

Facts About the Situation in Spain.

Anti-Clerical but No Anti-God Movement.

In January of this year a group of Anglican and Free Churchmen visited Spain and were offered perfect liberty to travel anywhere within the Government zone and make any investigation they desired. The following report, signed by A. S. Duncan-Jones, Dean of Chichester, Francis Underhill, Dean of Rochester, Henry Carter, Percy W. Bartlett, Philip Usher and Henry Brinton, has been issued:—

At the invitation of the Spanish Republican Government we journeyed to Spain on January 29th, as a group of Anglican and Free Churchmen, to inquire as to the life and work of the Christian Churches there in relation to the conflict. Our inquiries were particularly directed to conditions in Barcelona and the adjacent country, and to Valencia, where the Government of Republican Spain now centres; certain of our number were able to extend their investigations to Madrid just before the city's main communication with the coast was severed.

We inquired especially into the causes of the cessation of public worship, and into the events which led up to the destruction of churches and the killing of clergy. Further, we sought and obtained explicit statements from members of the Government as to their policy in respect of liberty of conscience and of worship. Closely related to these issues were questions affecting the social wellbeing of the Spanish people, especially the welfare of the poorer and unprivileged classes.

The courtesy and frankness of representatives of the Government were paralleled by the willingness of private citizens of different creeds and parties to assist us in our inquiry. Throughout our journeyings in Republican Spain we were at all times free to see members of various Christian communions. We took every opportunity to express the goodwill of Christians in Britain to their fellow Christians in Spain, who were suffering the bitterness of civil war.

The inquiry was limited to the territories under Republican rule. Investigations in the parts of Spain under General Franco's control could only be made at his invitation.

Scriptures Freely For Sale.

We report as follows on the main subjects within the scope of our inquiry:—

1. "Anti-God" Propaganda. We found no evidence of an organised "God-less" propaganda such as has existed in Soviet Russia. We were unable on inquiry to hear of any caricatures of God, of Christ, or of the Virgin and Saints, such as have been features of "anti-God" propaganda in other countries. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. The situation in regard to religion in Spain was summed up to us by a very acute English observer of dispassionate views, one who knows Spain well and is himself a practising Catholic, in the following terms: "There is a strong anti-clerical movement, but no anti-God movement in Spain."

Destruction of Churches.

2. The destruction of Roman Catholic Churches and the killing of priests. In all the territory that we visited, namely, Barcelona, Valencia, Madrid and their environs, all Catholic churches were either closed or secularised; and no religious services were being held in them. So far as we were able to observe, the church buildings were of three classes. There were those which were closed but uninjured; these were mostly churches of special historical and artistic interest, like the Abbey of Monserrat and the Cathedral of Barcelona. There were churches from which the signs of religion had been removed, but which were otherwise uninjured. There were others that had been injured or even destroyed by fire or by military operations.

The treatment of the church buildings can only be understood if it be remembered that the Popular Front Government had to deal at one and the same time with a rebellion and a revolution. When it came into office in February, 1936, the Government was confronted with elements in the population that were anti-clerical, elements that regarded the Church as the friend of the wealthy and the enemy of social justice and popular education. In certain churches political sermons against Liberalism and Socialism had been preached during the election, notably in Barcelona. Some attack on churches took place before the rebellion broke out last July—no new phenomenon in Spanish history. When the rebellion occurred, the Syndicalist and Anarchist sections of the population became

much more bitter against the Church. Actually some of the churches and convents had been used to store munitions for the rebels, and—as we know from impartial eyewitnesses—firing on the crowds took place from them. These facts explain certain acts of violence, especially in the towns. In the countryside there is evidence to show that the destruction of churches was in some cases the work of marauding bands of terrorists who invaded villages and either burned the churches or compelled the villagers to do so at the point of the bayonet. In the first days of the revolt, the Government, having been deprived in most places of the assistance of almost all its armed forces, found itself unable to control unruly mob elements such as exist everywhere. The Government made a determined effort to preserve whatever was of artistic value in the churches.

Position of the Clergy.

It is difficult to assess the exact position in regard to the clergy. Some of them fled abroad in the first days of the rebellion. Others were conveyed out of the country by the Government in order to save their lives. Cardinal Vidal y Banaquer, Archbishop of Tarragona, and his entourage were rescued from a mob and put safely on an Italian ship. Of the diocesan Bishops in Catalonia, only one, the Bishop of Lerida, was the victim of a mob. Some priests are in prison or in detention as a means of protecting them against possible violence. Others are in hiding. But many certainly were killed, either after a trial which proved them to be involved in the rebellion, or in outbreaks of mob violence. Unless the parish priest was actively unpopular he was not killed by his own people. The hatred was much more violent against the religious orders than against the parochial clergy. It was asserted that the discovery of large stores of money in clerical and conventual houses exacerbated the passions of the mob.

The members of the Catalonian Government and of the Spanish Government whom we saw were anxious to preserve the churches and to protect the clergy for the moment, while feeling is running high owing to the civil war, they believe—on the advice of Catholic adherents of the Government—that the best way to effect this is to keep the churches closed.

Causes of Anti-Clericalism.

3. Causes of Anti-Clericalism. Without venturing to pass judgment, we record the various explanations of anti-clericalism that were given to us. Some attributed it to the fact that the Reformation movement was swiftly extinguished in Spain. Others said that the Church authorities had rested too much on her past glories, and that they were insufficiently in touch with the people and their needs; that the Roman Catholic clergy, unlike their colleagues in other countries, had not been in the habit of visiting their flocks, and that utterances of the Vatican on social justice such as *Rerum Novarum* and *Quadragesimo Anno* were neglected by the hierarchy. Others attributed anti-clericalism to the close political connection between the clergy and the land-owning class, and to the large amount of ill-developed land in the possession of the Church itself.

Thus, in the eyes of considerable masses of the population the Church has come to be regarded—rightly or wrongly—as an instrument used by the powerful to keep them both ignorant and poor. On the other hand it has to be remembered that there had grown up in Spain a section which believed in violence and terrorism, and whose activities were specially directed against the Church and the observance of religion.

In the Basque country, where the clergy have lived in close sympathy and contact with their people and where a vigorous effort is being made to build up a society on the principles of Catholic social justice, anti-clericalism is a negligible force. It is noteworthy that this democratic Catholic people is fighting on the Republican side.

Protestant Churches and Pastors.

4. The Protestant Churches and their Pastors. Well-known historical reasons explain why the Protestant Churches in Spain are small numerically, while their religious witness has considerably affected the life and thought of the country. On the whole, the Protestant Church buildings have suffered little in Republican territory during the war. In Barcelona it is impracticable in the present time of tension to hold public worship, but the congregations are kept together by

diligent pastoral visitation. In Valencia and Madrid public worship continues in the few Protestant churches, though congregations are inevitably depleted. No anxiety was expressed to us by any Protestant pastor with regard to the future of Protestantism under the Republic. Considerable sympathy with the Protestant Churches was shown by various members of the Government.

Liberty of Conscience.

5. Attitude of the Republican Government to liberty of conscience and worship. With regard to the future, all the members of the Government spoke with one voice. They expressed their belief in freedom of faith and of worship, and the hope that, when the war was over, a good number of churches would be re-opened, in spite of the fact that, as some of them frankly recognised, Catholic churches might become centres of political opposition again. There would, of course, be a difficulty in desecrating some of the church buildings which have been put to communal uses. We gained the impression that if the leaders of the Catholic Church in Spain could frankly and sincerely adopt a policy which separated the practice of religion from improper political activity, toleration would be assured, because the Government recognised that religion made a profound appeal to large sections of the Spanish people. Much, of course, depends on the outcome of the war.

Social Justice.

6. Social Justice. It was asserted that social conditions in Spain at the inauguration of the Republic in 1931 were little different from those which had persisted for centuries, that the peasantry were impoverished and that absentee landlordism was common. The wage-earning population of the cities were violently discontented. It was difficult for us in war emergency conditions to judge the result of the drastic reorganisation of industry and commerce that has taken place under the Republican regime, but we were able to see that the public services of health and transport in the great cities of Barcelona and Valencia and even in Madrid at the time of our visit, were being maintained.

The future of education is a cardinal point in a country where there is a considerable proportion of illiteracy; competent authorities put it as high as 40 per cent. Those who control educational policy desire to remove this blot. They are providing many new schools and new teachers. Their difficulties have been increased because they felt compelled to dismiss many of the existing teachers, owing to their political or religious views. The educational authorities assert that they aim at secular State schools, but will not oppose private religious teaching or teaching in the churches. They would welcome a better educated priesthood, and would recognise theological institutions and also organisations for giving the religious teaching that the State does not propose to give.

Educational developments go forward as rapidly as the adverse conditions of wartime permit. The Minister of Education said to us: "Education is our policy for all the children of the State, instead of being a class privilege."

The Outlook.

7. The Outlook. Whilst we do not seek to pronounce on the Spanish political situation, it may be useful to point out that we found little evidence to support the view that close-knit political theories such as Communism or Fascism would be congenial to the generality of Spaniards. Indeed, the unitary State seems to lack general support in a country where a strong regionalist outlook has prevailed for generations. Apart from this, a system of federalism which allows considerable diversity of development and varied systems of social organisation would seem the most hopeful solution.

UNDERSTANDING THE AUSTRALIAN ABORIGINES.

Lectures by Professor A. P. Elkin, M.A., Ph.D.

A series of twelve lectures will be delivered by Dr. Elkin, Professor of Anthropology at Sydney University, under the direction of the University Extension Board. The general title of the series is "Understanding the Australian Aborigines," and the lecture titles include Totemism, The Secret Life, Totemic Ceremonies, Customs Puzzling To Us, Magic and Medicine-Men, etc., and will be delivered at the University.

The lectures are to commence on Thursday, 10th June, and continue weekly, provided that a sufficient number enrol. The fee for the series is One Guinea. Those desiring to enrol should write to Professor Elkin, Department of Anthropology, University of Sydney, Sydney.

A Paper for Church of England People

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Editorial

We See Jesus Crowned.

"WE See Jesus Crowned," as the writer of the Epistle to the Hebrews puts it, that is, we see Jesus potentially in complete authority over the world, and in Jesus we see humanity crowned; and the only place in which humanity can be found in true dominion over the world is in Jesus Christ. Humanity is hopeless without the Lord Jesus Christ. This needs to be said, because the modern man thinks indeed he has fastened his admiring attention upon his own abilities and accomplishments and has fostered in himself a quite exaggerated self-importance and an illusory self-security. He burns incense to himself. The results are a mad world, the whole edifice of our much vaunted twentieth century civilisation tottering to a moral and spiritual crash. The man of to-day, lulled to spiritual sloth and almost to death by the comforting self-inflation and easy going agnosticism of the modern age, is ill-fitted for the real challenge of life. His life, made flabby in the lush worldliness of modern ways, is ill-prepared for the rigours of the disciplines which have come and are coming. A rude awakening is at the doors of the modern world. The nostrums of modernism will be of no avail for the paralysis of humiliating self-discovery, which is already creeping over many people, nor even the long meanderings on liberal Catholicism of which we read. The only message for this world is the Evangel of Christ—revealed in His Incarnation, His Crucifixion, His Resurrection, and His Ascension—for they are all of a

piece! The only real dominating power in the world is Jesus Christ. No one else can conquer sin and sorrow and death. He can and does conquer, and in His conquest and in Him man conquers, for He makes him to share His conquest of all the things that conquer men. Never have Christians been more urgently called to crown Christ Lord of all as in these times! Ascensiontide presents a glorious message of God in Christ to man. It is the very antithesis of the false humanism abroad.

