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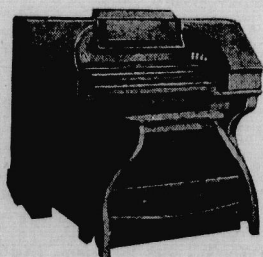
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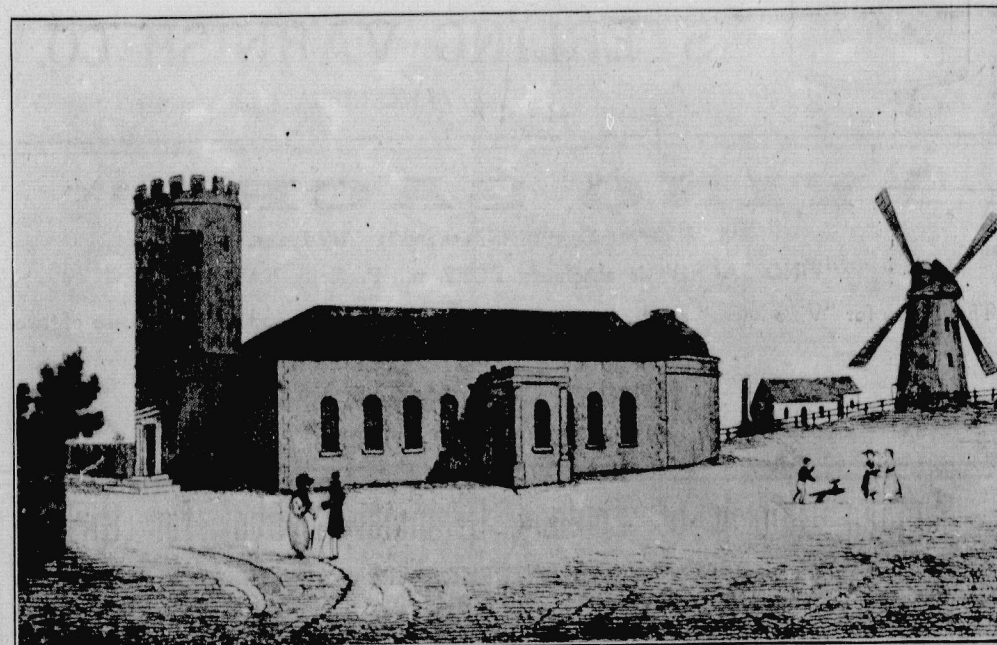
The Australian
CHURCH RECORD

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Contents.

Jehovah's Witnesses.—Rev. J. T. Phair	12
Leader.—The Prayer Book as it is Taught	10
Theosophy.—R. C. Firebrace, M.A.	3
Sir Phillip Street on Housing	9
Sunday School Work	11
The Builders	11
Unauthorised Alterations to a Church	16
"The Challenge" Under the Searchlight	19
St. Philip's Church	4
People We Know	14

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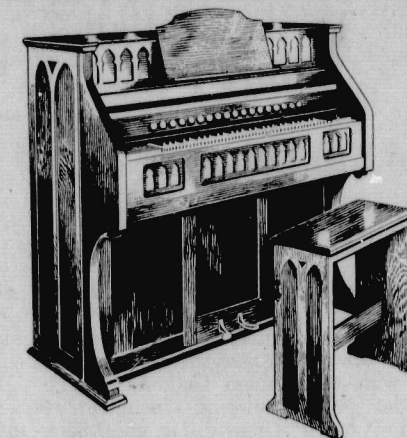
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To Australian Churchmen

Editorial.

YUGO-SLAVIA AND THE VATICAN.

WE are not surprised that the leaders and people of the Orthodox Church in Yugoslavia, which numbers the majority of Christians in that land, are resentful of their Government's Concordat with the Roman Catholic Church. That Concordat is an amazing document, says the London "Church Times." It goes back to the Middle Ages and the benefit of the clergy. Under it, a sentence passed by a criminal court on a Roman Catholic priest must be revised, on the demand of his Church, by a Commission in which his superiors are represented. When a pledge has been given that the children of a mixed marriage shall be brought up as Roman Catholics, the State undertakes to enforce it. This provision apparently holds good, even if the Roman Catholic parent afterwards becomes a member of the Orthodox Church. The price of this Concordat is said to be the calling off of the demand for Home Rule by Roman Catholic Croats and Slovenes, who number about five million, and the cessation of Italian propaganda in Dalmatia. It was negotiated secretly with the Yugo-Slav dictatorship by Cardinal Pacelli, the Papal Secretary of State, himself, as far back as May, 1935, and had been kept a secret until it was communicated to the Yugo-Slav Parliament this spring, with a view to its receiving the necessary ratification.

