of his diocese, perhaps another in Christchurch.

Gippsland Synod.

The Bishop's Charge.

IN his charge to the Gippsland Synod on April 20, the Bishop of the Diocese, Dr. G. H. Cranswick, began by saying:—

"In his challenging book, 'The God Who Speaks,' Dr. Streeter remarks that 'the eighteenth century thought of itself as the age of Reason, the last half of the nineteenth as the age of Reasonableness. The present is coming near to being the age of Unreason.'"

Reason Dethroned.

Everywhere you look in the modern world reason is being permitted to abdicate. It is a process that appears to gather momentum with each new year, and unless it is arrested there can be no hope for the future of civilisation. The strange thing is that 'the present generation seems to find itself incapable of learning the lessons of experience. The Great War was to end war because it was said that humanity had received a lesson that would not need to be repeated. Yet to-day over the greater part of the world the belief flourishes 'that war is a glorious parade and a means to the achievement of both moral and material good. From small disasters individuals and even nations may learn. The result of disasters on the scale of a world war is merely further to incapacitate the race for sane thought and sane action.' (Ibid p. 181.)

The Bishop proceeded to refer to the appalling increase of cruelty in the world, showing thereby that the world is not Christian. Reference followed to religion as liberation, and the Archbishop of Canterbury's recall to the ways of God.

Application of the Christian religion to the social and moral conditions, was dealt with at length, references being made to underpaid dairy farmers, city children without sufficient milk, transport drivers and sweated labour, this latter constituting a public scandal. Then followed some remarks on the need of healthy and happy homes. These and kindred matters are great human questions, to which the Church must address itself. The Bishop proceeded:—

"The Archbishop of Canterbury's appeal for a return to religion may be answered or rejected. But what does a return to religion mean?"

"Let there be no misunderstanding about this. 'It may well mean a new austerity, the shedding of pretences and extravagances and ostentations and luxuries, the return to a simplicity which will level, or materially lower, the barriers of class and wealth. It means a new readiness on the part of the whole community to share the burdens of the children, of the sick, the aged, the unemployed'—of all, in fact, who are cheated of their rightful share of what life has to give—and to regard such taxation as that necessitates as a form of ordered charity in which each man contributes not of compulsion (though compulsion there must be), but ungrudgingly according to his means. It means remoulding society; it means presenting to the Nazi State and the Fascist State and the Communist State the challenge of a Christian State—a challenge resting not on might or power, but on the demonstration of a higher and better conception of life.' ('The Spectator,' Jan. 1.)

Religion Provides Reliable Valuations.

"The God Whom we know in Christ is not a theory, He is the Good Companion; not a form of supreme intelligence, He is creative energy that is placed at man's disposal in order to be the inner strength with which he faces life; God is not a metaphysical conception, He is a loving Father Who speaks and guides and provides fellowship. All mankind to-day is seeking desperately for security and peace. These will never be discovered through compromise nor even through justice. It is the Kingdom of God, the reign of God, that must be accepted first, and then all these things will be ours, because they are the inner realities of God's Kingdom.

Then there is something else. Beyond human knowledge and reason there is the Wisdom of God, which the world and its leaders so sorely need, and which is at the disposal of all who voluntarily give themselves up to and allow themselves to belong to God. And, of course, God's Wisdom is bound to manifest itself as "an enhancement of the individual's natural insight and intelligence. In the affairs of everyday life," writes Canon Streeter, "we should expect it to operate in this way, but also in another. Besides a further growth in 'common sense,' a clearer perception of the probable relations of action and consequence, we should expect also to find a different estimate of the comparative worth-whiteness of things. In certain ways it might profoundly modify a man's valuations, and therefore his aims. He might come to think some things futile which he once thought important, and vice versa; and if a man's thoughts as to what is most worth while are coming nearer to those of Christ, he will sometimes act in ways which surprise his friends. But the results he will achieve thereby will often surprise them more—because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (Streeter, "The God Who Speaks," pp. 192, 193.)

Coronation Programme.

Thousands of copies of the official souvenir Coronation programme are being ordered from the King George's Jubilee Trust by commercial organisations with interests in all parts of the world.