S. P. Betting.

THE Starting Price Betting racket in and around Sydney is proving a positive disgrace and menace. It has laid hold of women and young people in startling dimensions; and it looks as if the New South Wales Government simply looks on and winks the other eye. There are those who want the nefarious thing legalised, as in South Australia, per means of betting shops. We should be more than sorry to see such legislation happen in New South Wales. Observers report the pitiable sight of women and others frequenting in streams those S.A. shops under an air of respectability, and a feeling that they are all right because the Government has legislated in this way. So experienced a social worker and reformer as Canon R. B. S. Hammond urges the immediate enactment of legislation in the Mother State against starting price betting altogether—similar to that in Queensland. This means making betting only legal on the racecourse. In his opinion an anti-starting price betting law would conserve thousands of pounds a week in the homes of the hopelessly poor, who, unfortunately, will gamble while the means of gambling are easy. Mothers will even use their children's dole money for the infatuation. The whole thing, in conjunction with the lottery and the mania for the dogs, is making for the moral depravity of the people. Something must be done. People on the dole are in a state of seething disquiet and wild rush, backwards and forwards, on the race days. Children are growing up in the atmosphere of lottery, dogs and S.P. as if they are the normal ways of life, and quite legitimate. Grave responsibility rests upon the Government in particular. It could, if it wished, play a tremendous part for social good, if it took strong action. The Church, too, does not escape some rebuke. It tacitly takes things as they are with little or no rebuke, when it should be hot on the pathway of reform. An entail of

hurt and wrong is bound to be our lot in the coming years if strong and very decided action is not soon taken.

We Refrain!

WE are tempted in this issue to offer some comment on the "Church Standard's" editorial strictures of a fortnight ago, wherein they stigmatised us with the hardening of our mental arteries, all because we are champions of the Protestant Reformed position of the Church of England, and endeavour in season and out of season to combat prejudices in that regard, which arise in various ways. But we refrain! We had hoped that our worthy contemporary, having passed the years of discretion and come within hailing distance of its silver jubilee, had grown more benign and gracious—but evidently not.

Anzac and Peace.

IT was a worthy move on the part of peace-loving people to use Anzac time as an opportunity for inculcating world peace. Naturally at such a time we pay our debt of love to the brotherhood of the dead who gave their lives at Gallipoli. Gratefully and reverently we remember the heroism and the faithfulness to duty of the men who took part in that glorious yet ill-fated campaign. It is because of that we give ourselves to remembrance, to thanksgiving and dedication on Anzac Day. The feat of arms which was achieved on those rocky shores and scrub-grown cliffs in the grey dawn of St. Mark's Day, 1915, was a feat whose prowess has never been outshone. God forgive us if ever we forget, and God help Australia if her children ever grow so cynical that the story of Anzac fails to stir them. But we shall fail in the true recognition of the day if we do not also use the occasion for the cultivation and dissemination of ideas and ideals which make for international peace. Abiding peace will never be brought about by the mere conquest of armed forces or the bargainings of interested people round a peace table. Peace is a thing of the heart, of the character. It must be built up on public opinion, based on the Christian principles of righteousness and true brotherhood. The Church misses a God-given opportunity if her leaders and people do not use this occasion for helping to bring about amity and goodwill amongst men. We don't want, of course, an insipid peace. Indeed, peace has often meant slow disintegration in a nation's life. We have no taste for a

world filled with mild and blameless youths "incapable of violence." And for a Church that would wish to people the world with a weak, inane type of humanity we have no taste. Peace is by itself a colourless word. It may cover a life noble and true, but it may also cover a life mean and narrow. Merely to desire peace does not help at all. Noble peace is a result of right ways of thinking and living. In other words, if we are not to have war, then as Professor James once said, we must have "the moral equivalent of war." "If any man will come after Me, let him deny himself, and take up his cross and follow Me," says Christ. That is the only attitude for Christ's followers in this hard, intractable world.

Quiet Moments.

MUSIC AT A CATHEDRAL.

(Rev. M. K. Jones, B.A.)

THE request came for me to write an article on the Ideal Cathedral service. Perhaps one can best comply with this request by trying to write on the ideals to be attained in a Cathedral service and this will then apply to any service either Morning or Evening or a Sung Holy Communion Service. Each service will have its own peculiar needs.

Fundamentally, although the congregation may not realise it, the purpose of singing in the service is the better expression of worship and every part of the service must be viewed from this point of view. A choir, be it a Cathedral Choir or be it a suburban choir of few members, exists for the purpose of leading people in worship and this fact needs to be kept in the foreground in considering the ideals to be attained.

A service which is musically good in that every part of it carefully chosen and the best of compositions only are used, may fail at this very point. It may give the congregation a feeling of having had a musical treat to which they listened with rapt attention; but it may go no further. They have not been led to worship. There is a sort of tradition that good music is necessarily difficult and conversely difficult music is necessarily good; that to say part of the service in the natural voice is indicative of musical inefficiency. Most of the service is obviously congregational and when sung must, while being of the very best, be simple enough for them to take part in it—otherwise it becomes a "performance" by the Choir and not worship. With these points in mind, we can perhaps make some generalisation with regard to the ideal type of service in a Cathedral.

First of all there will be some parts which by their very nature are more effectively spoken in the natural voice by Priest, Congregation and Choir. This will apply generally to penitential parts of the service and in a growing number of Cathedrals and Churches the earlier parts of the service are being so said. Such parts will be as reverently and skillfully led by choir as the sung parts are so said. There will then be such parts as call for inflection of the voice in the expression of emotions aroused and so has arisen the great heritage of music. It must be remembered that vocal music in connection with worship began with

the simple inflections in the tones used by the Cantor to give deeper expression to the service which he previously read to the congregation. That is, music in worship was essentially an aid to better and richer expression of the message to be delivered. It became more and more florid and sometimes over florid until the musical inflections became almost independent of the message of which they were supposed to be the vehicle of expression. This must in these days be avoided. Choirs, even Cathedral choirs with, one would assume, greater capacity for intricate music, must not be tempted to use florid music divorced from the theme of the message, be it Psalm, Hymn, Canticle or Anthem.

There is a difference of opinion as to whether the psalms should be necessarily within the capacity of the congregation to sing. I personally venture to think they should be so and the ideal Cathedral service will include such Chants as may be sung by the congregation, and at such a pace that the congregation may not be hard put to it to keep up with the choir.

But there is a worship by listening and the Canticles have been set to many splendid settings and the congregation may join in the worship in listening to these settings round familiar words, provided there is always the atmosphere of reverential worship by the choir in rendering them. The same thing may be said of anthems. In all these it must be remembered that music is an appointed vehicle of worship, just as is the spoken voice, and music which is out of touch with the atmosphere of the particular service is no less out of place than is eloquence which is divorced from a true sense of worship. So, then, Cathedral music sung by the choir without the congregation must always make a contribution to the spiritual content of the service and must never be in the nature of a performance; it must always conform to the principle of leading the congregation, who, on their part, must recognise that they are to exercise the faculty of worshiping through the ear. Such music would always be within the appreciative capacity of the average member of the congregation.

In a Cathedral like the Cathedral Church of Saint Andrew, Sydney, it is hoped that the singing will always be maintained at its high level, that the services will be reverent and dignified, although simple. The availability of a trained choir enables Cathedral choirs to attempt music which is beyond the ordinary Church Choir, so that the best of Church Music reverently rendered, aided by the architectural beauty of the building and the quiet simplicity and dignity of the service should ever be a means of helping the worshipper to be lifted from his own self to God.

GROUP "POETRY."

An American newspaper stated in the recent U.S.A. presidential election that Dr. Buchman and other Group leaders have been accompanying Governor Landon, Mr. Roosevelt's opponent in the United States' presidential campaign, on one of his election tours. A number of Groupists met Mr. Landon at a certain railway station and sang the following ditty, "which some of them had hastily composed":—

Here's to Landon, a son of the sod,
He's able to govern, when governed by God.
Listen to God, and He'll tell to you
His plan to see America through.
Roosevelt was duly elected.

Cathedral Church of St. Andrew, Sydney.

Centenary Arrangements.

THE centenary of the laying of the foundation stone of St. Andrew's Cathedral, Sydney, by the then Governor, Lachlan Macquarie, will be commemorated in Sydney with a round of events. With no little significance, the actual centenary day falls on Whitsunday, May 16. It will be a great day in the Cathedral. The Archbishop of Melbourne has accepted the invitation to be the preacher in the afternoon there will be a service of commemoration of all those to whom memorials have been raised in the Cathedral or who have laboured during these hundred years in connection with it. On the list of such persons are many names of outstanding men who have occupied high office in Church and State, and served faithfully in their day and generation.

The Public Reception.

There will be a public reception in the Town Hall on the evening of Monday, May 17, at 7.45. His Excellency, the Governor, Lord Wakehurst, and Lady Wakehurst, the Lieutenant-Governor and Lady Street will be present, with other distinguished visitors. A special feature of this reception will be the musical programme presented by the Broughton Choir. The choir has made thorough preparation for this event. They will render the beautiful "Festegsang" of Mendelssohn, and the "Hundredth Psalm," by Prout. There will be other musical items also. Ample arrangements for serving the refreshments have been made, but to enable the audience to be accommodated in the Upper Hall, the refreshments will be served in the basement.

A Coronation Lecture will be given in the Town Hall on Tuesday afternoon, May 18, at 3 p.m. A series of beautiful coloured lantern slides has been prepared, and these will show the portraits of every Monarch of England from William the First (1066) to the present day. There will also be slides showing the Coronation regalia—crowns, sceptres, swords, gloves, ampulla, State salt cellars, etc.

There will be shown the Conqueror who won the battle of Hastings, and William Rufus, who was slain in the New Forest; Henry II, who was the first of the Plantagenets, and in whose reign Thomas à Becket was slain; Richard Coeur de Lion and his unworthy brother, King John; Henry III, who built Westminster Abbey, and Edward I, who took the Coronation Stone from Scotland; Edward III, who founded the Order of the Garter; Henry V, who, as Prince of Wales, was committed to prison for insulting one of his father's Justices, and Henry VI, the founder of Eton College; Henry VII, the first of the Tudors, and Edward VI, the founder of many Grammar Schools; Mary I, in whose reign Archbishop Cranmer and Bishop Latimer, Ridley, Hooper and Ferrar suffered martyrdom, and Elizabeth, whose navy defeated Spain's "Invincible" Armada; James I, in whose reign the authorised version of the English Bible was published, and Charles I, who was beheaded; William III, in whose reign came the famous siege and relief of "Derry," and George III, in whose reign Australia was colonised; Victoria the Good, Edward the Peacemaker, and George the Beloved, will all be seen, and many other kings beside.

The Home Mission Society Festival will be part of the whole programme, and will be held on May 18. The "Tea" will be served in the basement of the Town Hall at two sessions beginning at 5.15 p.m. and 6.45 p.m. The first will be followed by the service in the Cathedral at 6 p.m., when the preacher will be the Archbishop of Melbourne. There will follow the Great Annual Public Meeting in the Town Hall, timed to begin at 7.45 p.m. The special speakers on this occasion will be the Archbishop of Melbourne and the Bishop of Central Tanganyika.

The Home Mission Society is the old Church Society of the Diocese of Sydney under its more recent name. There is no Church Society in Australia that merits in greater degree the gratitude and the support of churchpeople. It is safe to say that to a large extent the work of the diocese could not be carried on without it. It is the instrument by which the Church gives expression to the Apostolic precept, "Bear ye one another's burdens." It is a symbol that we are churchpeople who recognise diocesan as well as parochial needs and obligations. It is a reminder to us of the wider life of the Church beyond our parochial boundaries. And many a parish in New South Wales out-

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side the Diocese of Sydney can read in its own records the story of its indebtedness to this great Society. The festival last year was an outstanding success. This year should prove a worthy rival.

The Cathedral and Youth.

On Wednesday, May 19, there is to be a great service for youth. This gathering points to being the greatest youth assemblage ever gathered in the Cathedral. The youth and the Church will be reminded of the faithfulness of former generations, and of the splendid task that is theirs for the preservation of their heritage and carrying on into the future the worthy tradition of the past. The service will commence at 5 p.m., and will be of a very special character. It is to be a service for youth to commemorate the Coronation of His Majesty King George VI, and will be similar to the service being held in Westminster Abbey.

The Cathedral and Music.

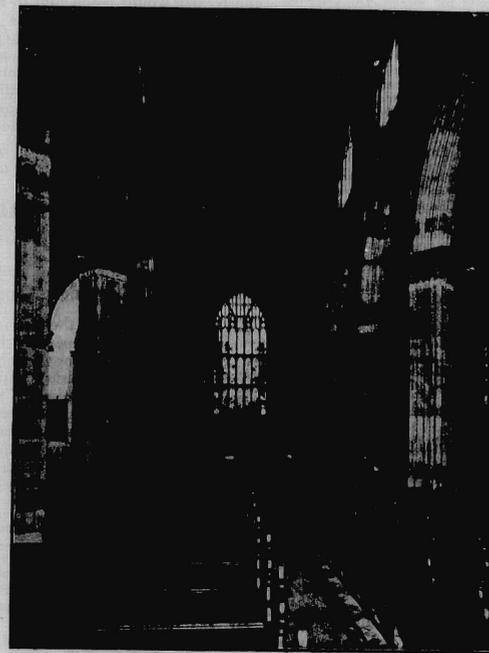
On the evening of May 19, at 8 p.m., the orchestra of the Australian Broadcasting Commission will go through a programme of classical music in the Cathedral. Beautiful music in a setting of beautiful architecture is always music at its best. Both eye and ear are impressed by the rhythm of things, and

the jubilee of its foundation in Australia, and in view also of its close historic association with the Church of England, one scene in the pageant will present an aspect of the history and work of the Order of St. John of Jerusalem. Then, because we are celebrating the Centenary of the Cathedral, the final scene will show us Sir Richard Bourke laying the foundation stone 100 years ago. In all we shall have a happy continuation of the beauty of form, colour and motion, the beauty of music, and, above all, the beauty of devotion, heroism and service inspired by the Christian faith and expressed in its history. The greatest pains have been taken to ensure historic accuracy and historically attractiveness.

Week-day Preachers at Cathedral.

The Most Reverend the Archbishop has been able to make the following arrangements for special mid-day addresses at the Cathedral during the Centenary week:—

- Monday, May 17—The Bishop of Newcastle.
- Tuesday, May 18—The Bishop of Goulburn.
- Wednesday, May 19—The Bishop of Central Tanganyika.



Interior of St. Andrew's Cathedral, Sydney, looking East.

neither conflicts with or jars upon the other. We may well be thankful for the beauty of our Cathedral walls and for the beauty of its music, Sunday by Sunday. The Australian Broadcasting Commission has given us a programme before, and those who had the pleasure of hearing it testify to the enhanced beauty of the harmonies in their environment of massiveness, symmetry and loftiness.

The Pageant of Early Church History will be another notable feature of the week. It will be held in the Town Hall on the evenings of May 20, 21, and 22, and (for children) on the afternoon of May 22. It has been specially written by Bishop Pilcher. The pageant last year represented scenes in the early history of the Church in England and in Australia. The present pageant will take a more general view. Stirring scenes in the Apostolic Age, and in the centuries immediately following will be presented by a cast of about 700 performers drawn from many of our city and suburban parishes. The arrangements are in the hands of Mrs. Mowll, assisted by a strong pageant committee.

Mrs. Bailey, who was Mistress of the pageant for the Broughton Centenary, will fill the same office on this occasion also. The theme of the pageant will carry us up to the foundation of the Church in the British Islands—the point from which we began last year. In view of the fact that the St. John Ambulance Association is now commemorat-

Thursday, May 20—The Bishop of Bathurst.

Friday, May 21—The Bishop of Armidale.

The Cathedral Book, which will give a history of the Cathedral, is almost ready for publication. It will be issued in a style and manner worthy, we trust, of the Cathedral itself. It will be beautifully bound in cloth and have several illustrations on art paper showing not only the Cathedral as it is to-day (exterior and interior views), but the building in the course of its development in the past. The story of the Cathedral will be included in more or less detail, and there will be special sections on the Memorials, the Organ, the Choir School, the Chapter, the Cathedral Officials, etc. The book is being issued by subscription. The cost to subscribers is 5/-, and to each one copy will be allotted for every 5/- subscribed. The names of subscribers will be recorded in the book. The cost to non-subscribers will be 6/-.

As oil has this special quality among liquids, that it always rises to the surface, and claims the highest place; so the love of Christ, the thought of Heaven, should dominate over all should rise above all, and never yield its place.

—Luis de Granada.

Melbourne News and Views.

By "Maccabaeus."

Easter in Melbourne.

Melbourne weather is notorious for its uncertain quality at Easter time. This year there were some wet nights, and Easter Day was a boisterous, stormy day. Several suburban parishes report more people absent on holiday than has been the case for many years. On the whole, the temperature was warmer than usually is the case at Easter. Practically all Anglican churches held a Three Hours Service, noon to 3 p.m., or meditations in the afternoon. These followed the ordinary morning service.

A correspondent in the press complained about the reserving of seats in the Cathedral when the Crucifixion was sung on Friday night. The Archbishop refused to be drawn into a discussion because the criticism was made in a "carping spirit." Though this may have been the case, the Archbishop would have been wise to answer the case, if there be an adequate answer, as the same charge has been made on several similar occasions.

The Easter Dawn Service on the summit of Mt. Dandenong was referred to in the last issue of the "Record." It is difficult to know what object the service was expected to achieve. There are always several who will attend services that are unusual, but the number who attended on that occasion is as a drop in the ocean compared with the multitude the Church is failing to reach in the city, while as a manner of public worship, it seems like pandering to those who claim that they can worship God in the open, but never do.

C.E.B.S. Easter Camp.

About 100 lads attended the Camp of the Boys' Society at Frankston. Services were held in the Camp Chapel, and several sporting competitions were contested. The Archbishop visited the camp on Easter Monday.

The late Rev. J. V. Patton.

Many will regret the death of the Rev. J. V. Patton, who died just before Easter. Mr. Patton was the Vicar of the newly combined parishes of Berwick and Cranbourne. Mr. Patton had held the positions of Chaplain at Melbourne Grammar School, and Director of Religious Education, all in Melbourne Diocese.

Melbourne Grammar School.

Mr. D. S. Colman, a nephew of Archbishop Head, arrived recently to take up the position of Head Master of the Melbourne Grammar School. It is quite evident that the new Head Master has had a great scholastic record. What is also evident is the fact that our great public schools and universities have failed to produce men thought to have had suitable training or experience for such a post.

Retirement of the Rev. C. W. Wood.

After 15 years' service as Vicar of Christ Church, Essendon, the Rev. C. W. Wood has retired. Mr. Wood was formerly at Thornbury, and has been one of the most vigorous preachers in the Diocese. He is to be followed by the Rev. P. B. Hayman, who will be a slightly more advanced Churchman. The parish of Christ Church, Essendon, is one of the most important on the northern side of the city. The new Vicar comes from Frankston, on the extreme southern bay side.

Melbourne Churchmanship.

Much has been said in the "Record" about Melbourne Churchmanship of a previous generation. It would be more difficult to define the present Churchmanship of Melbourne. In another twenty years, it is safe to say, we shall have no evangelicals at all. The official party in the diocese discourages a definite stand of any kind, but considers it splendid "tolerance" to encourage Anglo-Catholicism, while to encourage Evangelical Churchmanship is "to be associated with party."

Many of the clergy say when Evangelical efforts are being made: "I am with you, but do not mention my name." Many again are Evangelical in secret, but are afraid to stand for what they know to be right at Synod or other meetings at which the Archbishop is present. This has been demonstrated over and over again. Melbourne clergy have been the despair of those organising Evangelical movements. In view of this attitude of the clergy, it is not to be wondered at that the lay people are losing heart, and as another writer in the last issue of the "Record" says, are joining "Presbyterian and Methodist Churches."

Bishop of Tanganyika's Successful Wireless Appeal.

THOSE who were fortunate enough to hear the Bishop of Central Tanganyika, the Right Rev. Dr. G. A. Chambers, during his visit to New Zealand, must have been deeply impressed by his interesting accounts of the evangelistic, educational and medical work now being carried on amongst the natives in his diocese in East Africa. We hope that he will have received the same generous support in New Zealand and Australia as he lately received in England. At a meeting held in Wellington at the Y.M.C.A., the Bishop told of his being allowed, by good chance, a five minutes' appeal over the air while in London. At first he received by post only two or three replies, and felt a great disappointment. Later he was notified by the postal authorities that the replies would reach him in a van. There were over 2,000 letters in response to his appeal for help in his medical and missionary work, and in caring for the lepers. The letters contained sums of money amounting to over £5,750. Truly a noble response to a five minutes' talk over the wireless!

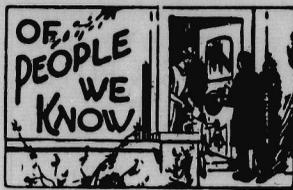
Training for the Ministry.

Archbishops' Commission Appointed.

IN accordance with the terms of a resolution passed recently by the Upper Houses of Convocation, the Archbishops of Canterbury and York have appointed a Commission "to consider the problems connected with the selection, testing and training, both before and after Ordination to the Diaconate, of those who are being called to serve in the sacred Ministry of the Church."

The following have consented to be members of the Commission:—

The Dean of Christ Church (Chairman), the Bishop of Bradford, the Bishop of Bristol, the Bishop of Chester, the Bishop of Derby, the Bishop of Manchester, the Bishop of Portsmouth, the Bishop of Truro, the Headmaster of Winchester (S. Leeson), the Headmaster of Malvern (F. S. Preston), Sir Montague Barlow, Bt., Dr. A. W. Pickard-Cambridge (Vice-Chancellor of Sheffield University), Mr. J. Maud (Dean of University College, Oxford), the Archdeacon of Auckland, the Archdeacon of Halifax, the Archdeacon of Northumberland, Canon Homes Dudden, D.D. (Master of Pembroke College, Oxford), Canon C. E. Raven, D.D. (Regius Professor of Divinity, Cambridge), the Rev. Norman Sykes, Ph.D. (Professor of History, London University), the Rev. C. M. Chavasse (Master of St. Peter's Hall, Oxford), the Rev. C. Eastaugh (Vicar of St. John the Divine, Kennington), Canon W. Thompson Elliott (Vicar of Leeds), the Rev. W. D. L. Greer (Secretary, Student Christian Movement), the Rev. A. G. Herbert (Tutor, Kelham Theological College), the Rev. J. M. Hewitt (Vicar of Islington), Canon Sir Edwyn Hoskyns, Bt. (Fellow of Corpus Christi College, Cambridge), Canon F. H. B. Ottley (Tait Missioner in the Diocese of Canterbury), and Canon H. C. Robins (Vicar of Portsea).