The programmes, with a specially printed presentation band, will be distributed to customers of the organisations, which represent many branches of commerce and industry, including banking, chemicals, insurance, wireless, films, shipping and telegraphs.

Arrangements have been made for every patient in English and Welsh hospitals to follow the Coronation ceremonies by the free distribution of programmes. This has been made possible by the Philco Radio and Television Corporation, who are meeting the entire cost.

The specially designed overseas edition of the programme will be on sale in all parts of the Empire on the 23rd April, price two shillings.

The Right Rev. J. R. Weller, Bishop of the Falkland Islands, and formerly head of the Missions to Seamen in Melbourne, at the request of the Archbishop of Canterbury has accepted the charge of the Diocese of Argentina and Eastern South America. It is not proposed to amalgamate the two dioceses separated in 1910, nor to disturb existing endowments or territorial divisions. Bishop Weller, of Argentina and Eastern South America, proposes to retire on July 1 next, and Bishop Weller will take charge from that date.

Employment is nature's physician, and is essential to human happiness



The Book is Closed

WE gently lift the burden from shoulders bowed with grief—such has been our sacred trust for over half a century.

WOODCOFFILL & Co.

FUNERAL DIRECTORS

Head Office:

810 George Street, Sydney
Telephone: M 4511 (Day or Night);
Chapels in all Suburbs

THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA
Established 1910 and Officially Registered

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

Members:
REV. C. H. BARNES, Camberwell.
REV. A. BRAIN, Elsternwick, Melbourne.
REV. W. T. C. STORRS, M.A., 21 Union Street,
Surrey Hills, Melbourne.
Mr. F. L. D. HOMAN, Titles Office, Melbourne.
Mr. F. G. HOOKE, 31 Queen Street, Melbourne.
Mr. H. J. HANNAH, Warrigal Place, Heidelberg,
Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

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

Splendid Financial Recovery

of the

C.M.S. (PARENT SOCIETY)

The deficiency on the General Account, which in 1934 was £101,000, has been completely liquidated. This has been accomplished with God's blessing through much prayer and sacrifice. Let us in Australia thank God and take courage.

WILL YOU HELP

the New South Wales and Victorian Branches to pay off their accumulated deficits?

Send to—

Church Missionary Society

109a Bathurst Street, Sydney; or
Cathedral Buildings, Melbourne, C.I.

Alfred Handel

has designed and made many of the windows in Churches of Sydney and throughout New South Wales. His studio is at 289 Bourke Street, Sydney.

Telephone: F 2415

Beautiful Stained Glass—
the Unrivalled Memorial

JOHN S. ROBINSON

High Class Furniture and Joinery Works
Specialist in all Church Furnishings. Designs and Estimates on Application.
60 BURWOOD ROAD, BELMORE
Private Address: 182 Prince's Highway,
Kogarah
Phones: UL 1494, Day. LW 5831, Night.

St. Andrew's Cathedral.

(Continued from page 3.)

business at the foot of Bathurst Street), Mr. G. Smith and Mr. R. Guy.

The verger of the old wooden church was Mr. Croker. He lived in a small cottage in the church grounds, at the corner of George and Bathurst Streets. Soon after the Cathedral was opened for service, that cottage was demolished, and Mr. Edward Croker succeeded his deceased father as verger, which position he held for many years.

The Cathedral towers were added in 1874.

One very memorable service at the Cathedral was the farewell service to the N.S.W. Contingent to the South African War, in 1900.

As the city grew, many parishioners left the parish. The afternoon service on Sundays was abolished. The choir "School" was formed. The Sunday School (then much smaller) was transferred to the Cathedral buildings. The Church Day School was closed. Stores now occupy the site.

It will interest many former scholars to remember their early Sunday School teachers. Miss French (who married the Curate, Rev. George Sheppard), Miss K. French (both step-daughters of Dean Cowper), Miss Miller, Miss Griffiths (who married Rev. J. Best), also Mr. John Kent (Boys' Bible Class), John Moyes (father of Bishop Moyes, Armadale), J. Holland and G. D'Arcy-Irvine (later Bishop Coadjutor of Sydney); also other early assisting clergy were Revs. A. R. Bartlett (later Archdeacon of Goulburn), and Rev. E. C. Beck (now Canon).