One of the most notable of C.M.S. missionaries is the famous doctor, Sir Henry Holland, of Baluchistan, across the border from the North-West frontier of India. He is the brother of the Bishop of Wellington, N.Z., and of Canon W. E. S. Holland, of St. Mary's, Woolnooth, London, and formerly principal of the C.M.S. College, Calcutta, India. A correspondent writes to the North China Daily News: "Sir, every medical man should be grateful for the space you have given to-day to the story of Sir Henry Holland's experiences in Baluchistan. While I was in England during the summer, I had the privilege of several visits with him, and found him, as was to be expected, one of those rare spirits whom 'age cannot wither.' He was not only anxious to secure the £6,000 needed for the rehabilitation of the Quetta Hospital, but was in frequent conference with those who were considering the possibility of creating in India a Union Christian Medical College. It is a tribute to the Government that Britain has so recognised Sir Henry's services as a professional man and a medical missionary as to honour him with knighthood."

We offer our congratulations to Mr. T. R. Robinson, a member of St. Andrew's Cathedral choir, Sydney, who has just completed forty years' almost uninterrupted service as a member of the choir, starting as a boy chorister. His association with the Cathedral has been lifelong, having been baptised, confirmed and married there.

Miss Gillespie, who recently resigned her post as head deaconess, Diocese of Sydney, leaves early next month for England, to be in time for the Oxford Group house party for training leaders at Oxford. For some time Miss Gillespie has been deeply interested in the Group Movement.

The Council of the Canberra Church of England Girls' Grammar School has appointed Miss Una Mitchell headmistress in succession to Miss Forster, who has to take up Y.M.C.A. work in Brisbane. Miss Mitchell took her degree in science and has had extensive educational experience in Western Australia, South Australia and Victoria.

Mr. Willis J. Williams, B.Sc., the honorary treasurer of Moore Theological College, has been re-elected Chairman of the Commonwealth Council of the British and Foreign Bible Society.

The Rt. Rev. W. H. Baddeley is now in New Zealand attending the General Synod at Hamilton. During his stay he will visit the several dioceses.

The Bishop of Christchurch, N.Z. (Dr. West Watson), and his daughter, are on their way to England for a six or seven months' visit. The Bishop hopes to be present at two important inter-church and international Conferences which are being held at Oxford and Edinburgh, in July and August respectively. These Conferences will deal with the very critical problems of the relations of Church and State and of Faith and Order.

Rev. J. O. Were, of Broken Hill (N.S.W.), has been awarded a scholarship by the trustees of the Lucas-Tooth Scholarship Trust. Mr. Were, who was nominated by the Bishop of Riverina, will go to Oxford University and study for honours in theology.

The Rev. P. B. Hayman, of Frankston, has accepted nomination to the parish of Christ Church, Essendon, Diocese of Melbourne, and will be inducted by the Bishop of Geelong on April 29.

After long trouble with his throat, which has suffered from the strain of public services, the Rev. R. de Lambert, of Christchurch, N.Z., has felt it wisest to apply for a pension on grounds of failure of health. It is hoped that a complete rest, and life in a drier climate than Christchurch can offer in winter, may restore his vocal powers. He will be greatly missed for his vitality and devotion, as well as his cheerfulness and humour.

The living of St. James', Christchurch, N.Z., has been offered by the Diocesan and Parochial Nominators to the Rev. S. J. Cooper, Vicar of Addington with Spreydon, and accepted by him. Mr. Cooper has done a wonderful work at Addington, both spiritual and financial, and will be much missed. It was not easy to follow such an old and beloved Vicar as Canon Bean, but Mr. Cooper has made his own place there, ably helped by Mrs. Cooper. He goes to his new work with a substantial reduction of salary, and with the exchange of a parish debt of some £200 for one of some £2000.

The Rev. Samuel E. Woods, son of the late Bishop elect of Lichfield, and a godson of Bishop West-Watson, of Christchurch, has begun his work as Chaplain to Canterbury College and assistant lecturer at College House, Christchurch, N.Z. He was commissioned last month by the Bishop in College House Chapel in the presence of representatives of the University, Christ's College and ministers of religion. The appointment has been made possible for the Students' Christian Movement by the co-operation of Christ's College Governors, on whose behalf Mr. Woods will devote some part of his time in lecturing to theological students at College House as assistant to the Principal, Canon Parr.

Archdeacon H. Mayo Harris, Vicar of Suva, who was in Sydney last week, is using his furlough at the request of the Polynesia Synod to visit England to obtain support for the £10,000 endowment fund which the revived Polynesia Association has launched. The S.P.G. has warned the Bishop that the present grant could not be regarded as an endowment, and that it was proposed to reduce it by two-thirds. The Synod has decided to take steps to have the name of the Diocese changed owing to the common confusion of it with Melanesia.

The Bishop of Polynesia, in his charge to the Synod recently held, mentioned that as a result of the closing of the Chinese school in Suva one of the teachers, Miss Cheng, came to Christchurch for training as a teacher, and hopes that one day she may return to serve her own people in Fiji.

The interesting fact that there will be three Deacons of three different races serving in Polynesia, was mentioned by Bishop Kempthorne to his Synod recently. He ordained Mr. Harold Irving in February for work among the Melanesians in Fiji, and as curate to the Vicar of Suva. Brother Mofat, who made a name for himself as a missionary to the Fiji Melanesians, is now under training in the Melanesian Mission's ordination school with a view to his return in Orders. The third is an Indian, Durga Prasad Mista, who was ordained for Polynesia as Deacon last year by the Metropolitan of India and though still gaining experience in village work in Lucknow Diocese, returns to Polynesia in August for work in Labasa.

The Rev. George West, of the Melanesian Mission, was lost at sea while travelling on his whaleboat on January 19 between Reef Islands and Utupua Island, about 300 miles east of the Solomon Group. Mr. West, who was a native of Dunedin and trained at St. John's College, Auckland, was ordained deacon in 1923 and priest in 1926. All his ministerial life has been spent in the Melanesian Mission.

The Rev. A. G. Dawson, Vicar of Thames, N.Z., since 1931, has resigned from his charge and will be leaving shortly with his family for England. The Rev. S. B. R. Corbin, Vicar of Ormondville, Diocese of Waipapu, has been appointed Vicar of Thames. Mr. Corbin was trained at St. Paul's Missionary College, Burgh, and was ordained in 1927 in the Lichfield Diocese.

The death is announced, in his 93rd year, of Emile Doumergue, Dean of the Faculty of Theology at Montauban, President of Honour of the Societe Calviniste de France, famous throughout the world for his monumental biography of Calvin, which is now everywhere accepted as the standard authority on the French Reformer. It consists of seven quarto volumes, of which the first appeared in 1899 and the last in 1927. Dr. Doumergue, besides being a brilliant scholar, was a devout Christian and a Calvinist, unashamed and without qualification. His entire life was devoted to Reformation studies. For many years he was associated as editor and contributor with our contemporary, "Le Christianisme," his final contribution to which appeared in the issue of February 11, and dealt with the paganism of Germany as exemplified in the recent closing of the school at Elberfeld. Born

in 1844, Dr. Doumergue was only 35 at the time of his appointment as Professor of Church History at Montauban.

The Right Rev. E. S. Woods, D.D., Bishop of Croydon, England, has been appointed Bishop of Lichfield. He is a brother of the late Theodore Woods, who was Bishop of Winchester. He is one of the ablest preachers in the Church of England, and has given valuable service to the B.B.C., Students' Conferences and the Anglican Evangelical Group Movement.

Archdeacon and Mrs. Harris, of Suva, Fiji, were welcomed by the Women's Auxiliary of the A.B.M. in Sydney last Friday.

The death of Mr. E. H. T. Russell, of Ashfield, removes one who had given long and faithful service to the Church, both in its parochial and larger life. Mr. Russell, who was the second son of the late William Russell, was born in Sydney, and was educated at the Sydney Grammar School and the University of Sydney, where he took his B.A. degree with first-class honours in classics in 1876, and his M.A. in 1880. He entered into partnership with his father and elder brother as Russell and Sons in 1882, and on the retirement of his father, the firm continued under the name of Russell and Russell. For some years he was a member of the Synod, and for 45 years a supporter of St. John's Church, Ashfield, as churchwarden and parish councillor. He was also a member of the Australian Board of Missions, president of the Millewa Boys' Home, and for 28 years hon. treasurer of the Home of Peace for the Dying. His wife, who was a daughter of the late Archdeacon Dixon, predeceased him. Five children survive—Messrs. A. S. and Selwyn Russell and the Misses Marjorie and Muriel Russell and Mrs. J. D. Pike, to whom we extend our deepest sympathy.

There passed away at Hampstead, London, recently, Mrs. Hoare, widow of the late Right Rev. Joseph Charles Hoare, fourth Bishop of Victoria, Hong Kong. Mrs. Hoare's father, the Rev. F. F. Gough, was one of the early missionaries of the Church Missionary Society in China, in which land she was born, and to which she devoted many years of her long and useful life. In 1886 she married the Rev. J. C. Hoare, then Principal of Trinity Theological Training College, Ningpo, and so returned to the city of her birth. For 12 years she worked with her husband in that centre. In 1898, when her husband became Bishop of the Diocese of Victoria, Hong Kong, she removed to that city, where she spent the remaining eight years of her life in China, taking with the Bishop a leading part in the Christian life of the community, winning the respect and love of many by their faithful witness to the Lord Whom they served. Their house was "home" to many who would otherwise have missed the influences associated with that word, and no day ever passed without visitors being welcomed at their table. When, on the home-call of the Bishop in the great typhoon of 1906, Mrs. Hoare returned to England for her children's education, she continued active service on the committees of several of the missionary societies, and in many branches of Christian work in this land.

The death of Sister Rae, of Holy Trinity, removes a devoted worker of many years. She was beloved throughout the parish. Her funeral occasioned a remarkable concourse of people, and many were the testimonies borne to her splendid work.

With the approval of the Presentation Boards of both parishes, an exchange has been arranged between the Rev. H. C. G. Walton, Rector of Lake Bathurst, and the Rev. R. B. Dransfield, Rector of Adelong, to take effect on the 30th April.

It is announced that the Bishop of Bath and Wells having represented to the Arch-

bishop of Canterbury his desire to vacate the See of Bath and Wells on grounds of health, the King has been pleased to approve his resignation. Dr. St. J. B. Wynne Wilson, whose resignation will take effect on November 1, has been Bishop of Bath and Wells since 1921. He was Master of Halesbury from 1905-11, and of Marlborough from 1911-16, and Dean of Bristol thence till 1921. He is sixty-eight years of age. He married in 1919 the second daughter of the late Sir George Wills.

Cultivation is as necessary for the mind as food is for the body.

THE BRIDE'S COLUMN

By Mary Sheraton

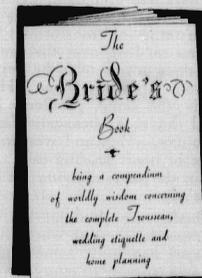
"Be Prepared" . . . that is my sincerest advice to all engaged girls. Be sure that you do not let any little hitch steal one iota of joy from your greatest adventure . . . your wedding.

If you are prepared, you will know exactly what is wanted; you will know the correct etiquette, what to say, and when and how and where. Knowing this you will be justly rewarded and experience to the full the wonderful bliss of your wedding.

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The Witnessing Church.

A SERIES of days of witness have been carried through in various parishes in the Diocese of Sydney during the last week or two, under the guidance of its chief pastor. The passage of Scripture which has so often been read at the closing gatherings in each centre has been the first chapter of the Acts of the Apostles. At once this reading carries a direct personal challenge to every disciple of our Lord to be a witness. In a word, the essence of the Christian faith is that it is a revolution which is not yet finished. We open our New Testament and discover a mighty tide of the Spirit sweeping down the many channels of human life. A new age begins, and therefore when we reach the end of the Book we realise that this is not the end. "No age can exhaust such a power as this. The writers speak of themselves as first-fruits, the forerunners of a new humanity which would transcend all barriers of race and creed. They try to describe what had happened to them. They use the sharpest contrasts to emphasize their conversion to the Christian faith—bondage and freedom, disease and health, darkness and light, death and life. Everywhere the Gospel is interpreted in terms of transforming power. When we leap over the centuries our day does not seem to be very different from Apostolic times. Human nature is the same, problems facing St. Paul have a strangely familiar sound to-day. Men and women need a change of heart leading to a radical change in the way of living, as in the Apostles' day.