With Mr. John Kent as President, the Bible Class boys had a very good cricket club called the "Beresford C.C.," some of whom rose to take a high place in the Grade Competitions.

One incident in Dean Cowper's time is worthy of record. Two of the Bible Class boys were sent for one evening by the Dean. Scene: The Dean's study, next to the Cathedral.

Question: Were you two lads at the theatre recently?

Answer: Yes, Mr. Dean; we only went to see George Rignold play Shakespeare, Henry V.

Question: Did you hear my sermon last Sunday night against theatres?

Answer: Yes, Mr. Dean.

The Dean: Down on your knees, both of you!

The Dean was much loved. Those two lads lived to serve well both State and Church. They were also members of Synod for many years. One died last year, much respected. The other is the writer.

Letters to the Editor.

SCHOOL HEALTH AND TEMPERANCE EXAMINATIONS.

Sir,—May we, through your columns, again appeal to the ministers for assistance in the above examinations. Many have given splendid help in previous years, by bringing the matter under the notice of the teachers and giving instruction to the scholars in the Scripture periods.

The course is virtually the same for the 1937 exams, and this time the syllabus appears in the April "Education Gazette" (pages 85 and 86), as supplied to all teachers. Reprint copies are available to all ministers who will intimate to the Union their willingness to co-operate.

The scheme is rapidly growing and is wholeheartedly endorsed by the Minister for Education, Mr. Drummond, who, through the "Gazette," invites the assistance of clergymen visiting the schools.

It is expected that the entries will this year outnumber those for the Intermediate Examinations. The closing date for entries is the 9th July, and the scholars will sit on July 30th.

Yours faithfully,
(Lt.-Col.) ALBERT HOWARD
President.

VICTOR E. STANTON

Director.

N.S.W. Band of Hope Union.

140 Elizabeth Street,
Sydney.

A restless mind, like a rolling stone, gathers nothing but dirt and mire. It is sure to leave peace and quietness behind it.

Official Coronation Programme.

NOW ON SALE—A BEAUTIFUL SOUVENIR.

The official souvenir programme of the Coronation of King George VI and Queen Elizabeth is available to the public to-day.

Through its pages it is now possible to measure much of the significance of the Coronation: to share, even at this distance across the seas, something of the sentiments of the times with those nearer to the scene of history in the making. With dignity and beauty the programme presents the religious devotions and traditional rites of a ceremony that is over a thousand years old.

There is a personal foreword by His Royal Highness, the Duke of Gloucester. It is the object of the Trust," writes the Duke, "that, carried by land, sea and air, this programme shall reach British subjects, wherever they may be, in city, waste or wilderness. Its pages may enable one and all to participate more easily, in spirit if not in person, at the solemn ceremony which, on May 12th, is being enacted in the capital of the Empire."

The programme is a production of distinction. The embossed cover with a protective transparent wrapper bears the Royal Coat of Arms in full colours and gold. John Masfield, the Poet Laureate, contributes "A Prayer for the King's Reign," and pleads:—

"Make wise the councils of the men who sway
The Britain here, the Britains far away;
And grant us all, that every rightness willed
In this beginning reign may be fulfilled."

The note of Empire thus struck by the Poet Laureate echoes through the programme, and, in an early page, is symbolised by the reproduction of the arms and crests of those races of the world that dwell under the British flag. In an article on "The King's Majesty," John Drinkwater also emphasises the Empire significance of the Coronation. "No more than some seven thousand people will witness the King's crowning in Westminster Abbey," he writes, "and even the vast crowds assembled to see him pass in State from Buckingham Palace and back again will number less than a million. But waiting with these in united loyalty on the event will be the five hundred million citizens of an Empire that is established in every part of the globe."

Allied to the radio broadcast, the programme will make the Coronation a vital, living occasion to those many thousands of miles away. Among its contents are special photographs of Their Majesties, King George VI and Queen Elizabeth, Her Majesty Queen Mary, His Royal Highness the Duke of Gloucester, and Their Royal Highnesses the Princess Elizabeth and the Princess Margaret.