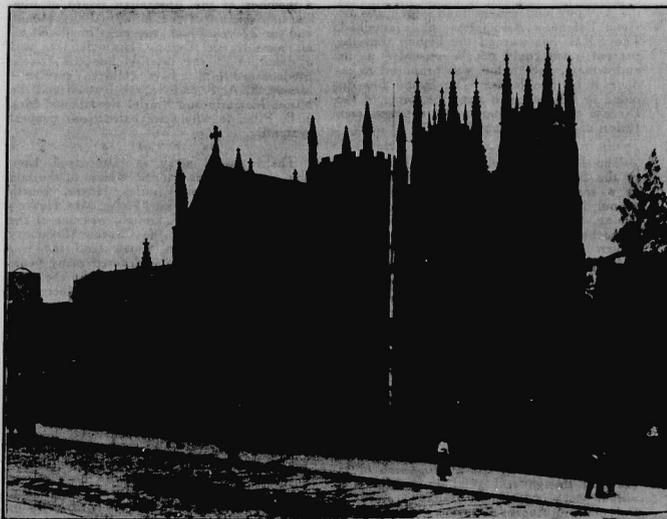
Whether we think of the world of the Apostles or our world to-day, the Gospel has in it something that awakens an answer in every man, but how?—by a new power at work in the world, an energy set free by the Resurrection of Jesus Christ. These early members of the Christian Church were "trustees not of a theory or a philosophy, but of a Power which, wherever it was released, worked revolutions in the spirit of man.

It is a notable and significant fact that from scores of Mission fields this same testimony is given. I sat once in a great international gathering and listened to the evidence given by Chinese, Japanese, Indians, Africans, and others of the difference Christ made to them. They were witnessing to a fact of their own experience. They had found Christ for themselves as their Saviour and Lord. To them He was Christ, the Lord. They had given Him the supreme allegiance of their lives, and where He was concerned no compromise was possible. This issue faces every missionary to-day. Why should we make Christians of Hindus, Moslems, or Buddhists? Why should a Hindu not remain a Hindu with a reverence for Jesus added to his inherited beliefs? St. Paul supplies the answer when he says, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." He saw a redeemed humanity unified in Christ. "There is neither Jew nor Greek, neither slave

nor freeman, for ye are all one in Christ Jesus." Rabbi Solomon puts the matter very aptly when he says, "The consciousness of the presence of God has come to millions of men and women through Jesus. Time has not faded the vividness of His image. Poetry still sings His praise. He is still the living comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul.' Nor does any Jew say to Moses, 'I need thee every hour.'"

Christianity spreads, and it is bound to spread. It is a religion of power, and that power is centred in the living Christ. By that power the Church has worked, and works to-day. As it faced new situations, daily problems of life, hidden foes of evil and impurity, it came to know more of a power adequate to every need. "The history of Christian thought is the history of a people constantly going out into new lands and always grappling with new foes. The Church thought as it moved." As witnesses went forth they found the Lord was with them,

they were social, economic, or religious. The Gospel had wider consequences even than these. The first missionaries of the faith found themselves, in their declared loyalty to Christ, in open conflict with the State. Imperial Rome said, "You Christians can keep your own society, your worship, your appeals to others to accept your Saviour—Christ. But this you must do as good citizens—you must worship the Emperor." This then, as now, was the supreme test. What is the ultimate and final loyalty in life? St. Paul and his fellow workers never hesitated. Christ must come first. For the Christian to-day Christ and His principles are altogether supreme. The elements of early Christianity, which were central to the life of the Church, were faith in and obedience to Christ, the Living Lord; a new force released through the Cross for world regeneration; a new life of unselfish service and love, and a witness to the meaning of the Gospel as experienced and proved by those who had accepted Christ. The Church speed-



St. Andrew's Cathedral, Sydney, viewed from George Street. Showing Soldier's Welcome in left-hand corner during Great War.

and they came to know Him better with every conflict and every suffering endured for His sake.

Now if we think of Christianity in terms of power, we must with equal force, think of it in terms of conflict and struggle. The New Testament is full of warnings of the Laodicean spirit, the luke-warm, selfish and self-centred Christian community which compromises because of a policy of expediency and a refusal to face the Cross.

This revolutionary faith means open opposition to the world's material basis of life, to the convenient standards of selfish competition, and to the easy morals of those who profess agnosticism as to religious ethics. The slave, says St. Paul, is to become the brother beloved." The Gospel in Ephesus had economic consequences which threatened the guild of silversmiths with bankruptcy and caused a riot. Trade was in danger, vested interests and the Gospel were in conflict. Paul did not seek trouble, but he could not preach Christ without facing the implications of His message in all relationships of life, whether

ily found itself in open conflict with every ideal of Rome and imperial power, with the agnostic position of a restless Greek world and with the religious orthodoxy of the Jew. The Church went forward because it has a sense of divine Mission. It never sought to live for itself. It could not be satisfied in simply establishing centres of worship. For every Christian there was a war to be waged as well as a life to be lived, a mission to be fulfilled as well as a worship to be performed, a witness to be given as well as a creed to be accepted. This mission meant an individual commission by Christ to every believer. "As My Father hath sent Me, even so send I you." No one could follow so sweeping a demand unless he could say, "I know the Son of God Who loved me and gave Himself for me." Here is the open secret of Christianity. The Church faces in this modern civilised world the same old foes. It is engaged in the same life and death struggle, and still the Captain of the Host beckons us to follow Him into the fight. That is what these days of witness are meaning in Sydney.

Short History of St. Andrew's Cathedral

SIXTY-NINE years come St. Andrew's Day, the Cathedral Church of St. Andrew, Sydney, was consecrated to the worship of God. During that period it has played a notable part in the ecclesiastical and national history of the State of New South Wales.

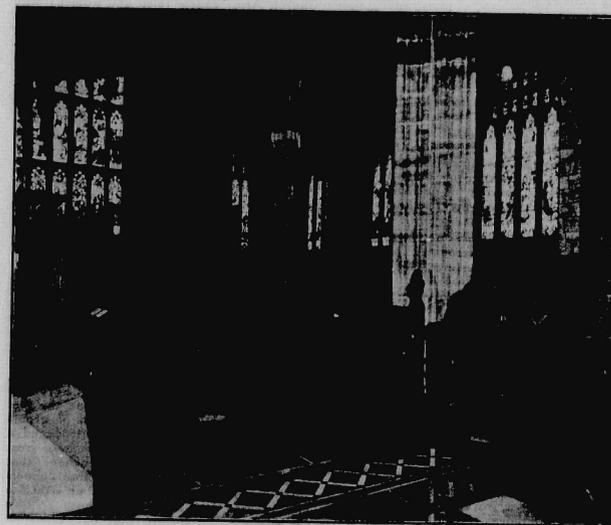
Though only in its sixty-ninth year, it is well to remember that the erection of a Cathedral for the Church of England in Sydney was planned long before 1868. Indeed, the building of a Cathedral was originally the project of Governor Macquarie, Australia's pioneer church builder. He laid the first foundation stone on 1st September, 1819, somewhere in the middle of the present George Street. Macquarie had fine ideas in these respects, and it was originally intended that the Cathedral should stand in a noble square, reaching from George Street to Kent Street, Sydney. However, this was not to be, so on May 16,

work entirely stopped until the Cathedral was consecrated, although great difficulties had to be overcome.

The Bishops' Pillars.

During the month of October, 1850, a conference of the Bishops of Australasia was held in Sydney. There were six Bishops present, and it was suggested that as there were six pillars in the nave, each pillar should bear the name of one of the Bishops. This was finally carried into effect, and the pillars of the nave are therefore a fitting monument of this historic conference. The six Bishops were:—William Grant Broughton, Bishop of Sydney and Metropolitan; George Augustus Selwyn, Bishop of New Zealand; Francis Russell Nixon, Bishop of Tasmania; Augustus Short, Bishop of Adelaide; Charles Perry, Bishop of Melbourne; William Tyrrell, Bishop of Newcastle.

It was largely owing to the advice of Bishop Selwyn that it was decided to lengthen the nave and to erect two towers instead of one at the west end on the model of several of the English Cathedrals.



Archbishop's Throne, Choir Stalls, Dean's Stall and Lectern, St. Andrew's Cathedral, Sydney.

1837, the first year of Bishop Broughton's episcopate, the stone was taken up and laid in its present position by Governor Sir Richard Bourke. The building began to progress favourably, foundations were completed, and the upper walls proceeded with! But in 1839, owing to the great drought and the consequent general depression, money gifts declined, with the result that in 1842 the work ceased altogether for the second time. As the building seemed indefinitely postponed, a temporary structure of wood was erected on the site of the old burial ground (to take the place of a building which had been destroyed by fire). This wooden structure was subsequently enlarged and served as a temporary cathedral for the next 25 years. This building was removed in 1870, following upon the consecration of the permanent Cathedral in accordance with an agreement with the Government.

Early in 1846 a committee was appointed to formulate plans for proceeding with the building. In September of the same year the work was recommenced, the architect being Mr. E. T. Blacket. Never again was the

Progress of the Building Under Bishop Barker.

Bishop Barker was installed as Bishop of the Diocese in the temporary Cathedral on May 31, 1855. In 1857, at a meeting held within the walls of the roofless Cathedral, and presided over by the Governor-General, Sir William Denison, Bishop Barker made an earnest appeal for funds to complete the building. A new impetus was given to the work, and the sum of £3,800 was collected in the course of the year.

But the work seemed to go on somewhat tardily, so much so, that in the year 1865 it was felt that a great effort should be made at once to complete the building. Bishop Barker called a meeting in July, at which the sum of nearly £2000 was subscribed. This was soon largely augmented. With a view to the consecration of the Cathedral on St. Andrew's Day, a meeting of the building committee was held within the edifice on August 13, 1868. Further monies and gifts came in, so that the main building was opened and consecrated on St. Andrew's Day, November 30, 1868.

Seven Bishops of Australia out of nine were present. The service was conducted by the Rev. J. C. Corlette, D.D., afterwards Rector of St. John's, Ashfield, who was Precentor at the time, the music being rendered by a choir of 85 voices. The sermon was preached by Bishop Barker, who took for his text the words "Follow Me and I will make you fishers of men" (St. Matt. iv., 19). Seats had been provided for 1,700 people, and every seat was occupied. The offertory amounted to £230 10s. 6d. The consecration service was followed by a celebration of the Holy Communion, when, for the first time, the handsome communion vessels given by William Charles Wentworth, Esq., were used.

At the time of the consecration the West Towers were incomplete. This work was finished in November, 1874. The Deanery, now the Diocesan Church House, was completed in 1872, while the Chapter House, as a memorial to Bishop Barker, who had so much to do with the erection of the Cathedral and the institution of synodical government in the diocese, was opened and used for the first time at the session of General Synod in October, 1886.

The original choir vestries on the south side of the Cathedral were erected in 1896-7. £200 was donated for the purpose by the Trustees of St. Philip's, Glebe, and a similar sum by the Trustees of St. James' Glebe. The balance was collected by Dean Cowper.

In 1898, as the outcome of a meeting held at Government House, an influential committee was formed for the purpose of clearing off the debt of £7,250 on the Cathedral property. An appeal was made for subscriptions and in due course the debt was wiped out.

Several Details.

The laying of the marble tiles in the choir was executed under the direction of Sir Gilbert Scott, R.A. An altar tomb was erected in the north aisle of the choir as a memorial to Bishop Broughton. It is surmounted by a stone effigy of the deceased prelate, and is a facsimile of his tomb in Canterbury Cathedral. The pulpit was the gift of Robert Towns, Esquire, presented in the joint names of himself and Mrs. Towns.

Memorial Tablets.

A uniform scheme of memorial tablets was designed as part of the tile-work which covers the side walls of the Cathedral up to the sills. The north side of the Choir is devoted to Australian Bishops, and the south side to Canons of the Cathedral, the aisles to those who have rendered special service to the Church, or distinguished public service. On the western wall of the north transept a stone tablet has been erected to the memory of the Rev. Richard Johnson, B.A., who came to Australia as Chaplain of the first fleet, and laboured here for twelve years, being responsible for the erection of the first church. On the same wall the Chapter has placed a brass tablet to the memory of the late Dean Cowper. On the wall opposite is a bronze tablet to the memory of the late Archbishop Saumarez Smith, who was "the first occupant of the See to be interred within its borders."

A New Day.

Surely we can say that a new era opens out with the celebration of the centenary of the laying of the founda-

(Continued on page 12.)



NEW SOUTH WALES.

Diocese of Sydney.

SPECIAL SERVICE OF PRAYER.

"I would ask churchpeople," so writes the Archbishop of Sydney, "to keep the eve of the Coronation free in order to attend the special service for prayer and intercession which is being arranged in the Town Hall that evening, Tuesday, May 11, at 8 o'clock, when we may unitedly pray for our King and Queen and the peoples of His Empire. Tickets for reserved seats at this service may be obtained from the Precentor at the Cathedral. Only two will be allotted to each applicant, and the seats will be reserved until only 7.50 p.m. The Broadcasting Commission Orchestra and Choir are undertaking the music, and pictures will be shown both of the Coronation of King George V, and of Westminster Abbey as arranged for the Coronation. The same form of service will be that used as in London on the same day, and I trust that a very large number of Christian people will assemble in the Town Hall, and that the attendance may be such that the overflow will reach into even the Cathedral, which will be opened for the purpose when the Town Hall is filled."

NEW CHURCH AT GUILDFORD.

The foundation stone of the new St. Mary's Church, at the corner of Guildford Road and Bolton Street, Guildford, was set by the Archbishop of Sydney (Dr. Mowll), in the presence of more than 600 persons on Saturday, April 17. The ceremony was the culmination of efforts extending over 25 years. Services have been conducted for a number of years in a wooden building. The new building will be a handsome structure of brick, designed by Sir Charles Rosenthal. It will cost approximately £1300, but it will require a further £600 to finish it as the architect plans. It will have a baptistry, two large bays, and a tower.

In response to an appeal by the Archbishop, £60 was laid on the foundation stone. Archdeacon H. S. Begbie, of Parramatta, the Rev. A. J. Dyer, Rector of the parish, and other representatives of the clergy in the district were present. The band of the Parramatta Salvation Army accompanied the hymns.

HERALDS OF THE KING.

Several hundreds of young people gathered in St. Andrew's Cathedral on Saturday afternoon, April 17. The occasion was the annual service for the Heralds of the King, which is the youth section of the Australian Board of Missions. A spectacular feature of the service was the presentation of the lenten offering from the various branches. Two representatives of each branch marched to the chancel to hand over the gift. The money will be used for educational work on the mission fields in the South Seas.

CHURCH MISSIONARY SOCIETY.

Temple Day.

The Church Missionary Society will hold a Temple Day in St. Andrew's Cathedral on Ascension Day, Thursday, May 6. The idea of Temple Day arises from the Jewish custom of worshippers placing their gifts in the Treasury as they entered the Temple.

Special services in the Cathedral: 11 a.m., Holy Communion and Sermon; Preacher, the Rt. Rev. the Bishop Coadjutor. (It is the anniversary of the Bishop's consecration). 1.15 p.m., Bible Reading and Inter-

cessions, the Rev. T. C. Hammond, M.A.: 7.45 p.m., Thanksgiving Service; Preacher, the Most Rev. the Archbishop of Sydney.

Receiving of offerings—His Grace the Archbishop of Sydney will be in the Cathedral to receive offerings from 12.15 to 12.45; and from 1.50 to 2.15; and from 5.15 to 6 p.m.

At other hours through the day several of the clergy will take the place of the Archbishop.

PEACE MOVEMENT.

The United Christian Peace Movements are arranging for a "Peace Week Campaign" in Sydney and suburbs from April 25 to May 2, inclusive. The object is to reach all Christian people, especially those connected with our Church life. The manifesto of this United Christian Peace Movement seeks to unite all Christian people in an active and continuous crusade for peace on the basis of a common adherence to the following convictions:—

1. That the primary loyalty of the Christian Church and of every Christian is to the God and Father of Jesus Christ, and to His Kingdom; and that Christians are bound to view every matter that affects world relations in the light of the essential articles of the Christian Faith—the Fatherhood of God and the Brotherhood of Man.

2. That "war, as a method of settling international disputes, is incompatible with the teachings and example of our Lord"; and that "the Christian conscience is called upon to condemn war as an outrage on the Fatherhood of God and the Brotherhood of all Mankind."

3. That "Peace" consists, not in the mere absence of overt armed conflict, but in a positive condition of society, deliberately and universally based on the essential Christian principles of Truth, Justice, Mercy and Love, and conducive to "the progressive development of the Kingdom of God on earth."

4. That "the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation."

5. That Christians are challenged to test existing conditions by the Christian standards, with a view to condemning and removing such as conflict therewith.

The movement is working through church services, conferences, youth gatherings, school classes, and literature.

Diocese of Newcastle.

CLERICAL CHANGES.

The Bishop writes:—

Synod is being summoned for Monday, May 24th, when the special Synod service will be held in the Cathedral at 7.30 p.m. The preacher at that service will be the Reverend Professor A. P. Elkin. At the conclusion of the service my wife and I hope to be at Home to members of Synod in the Tyrrell Hall.

There have recently been a good many changes in the staff of the diocese, which I can only briefly chronicle. We lost two very valuable men in Mr. Linton and Mr. Gumbley, who have recently resigned the parishes of New Lambton and St. Mary's, West Maitland, respectively. We are delighted to think that Mr. Linton hopes presently to return to us when he has fulfilled the purposes for which he is visiting England. Mr. Gumbley, I regret to say, is likely to remain in England and to take up parish work there. His last days in Maitland

were overshadowed by the grief of a shattering personal bereavement which called out the heartfelt sympathy of us all. In his place Mr. Venn was chosen Rector of St. Mary's, leaving a vacancy at Merewether, which was filled by the appointment of the Reverend A. R. Holmes. And in succession to Mr. Holmes, Mr. Satchell, of Wollombi, becomes Rector of Wallsend. Mr. Davis, from Coopernook, succeeded Mr. Linton at New Lambton, and will be succeeded at Coopernook by the Reverend J. S. Bullock, now Rector of Blackall, in Queensland. Mr. Rees, of St. Alban's, goes to Aberdeen, and the Reverend R. D. Tracy will take his place at St. Alban's. Finally, the important vacancy at Morpeth was filled by the election of the Reverend W. E. K. Burkitt, whom I hope to institute to that charge on the first Sunday of April. I cannot in the space at my disposal attempt to speak individually of all these clergy, but I can assure them collectively of my own prayers, and I hope also of the prayers of many others, for them in taking up their new work.

On Tuesday, March 9th, I had the pleasure of admitting ten new students at St. John's College, Morpeth. The staff of the College has this year been strengthened by the appointment of the Reverend R. E. Sutton as Dean of the College. Mr. Sutton has a well-deserved reputation as a theological lecturer and tutor. He and I were for some time colleagues on the teaching staff of St. Francis' College in Brisbane, and thus I know how greatly St. John's is to be congratulated on having secured his services.

On Easter Monday I am to have the happiness of commissioning a further batch of Church Army cadets (men and women) who have been in training at Adamstown for the past three months. They will be leaving almost immediately for Mackay in Queensland, where a Crusade on a very ambitious scale has been planned for a long time. It is the biggest thing which the Church Army has undertaken, and I hope it will be the most successful.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

There has been some discussion lately in the papers about Roman Catholic schools. The Roman Catholics have built up their own schools and given generously to their support, but in the religious training of their children they stand apart from the State Schools, which they regard as unchristian, and even godless. We in the Church of England regret as much as anyone the Act of 1872 which ended the system of grants to denominational schools and introduced a single system of education which was free, universal and secular, but we believe that it is our task not to leave the State Schools without religion, but to throw our energies into making the children in those schools Christians. We believe that our Christian responsibility is for all Australian children, and we desire to work with the Roman Catholics and all the Protestant denominations to secure that the State Schools shall not be godless. We desire better opportunities for that religious teaching and we are trying to do it more efficiently, but we cannot sacrifice the many to the few, nor rest content until we have done our best to make Australia a Christian nation.

I take this opportunity of publicly thanking the Australian Broadcasting Commission for restoring to the Cathedral the full number of services for transmission over the air which had for a time been stopped. Owing to a misunderstanding, changes were made in the number of services broadcast, but when this matter was brought to the attention of the authorities, partly through letters in the newspapers and partly through our own Precentor, those in authority courteously restored what had been taken away. One service at the Cathedral alternatively morning and evening on Sundays and the Thursday Evensong is now broadcast, and any special services will also be made public if they are considered to be suitable. It is good to know that the Commissioners realise their religious responsibilities to the public who listen in.

Diocese of Gippsland.

THE BISHOP'S LETTER.

On March 20, writes the Bishop of Gippsland, I started out for the Buchan country, where I was the guest of Mr. Prankerd at Calamondah House. At Nowa Nowa, on the way up, I baptised three babes at the com-

munity hall, and afterwards churched the mothers. This I was able to arrange very happily in the sunshine of an open doorway with the beautiful bush as a background.

That evening at the little church of St. Mary's, at Buchan, I married John Neve and Mary Mitten. It is possible that some may think I should not have done this. On the natural ground that, as marriages are occasions of happiness and great rejoicing, it is not fitting that their celebration should disturb the Lenten solemnities of self-denial. Many church leaders from as far back as the fourth century have forbidden marriages in Lent as a general practice. So far as I know there is no actual law relating to this subject in any part of the Catholic Church, but it is a custom the principle of which has commended itself to many wise and devoted churchmen in succeeding generations. Like all such matters it is left to the discretion of the Bishop and his clergy. Even where the life and teaching of the Church have been well established there have been occasions when that discretion has been exercised in a permissive direction, and exceptions have been made in the general rule. In all the circumstances of a mission district in the big bush such as I was in last Saturday evening, I am of the opinion that in using my discretion as I did, and in grasping the wonderful opportunity of close contact and influence afforded me, I was doing what our Lord Himself would have done. I have a strong feeling that if I had acted otherwise I might have done disservice to His Cause. I hope this is not presumption on my part. I do not think it is. And I have spoken about it at some length because I think it is extremely important that in the circumstances of our Ministry in Gippsland, the clergy and I should be prepared to face all the facts, and to use our discretion with the background of our Church's history to check us, and with the conditions in which so many of our people live and work as a challenge to our sympathy and understanding.

is Christ's business, and therefore you can be sure that it will be perfectly done. The end of each of us will be that we shall reach exactly our right place, by the judgment of Christ; and according to His parable (St. Matt. 25, 31-46) many people will be very much surprised when they find themselves there. But the church militant here on earth does not exist to bring men to the heaven of Christ, but to bring Christ to the world of men. In fact, to refer again to the parable, it means that just so far as each of us has helped to serve Christ among His people he shall be found at last on His right hand. It is not only a matter of loving sympathy with the distressed. The work of the risen Christ, and therefore of the Church, is to change the thoughts and hopes and instincts of mankind, and therefore also their institutions in which these are expressed. Our international relations and our home governments, our institutions—schools and universities, hospitals, law courts, taxation—our moral standards of business and of property generally—everything we do or hope to do, to forbid or hope to abolish—must be brought under the power of Christ the King. For that, the Church is His instrument, and each person in the Church is responsible for making one bit of it his life-work. A man told me lately that he was giving up a position in the Church because his business took up his whole time. It was the business that ought to have given way—business that leaves no place for Christ's work is not fit occupation for a Christian man. Yet perhaps my friend's real call may have been to serve Christ in his business—to make that business more Christian. The great principle for all of us is clear. What Christ is doing in His world is the chief thing—indeed, the only thing—that matters, and that I may help Him is the first duty in my life. If I don't do it, according to the language of the parable—I shall be placed on His left hand.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

During the past month Bishopsbourne has been the scene of three interesting gatherings.