In a short illustrated biography of the King is told the story of his youth, of his service in the Great War, in which he fought at Jutland, of his public-spirited activities in many spheres through many years before his elevation to the Throne.

Of unusual interest is an aerial view of Buckingham Palace, the Royal home in the heart of London. Here can be seen the inner quadrangle, whence the King will leave for his crowning. There is a description of the Coronation procession, a cavalcade of Empire as brilliant as any ever seen, and a pictorial map of the route which will enable the listener-in to follow with ease the spectacle on May 12th. The full text of the Coronation Service in the ancient Westminster Abbey is published, with a preface by his Grace the Lord Archbishop of Canterbury. The actual form and order of the beautiful investiture and crowning, and the words the King and Bishops will speak are given in full.

Sir Gerald Wollaston, Garter Principal King of Arms, outlines and explains the ritual of the Coronation ceremony, dating from the eighth century—possibly the oldest State ceremonial in the world. In words and pictures he reveals the significance of the Spurs and the Ring, the Ampulla and Anointing Spoon, the Cap of State, the Swords of Spiritual Justice, of State, of Mercy, the Sceptre and Orbs and the Crowns to be worn by the King can be seen. There is a picture of the Coronation Chair.

And, in a genealogical table, the programme traces the descent of the Crown, step by step, through the Houses of Normandy, Anjou, Lancaster, York, Tudor, Stuart, Hanover, Saxony and Windsor, from William the Conqueror in 1066 to the present day.

The Official Souvenir Programme of the Coronation is unique as a guide to an event on which the eyes of the world are focussed, as a treasured memento, and as a valuable historical document.

It is available to-day at the standard price of two shillings. Those who wish to secure this historic souvenir are urged to secure their copies early.

THE CORONATION OATH.

OUR PROTESTANT REFORMED RELIGION.

THE NEW AND THE OLD FORM OF OATH.

The form of the old Oath is shown below in the first column and that of the new Oath in the second column.

Archbishop: Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King: I solemnly promise so to do.

Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

King: I will.

Archbishop: Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel and the Protestant Reformed Religion established by Law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

King: All this I promise to do.

Archbishop: Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand, and the Union of South Africa, of your Possessions and the other Territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?

King: I solemnly promise so to do.

Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

King: I will.

Archbishop: Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

King: All this I promise to do.

It will be remembered that the old Coronation Oath was one of the instruments forged in the fires of the Revolution of 1688 when William and Mary came to the Throne, after the nation had passed through bitter and tragic experiences of James the Second's reign; and as a very important part of the Settlement at that time, the Oath was drawn so as to gain from the Sovereign an affirmation of his guardianship of the Protestant Reformed Religion. The terms of the Oath were passed by Statute, and it is the one part of the Coronation Service which is, beyond all question, statutory.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 149 [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

MAY 27, 1937.

[Two issues per month.] 8/- per year, post free 9/- per copy

Contents.

Leader.—The Pope's Encyclical.
Some Melbourne Jottings.
Sydney's Home Mission Festival.
World Conference on Church, Community and State.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, 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.

Editorial

Mr. Baldwin's Farewell.

WITH very great regret and a sense of real loss, are citizens of the Empire watching Mr. Baldwin's "good-bye" to the House of Commons. His recent farewell, "God bless you, everyone," to his constituents, was read with deep emotion by British Members of Parliament. On all sides it is acknowledged that he has been one of the best leaders that the House of Commons has ever had. He carries the affection of every member of the House, which must, of course, be a precious thing to any great Parliament man. Success, both in leadership and personal affection, has been enjoyed by Mr. Baldwin. He is a typical Englishman, honest as the day, forthright in speech and action, albeit kindly and generous of soul. His handling of the grave constitutional crisis in Great Britain in December last, ere King Edward VIII abdicated, will go down in history as a masterpiece of faithfulness and noble conception of duty. His charm of manner, his urbanity, redolent of England's countryside—his knowledge of the classics, and his literary gifts, above all his loftiness of character, are endowments which through the difficult post-war years and during these days when Europe has hung as it were on the edge of a cataclysm, he used unreservedly for the good of England.