The first was the meeting of the Archdeacons and Rural Deans, who spent an evening and a morning in discussing mat-

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ters of first-rate importance for the Diocese. Among these the outstanding feature was a survey undertaken by the three Archdeacons of their respective areas, setting out in detail our present needs in the way of additional clergy and Church buildings. The situation revealed by the survey is serious—I was going to say "grave"; but the fact that we need more men and more buildings shows that there are more openings, and these in themselves may be a sign of progress.

I have myself on more than one occasion insisted upon the greatness of our needs in both respects; but the thorough examination of every parish undertaken by the Archdeacons shows that the deficiencies and possibilities far exceed my own anticipations. The matter is so urgent that I shall have to consider it very carefully between now and the opening of Synod, and I shall hope then to have definite suggestions to make in my Charge.

The second gathering to which I referred above was that of the Mothers' Union, who came to Bishopsbourne to spend a Quiet Day on 9th March. I was very glad to welcome the members here, not merely because of the value of the Union in general, but because of the particular opportunity that lies before it at the present time.

It has, as one of its objectives, the upholding of the status of marriage, a subject which at the present moment gives rise to much debate. I have little doubt that recent events will result in a return to a stricter code of morals and manners. English-speaking society has been shocked out of the easy complaisance into which it had fallen during the last thirty years. Nevertheless, much education is still needed in the sphere of Christian ethics. We shall have to learn, not merely that the standard of the Church is different from that of the State and of contemporary society, but why it is different.

I believe that the majority of people, however short they may fall in their own practice, realise the nobility of the Christian ideal, and are genuinely anxious that it should be maintained. If it is to be maintained, every part of our personality must be enlisted in the endeavour; our will and our emotions must be strengthened by our understanding.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes:—

The forty days of Lent are followed by the Great Forty Days, extending from Easter to Ascension. As during Lent we have tried to respond to the call to return to God and true religion, the call to discipleship, so during the great Forty Days our Church calls us to consider the duty of Sunday observance. What about it? Why should we keep Sunday? and how should we keep Sunday?

I suggest that we have a threefold duty, simply stated in our Lord's words: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself"—a duty to God, to our neighbour, and to our self—but notice, to our self last; and too many put self first! I. We have a duty to God. True religion is not only a friendship between friends and a love between lovers, but also a duty between partners. God has taken us to be "labourers together with Him," and we must fulfil our part of the partnership. It is a part of this duty to worship Him in church, every Sunday. Our rule should be at least "The Lord's service (Holy Communion) every Lord's Day."

2. We have a duty to our neighbour. Here let us resolve to do some genuine act of service every Sunday, e.g., to visit a hospital or a sick friend, or do some definite church work. And, perhaps equally important, resolve not to give unnecessary labour to others; and preserve Sunday as a day of rest for others. There should be no need in South Australia for Sunday trading, or for men to work seven days in the week! Nor is it wise in the long run to infringe the rule of "one day's rest in seven."

3. We have a duty to self. It is not our duty to condemn others. Let us recognise that there are many living in circumstances which make change of air and scene on Sunday necessary for their welfare. But to spend the whole Sunday in sport, recreation, and selfish pleasure is not worthy of any Christian man or woman.

On the first Sunday in May, May 2nd, an opportunity will be given to us to make some definite resolution about our observance of Sunday, as the practical outcome of our Diocesan campaign for a return to true religion, as the response to our Lord's call to discipleship. Will you consider what form it shall take for you? The emotion stirred during Lent and the Great Forty Days will be of little use unless there is also definite resolution. And such resolution will be in line with the re-dedication of ourselves with our king in his coronation to the service of our Empire.

This year Anzac Day, April 25th, is a Sunday. It is our national day, the day when first Australia claimed her nationhood by deeds of valour on the Gallipoli Peninsula. Let us make it a great day, with our dawn services, our Communion, our services of remembrance and of thanksgiving. There will be memorial celebrations of Holy Communion in the Cathedral, and a special ser-

vice in the evening, at which the Rev. Guy Pentreath, Headmaster of St. Peter's College, will be the preacher.

This day is also St. Mark's Day, and the festival of St. Mark's College. I think all will feel how apt is the dedication of our College, founded for the benefit of our Australian youth, and called by the name of the saint whose day is eternally identified with the birth of our Australian nation. The College overflows and prospers amazingly under God's good hand. The building grows, but we need generous funds for necessary extension, and we need generous endowments to make our College "primus inter pares" in Australia.

TASMANIA.

CHURCH MISSIONARY SOCIETY YOUNG PEOPLE'S CAMP AT LAUNCESTON.

There took place in Launceston, at the end of January, an event eagerly looked forward to by numbers of young people, not only of Launceston, but many other parts of Tasmania. It was the second annual Church Missionary Society's Young People's Camp, which, through the courtesy of the Headmaster and School Board, was again held at the beautifully situated Launceston Grammar School.

Those who were privileged to be at the last camp and received such rich blessing, came expecting great things of God, and their expectations were amply rewarded because the wonderful outpouring of the Holy Spirit in our midst brought—if it were possible—an even greater blessing upon the camp than last year.

Although campers came from a number of new centres it was impossible to believe that before the camp so many were strangers, so great was the spirit of friendship and Christian fellowship, which knit everyone into one big happy family.

The visiting leaders were the Rev. Baden Gilbert, of St. Barnabas', South Melbourne, and Deaconess Doris Crawford, of Berega, Central Tanganyika, who brought much inspiration to us in the messages they gave. The dominant note throughout was that of the abounding love and faithfulness of God, the power of the Risen Christ, and the challenge of the Cross to young lives, and it is with humbled and thankful hearts that we see the response which came to that challenge, for so many went from the camp with a new vision, a new purpose in life, a new assurance of victory over sin and a new realisation of the power which could flow through them and make them a blessing to other lives—not only here at home but, we believe, in our Heavenly Father's own good time, in other lands also.

The chairman of the camp was the Rev. W. Greenwood, Chairman of the C.M.S. in Northern Tasmania; the deputy chairman, Rev. R. H. Pethybridge, of Cullenswood, and the camp Mother, Miss E. C. Murray, hon. secretary of C.M.S. in Northern Tasmania.

The Crowning of a King.

A Sketch of the Coronation of King George VI.

ON Wednesday, May 12th, King George VI will be crowned in Westminster Abbey, London. The Coronation is not a mere public spectacle, nor is it a matter which concerns the King alone. It is an intensely solemn occasion, in which the whole nation and each individual subject of the King is, or should be, personally concerned. The Coronation is first and foremost a spiritual and sacramental act. Thousands in the Abbey and hundreds of thousands along the line of progress will pay homage to His Majesty and his Queen that day; but such homage, naturally, will pale into insignificance before the adoration accorded to the King of kings when the crowns were cast before His Throne, and when for ever and ever (Rev. iv. 10), and like all kings shall fall down before Him. The most prosperous times in the history of Britain were when she was most Godfearing.

What are the Leading Features of the Coronation?

It is above all, a religious ceremony, reminding us that true religion exalts a nation, producing prosperity and progress. The best elements in Christian morality shine forth like stars in the Coronation Service. Here is a unique expression of the religion of the nation at the inauguration of a new reign. It is the first and only religious service in which King and people meet, and pledge themselves implicitly in the sight and fear of God, to undertake their mutual responsibilities for each other's good. The Nation, nay the Empire, by proxy meets the Monarch in the ancient walls of the time-worn Abbey of Westminster in the presence of Him, by "Whom kings reign and princes decree justice." "Who is no respecter of persons," "Who removeth kings and setteth up kings," "Upon whose head are many crowns, for has He not a 'Name written, King of kings and Lord of lords?'"

The Recognition has a counterpart in Scripture: "Then they brought out the King's son," the boy-king Josiah (2 Chron. xliii. 11; see also 2 Kings xxiii. 2, 3). "The King standing up by his chair shall turn and shew himself unto the people at every one of the four sides of the Theatre, the Archbishop saying: "Sirs, I here present unto you King George, the undoubted King of this realm. Wherefore all you who are come this day to do Homage, are you willing to do the same?" The people signify their willingness and joy by loud and repeated exclamations, all with one voice crying out, "God save King George." Then the trumpets shall sound.

Then follows the Litany, that solemn service of confession of past sins, of beseeching forgiveness by Christ's Cross and Passion, of supplication for the Divine favour on the King, the Queen, the Royal Family, Bishops, Priests and Deacons, the Lords of the Privy Council, the Nobility, the Magistrates, God's people, for peace amongst the Nations, obedience to God's Commandments, the hearing and receiving of God's Word, the recovery of those in error, the gifts of true repentance and forgiveness of sins.

Then the Ante-Communion and the Sermon. N.B.—On the North Side of the "altar" (that is, says a footnote in the Coronation Service of Queen Victoria, the Communion Table) shall sit the Archbishop.

The Protestant Oath.

This is the only part of the Coronation Service which has statutory authority. The rest of the service is in many parts derived from Scripture, in other parts from hoary antiquity, the mediaevalism of which has been modified, especially at the Reformation, the Coronation of William the Third (of Orange), and Queen Mary II, to suit our Protestant Constitution.

The Oath taken by George V is as follows:— Archbishop: Will you solemnly promise and swear to govern the People of this Commonwealth of Great Britain, and the Dominions thereof, 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 Judgments? 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 thereof, 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.

Then in sight of all the People, the King, laying his right hand upon the Holy Gospel in the great Bible which was before carried in the Procession and is now brought from the Communion Table by the Archbishop, takes the solemn Oath in these words:

"The things which I have here before promised, I will perform and keep.

So help me God."

Then the King shall kiss the Book and sign the Oath.

The Anointing is prefaced by the following prayer:—

"O Lord, Holy Father, Who by anointing with oil didst of old make and consecrate kings, priests and prophets, to teach and govern Thy people Israel; Bless and sanctify Thy chosen servant GEORGE who by our office and ministry is now to be anointed with this Oil, and consecrated King of this Realm; Strengthen him, O Lord, with the Holy Ghost the Comforter; Confirm and establish him with Thy free and princely Spirit, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fill him, O Lord, with the Spirit of Thy holy fear, now and for ever. Amen."

Then follows the Anthem from Scripture to take away all idea of superstition:—

"Zadok the priest and Nathan the prophet anointed Solomon king; and all the people rejoiced and said: God save the king, Long live the king, May the king live for ever. Amen. Hallelujah."

The King is now seated in the Chair of Edward the Confessor:—

"The Dean of Westminster, taking the Ampulla and Spoon from off the 'Altar,' shall hold them ready, pouring some of the holy oil into the Spoon, and with it the Archbishop shall anoint the King in the form of a Cross:

1. On the Crown of the Head, saying: Be thy Head anointed with Holy Oil, as kings, priests and prophets were anointed.
2. On the Breast, saying: Be thy Breast anointed with Holy Oil.
3. On the Palms of both Hands, saying: Be thy Hands anointed with Holy Oil: And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed, and consecrated King over this People, whom the Lord Your God hath given you to rule and govern, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Spurs.

The King is now presented with the Spurs.

There are in all Five Swords.

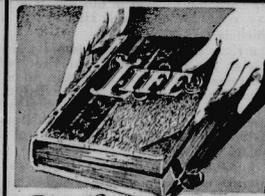
The Sword of State; and the substitute thereof in a scabbard of purple velvet. The pointed Sword of Temporal Justice. The pointed sword of Spiritual Justice. The blunt sword of Mercy, known as the Curtana.

The Sword of State.

The Sword of State being too heavy for the King to carry, is then deposited in the Traverse in St. Edward's Chapel.

The Peer who carried it receives from the Lord Chamberlain the Sword which is a substitute for the Sword of State, in a scabbard of Purple and Velvet, and delivers it to the Archbishop, who lays it on the Communion Table, and after Prayer, the Archbishop delivers the Sword into the Right hand of the King, who is now girt with the Sword by the Lord Great Chamberlain. The King then sitting down, the Archbishop saith:

"With this Sword do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that doing these things you may be glorified."



The Book is Closed

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St. Andrew's Cathedral, Sydney,

On Ascension Day, 6th May

A DAY OF PRAYER AND GIFTS

SPECIAL SERVICES AT 11 a.m., 1.15 p.m., and 7.45 p.m.

Churchpeople are invited to come to the Cathedral at any time through the day, offer prayer for the fulfilment of our Lord's Ascension Day command, "Preach the Gospel to every creature," and make an offering towards the payment of the debt of C.M.S. (N.S.W. Branch), of £5,624.

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ous in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with Him in the life which is to come."

The King then ungrids the Sword and offers it at the Holy Table. The Peer, who first received the Sword, offers the price of it—one hundred shillings, and having thus redeemed it, receiveth it from the Dean of Westminster, unsheaths it and carries it naked before His Majesty during the rest of the solemnity.

The symbolism of receiving the sword from the "altar" and the redemption of it, is to teach the lesson that all power is derived from God, and that the King only has the Sword, as an emblem of the exercise of Justice, and the use of it in just Wars against aggressors. This is evidenced by the prayer said after the King has been girt with the Sword by the Lord Chamberlain.

The Investiture.

The Sovereign is then invested with the Armill or Stole, the only occasion on which this priestly Vestment may legally be worn in the Church of England, emblem that the Sovereign is priest as well as King.

Then the Sovereign is vested with the Royal Robe or Pall of Cloth of Gold.

The Orb with the Cross is then delivered to the King; the Orb symbolising that the whole world is subject to the power and Empire of Christ our Redeemer. "The earth is the Lord's and the fulness thereof." Christ came to redeem the world by His Cross and Passion.

The Ring and the Staff.

The Ring symbolises the Sovereign's marriage to his people, being placed on the fourth finger of the right hand. The staff is the Sceptre with the Dove and symbolises like the Curtana tempering Justice with Mercy.

The Two Sceptres.

The King is presented with two Sceptres, the one called the Sceptre with the Cross, which is delivered into the King's right hand with the words:—"Receive the Royal Sceptre, the ensign of kingly power and Justice"; the other Sceptre with the Dove delivered into the King's left hand with the words:—"Receive the Rod of Equity and Mercy."

The Putting on of the Crown.

The Archbishop shall reverently put the Crown upon the King's head. At the sight whereof the people with loud and repeated shouts shall say "God Save the King," the Peers and the Kings of Arms shall sound, and by a signal given, the great guns at the Tower shall be shot off.

The Acclamation ceasing, the Archbishop shall go on and say:—

"God crown you with a crown of glory and righteousness, that by the ministry of this our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of Him Whose kingdom endureth for ever. Amen."

Then shall the Choir sing:—

"Be strong and lord the man; keep the commandments of the Lord thy God and walk in His ways."

The Service is nearly over, but one most important ceremony remains:

The Presenting of the Holy Bible.

The Archbishop shall present the Holy Book to the King, first saying these words to him:—

"Our Gracious King; we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the Royal Law; These are the lively Oracles of God."

This ceremony was introduced at the Reformation.

James II, being a Roman Catholic declined to accept the Bible, but since William and Mary's Coronation it has been presented without omission.

Edward VI. was the first to introduce it, demanding that another sword, the "Sword of the Spirit, which is the Word of God," should be carried before him. Queen Elizabeth was presented with a Bible during her progress from the Tower. When Cromwell was inaugurated there was delivered to him a large Bible richly gilt and embossed. Charles II. received a Bible on his landing, which he hypocritically declared was the thing he loved above all things in the world.

Our late beloved King George V., set an example to his subjects in his regard for the Word of God. We have it on his own authority that he read a passage from the Bible every day of his life in fulfilment of a promise made to his Royal Mother.

The Service closes with two precious benedictions of King and people pronounced by the Arch-bishop:—

"The Lord bless you and keep you; and as He hath made you King over His people, so may He prosper you in this world, and make you partake of His eternal felicity in the world to come. Amen."

"The Lord give you a fruitful Country and healthful seasons; victorious Fleets and Armies, and a quiet Empire, a faithful Senate, wise and upright Counsellors and Magistrates, a loyal Nobility, and a dutiful Gentry; a pious and learned and useful Clergy; an honest, industrious, and obedient Commonalty. Amen."

Then the Archbishop shall turn to the People, and say:—

"And the same Lord God Almighty grant that the Clergy and Nobles assembled here for this great and solemn Service, and together with them all the Peoples of the land, fearing God, and honouring the King, may by the merciful superintendency of the divine Providence, and the vigilant care of our gracious Sovereign, continually enjoy peace, plenty and prosperity; through Jesus Christ our Lord to whom, with the Eternal Father, and God the Holy Ghost, be glory in the Church, world without end. Amen."

The Enthronization.

Then follows the ceremony of placing the King on the Throne, all the great Officers of State standing round about the steps of the Throne, the Archbishop standing before the King and saying:—

"Stand firm, and hold fast from henceforth the Seat and State of Royal and Imperial Dignity, which is this day delivered unto you, in the Name and by the authority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy:

"And as you see us to approach nearer to God's Altar, so vouchsafe the more graciously to continue to us your Royal favour and protection. And the Lord God Almighty, whose Ministers we are, and the Stewards of His mysteries, establish your Throne in righteousness, that it may stand fast for evermore, like as the sun before him, and as the faithful witness in heaven. Amen."

The Service closes with the Homage by the Archbishop, Bishops, the Princes of the Blood Royal being Peers of the Realm, all kneeling; then the other Peers of the Realm in order of their dignity, the first of each Order on rising touching the King's Crown and kissing him on the cheek.

God Save the King;
Long Live the King.

Short History of St. Andrew's Cathedral.

(Continued from page 7.)

tion stone on May 16th next. The celebrations which have been arranged and which we detail on another page, have been planned on a big scale. The Cathedral and its life are worthy of them. We trust that they will be enthusiastically supported—and for another reason, namely, the acquiring of the enlarged Cathedral site. As is well-known, it reaches down to Kent Street and takes in the old Baptist Church and certain Town Hall properties. It is a magnificent position. Already visions of the enlarged Cathedral are looming up, plans and designs for which are finding competitors throughout the British Empire.

APPROPRIATE NUMBER-PLATES.

A rector in a prominent country town in Western Australia was in the habit of looking up motor registration numbers, and seeing what hymn the number denoted. To the amusement of his friends, he announced that the local undertaker's car number corresponded to the hymn commencing, "Bridal life is here our portion." The undertaker's hearse number was the same as the hymn, "Ride on, ride on in majesty." On being transferred to another parish, the rector wrote back that when he first saw his parish car, which came well up to (or down to) the usual standard of parish cars, it was lying in a state of disrepair in the garage. On looking up the number, his feelings were aptly expressed by, "My God, how wonderful Thy art." It was this rector who, in speaking about the same car, said, "It's pretty bad, but, anyway, it's a good Christian car—it shakes the devil out of you."

Letters to the Editor.

SYDNEY PILLORIED.

Holy Trinity Rectory,

Kingsford, N.S.W.

April 14, 1937.

To the Editor, A.C.R.

Sir,—I wonder whether you really meant to give the impression that is in fact meant to (the uninformed) by your Editorial comment, "Sydney Pilloried" (8/4/37). Apart from your entirely incorrect and unworthy assessment of the campaign against what have been called "Church slums," as a new form of the "old attack on Sydney's predominant churchmanship," you have written of the Legion of Christian Youth in a contemptuous kind of patronising way that is worse than direct attack.

The Legion has not begun its work "just lately," as any careful follower of the daily papers would know; it has based its criticisms of Sydney's housing conditions not on reports of overseas cities, but on personal investigation, the results of which are open for anyone to see—and to be convinced that sufficiently horrible conditions do exist to wake into militant action any church whose soul is not altogether moribund.

"Constructive proposals" have been made by the body you condemn, and by the Housing Council of N.S.W.

Your note is a curious mixture: would that you had given the Legion and the anti-slum movement in general, the "fairmindedness and giving of honour where honour is due" which you "plead for" in your concluding sentence.

Finally, may I point out that the Legion of Christian youth consists of people of many Christian Churches, and its members are far too busy trying to get the "Inasmuch . . ." side of the Gospel carried out to have any time or interest left for the stale and petty old battle of Anglican churchmanship in Sydney Diocese.

Yours, etc.,

W. G. COUGHLAN.

UNEMPLOYED SINGLE MEN'S CAMPS.

An Appeal.

The Editor, A.C.R.

Sir,—May we ask you to grant us a little of your valuable space to give publicity to an appeal for books, periodicals and other materials with which to make life for men in these camps a little more endurable. The winter is coming on. There are some 5,000 single men in relief camps scattered up and down the State. They are under canvas. They are there under compulsion. Their wages, when they have constant fine weather, are a little more than half the basic wage. They are, in most cases, remote from towns, which makes contact with the men's homes, their womenfolk, their fellows and the ordinary amenities of life, difficult and expensive. With intermittent wet weather their earnings are reduced, cost of transit is beyond them, so that the men are compelled to spend not only their evenings, but long week-ends under canvas, in camps devoid of even elementary comforts or means to entertain and amuse themselves.

The Government does regard it as any part of its duty or function to provide for the men in this respect, regardless of the effect upon their morale of the conditions and prospects of life in these camps.

The Unemployment Camps Recreational and Educational Committee has been set up by the undersigned bodies to endeavour to provide amenities which will make these camps more habitable while the men are kept in them. All the work of this committee will be voluntary.

We appeal to all members of the general public to help us in this work. We want books and periodicals; we want cash to pay freight to the camps, to supply decent lighting equipment in such recreational tents as can be obtained, and to supply a wireless set to each camp. (Battery set.)

Will all those reading this appeal draw the attention of their friends to it, and themselves go to their own bookshelves and select and send in a generous present of books, periodicals, playing cards, and such other recreational material as they consider suitable for grown men.

Please send in to, or leave your parcel of books at the Y.M.C.A., 325 Pitt Street (pay carriage please). Donations should be sent to the Treasurer, Mr. H. Moore, C/o. Toc H, N.S.W., 5 Hamilton Street, Sydney.

Yours faithfully,

J. L. J. WILSON,

Secretary.

Unemployed Camps Recreational and Educational Committee.

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St. Andrew's Cathedral Reminiscences.
The Coronation Oath.

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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