He can ill be spared from the councils of the nation. His claim to rest is recognised after long and strenuous years, but it is hoped and believed that he will serve the State by the exercise of his far-reaching influence in the House of Lords, not less than he has done in the House of Commons.

The Imperial Conference.

ONE thing churchmen can do is to pray that God's over-ruling guidance may be given to the members of the Imperial Conference now sitting in London. Great issues are at stake in the world to-day. The British Commonwealth of Nations stands in strategic relationship to the rest of the world. Not only are vital matters concerning inter-Empire and domestic relationships under consideration, but the matter of a fresh foundation for international relations in the Pacific, and the ever difficult European situation give cause for serious and wise arrangement. On the opening day of the Conference the Prime Minister of Great Britain (Mr. Baldwin) said that the foreign situation was difficult and even threatening. The Foreign Secretary's (Mr. Eden) revelations are, if anything, startling. It appears that Turkey is apprehensive concerning Italy's intentions, while Egypt fears that its turn will come after Abyssinia's. Mussolini is more than ambitious. He is Caesar revived. Last-minute paragraphs concerning the disturbed state of Europe are not reassuring. Doubtless well-informed chancelleries in Europe know what Germany and Italy plan for Central Europe, with some sort of hegemony stretching from the Rhine right along the Danubian territories to the Black Sea. Three forms of government jostle for world place; democracy as represented by the British Empire, the United States of America, and France; Fascism, strident and warlike, as represented by Germany and Italy; Communism, clever and penetrating, as represented by Russia. There is the problem of Empire defence, the complex citizenship problem, the question of the Mediterranean status-quo, as we hinted above, and a score of minor issues. The solutions of these and other problems must be left to the statesmen and leaders who will assemble. We cannot do much to help, except strain every point to create a sense of harmony and goodwill to all peoples, to be instant in prayer, and to show that we are more than anxious that the Kingdom of God may come, that God's Will may be done on earth as it is in heaven.

Tragic Sequel to Education.

SPEAKING at a welcome at Gosford, New South Wales, the other day, by the Teachers' Federation, Mr. J. G. McKenzie, Chief Inspector of Secondary Schools, said "that in the schools discipline, ethical standards, self-government, and the demand for honesty and sincerity were more apparent than in the world. The boy

and girl who had been taught to strive for the good and beautiful were thrust out into life to earn a mere pittance. Was it not sad that when once the boy left school for employment, social legislation demanded that he cease to be any longer an individual actuated by nobility of ideals? He was forced to join one of two camps, each of which was becoming more bitterly armed—a union on the one hand, or an association, if an employer. How pitiable was such a sequel to the struggle to gain a good education. Teachers must try to impress on those who employed the young boy or girl that there was being passed on a sacred trust of individuality and personality—not so much raw material for industry."

This all sounds very nice, but we fancy the issue lies further back. So often the spirit which actuates pupils under the secular form of education is that of going to school to be educated so as to earn a living. For many years we have been accustomed to visit State schools three and four mornings a week for religious instruction, but only latterly has the atmosphere been more inviting. There was a feeling of intrusion, that the school order was being interfered with, boys and girls asking, "What's the good of Scripture?" "It won't help you to get on!" Whether we like it or not, the secular educational system is divorced from the Church. Vital religion and education are apart. We fancy that of late a closer co-operation is beginning to prevail, and a more sympathetic spirit, but even if given these, unless the daily education of our children is shot through with the teaching of the Christian Church, with the very atmosphere of religion all day long, we cannot have it other than that children will grow up in large numbers, trained as if the Church is something altogether apart. Religion and education must go hand in hand. Religion should not be some sort of thing dragged in as a kind of extra, or fit only for Sundays. It should be the background of everything. It should be imparted daily as a natural and normal part of life. We say it again, that in our secular system in Australia, religion is divorced from so much of our education. It is a fatal thing to turn out armies of boys and girls into the world, to whom the Christian Church means little or nothing. Fewer children go to Sunday School in these days because parents don't care, with the result that hosts of children are out of touch with the Church. And it has to be remembered that these careless, indifferent parents are also the product of our secular system of education. We touch here one of the grave and vital problems of the Commonwealth, and the source of the