A further amazing aspect of the business is that all reference to the Concordat is forbidden in the Press of the country. The official organ of the Serb Orthodox Patriarchate has been twice suppressed for publishing its provisions. The six and a half million Serbs of Yugo-Slavia, ninety-seven per cent. of whom are Orthodox and democratic, desire no special treatment for themselves, but are alarmed not only at the terms of the Concordat, but at the rights of intervention in Yugo-Slavia to be given to what they regard as a foreign Church. A strong and growing section of Croats is also said to be averse to being put in the invidious position of a privileged minority. The members of the present Yugo-Slav Parliament were elected without opposition to support the Government. Parliament sat recently to ratify of the powers of the licensing authorities, hence the trouble in Yugo-Slavia.

Apart from other sinister implications, the effrontery and machinations of Italianism in Southern and Central Europe, as elsewhere, constitute a grave menace. Evidently it is the spearhead of the Papacy.

THE CONSTITUTION QUESTION.

SYDNEY diocesan leaders, who have given years of searching inquiry and thought to the question of a proposed Constitution for the Church in Australia, have every right to broadcast their views and convictions—even though Archbishop Le Fanu, of Perth, may object. There are synodsmen all over Australia, both clerical and lay, who want to know what Sydney thinks on the matter. They desire to have that thinking at hand in printed form. Hence the printing and circulation of Sydney's pamphlet on the proposed Constitution. We make bold to state that it is vitally necessary that Synodsmen should have this pamphlet, specially when we remember that Perth Diocese accepted the proposed Constitution several years ago, without even seeing it. So much for Archbishop Le Fanu's recent criticisms of Sydney's propaganda. In this regard, Mr. Minton Taylor's comment in the "Sydney Morning Herald" last week is much to the point: "It was grossly unfair for the Primate to suggest that Sydney had held up proceedings for the adoption of an Australian Constitution," he remarked; and he claimed that the Sydney view was supported by most dioceses in Victoria. It represented, indeed, the viewpoint of about half of the Church of England people of Australia. It was true that the movement for the adoption of a constitution for the Church in Australia seemed now to be at a standstill, but the fault rested not with Sydney, but with the dissentient dioceses which had put forward drastic amendments to the constitution adopted by the convention in 1932. Sydney had agreed to that draft, for the sake of unity. As soon as some of the delegates to that convention reached home they began to suggest, not minor alterations, but drastic amendments of fundamental principles.

What the Primate had referred to as "the Sydney pamphlet" set out closely reasoned arguments for the proposals made by the Sydney diocese. No other diocese had even taken the trouble to state fully all its reasons for its proposals as Sydney had done. The sole object of the Sydney representatives was to preserve intact that "something which we call Anglicanism," which alone justified them in holding millions of pounds' worth of property in Australia. All we say is "more power to Sydney churchmen in their educative work!" We need more of it!

FULL-BLOODED ABORIGINES.

IT is a welcome sign, the growing Governmental interest in the welfare of the Australian aborigines. Thanks to missionary leaders and publicists who have the common weal at heart, there is an awakening conscience in Australia in this matter. Therefore we were glad to read that the Minister for the Interior (Mr. Paterson), in welcoming delegates of the New Educational Fellowship to Canberra at an official dinner last week, said that the Commonwealth intended to make provision for the education of full-blooded aborigines of the Northern Territory who had been detribalised.

"Our full-blooded aborigines number between 50,000 and 60,000, or less than one per cent. of our total population," Mr. Paterson said. "Up to the present, such education as has been given to them has been through the medium of missions, the Commonwealth making itself responsible for the education of half-castes and those of mixed blood who have been brought up to the white standard for elementary schools."

"Two fundamentals which the Australian aboriginal has great need to learn to-day are the value of time and the value of money. If he can be taught something about these two matters, which seem so simple to us, it would be of great benefit to him in the detribalised state."

However, knowing Governments as we do, it behoves our missionary societies to be on the alert, in giving the authorities no rest until the aboriginals of our land are considered and treated in a truly humane, not to say Christian, way. They are a solemn trust. It is the least we can do to a people whose lands we have taken for our own use.

THEOSOPHY.

(By Robt. Firebrace, M.A.)

(Continued from last issue.)

Man, According to Theosophy.

Man's dense physical body is derived from the matter of the three lowest sub-planes of the physical, known as the solid, liquid and gaseous. Though the only part of him which is visible to normal sight, it is very far from being the only body which man has. Interpenetrating it and drawn from matter of the higher part of the physical plane usually known as etheric, is the etheric double, a highly important principle which is the seat of vitality and nervous energy. In sleep this body withdraws from its dense counterpart but remains connected with it by a cord. At death the cord is severed, and man begins to dwell consciously in his next body, usually known as the desire, or "astral" body. The matter of this level responds very readily to our desires and feelings. As may be imagined, the lower portions of it are most unpleasant, the after-death haunt of those whose desires and feelings in life have been of the grossest, misers, drunkards, and sensualists. But the higher sub-planes, the "summer land" of the spiritualists, are reported to be surpassingly beautiful, as might be expected in a region where the forms are moulded by the higher feelings and aspirations of man.

After a stay on the astral plane which varies in length according to the quality and quantity of the desires and feelings which he has experienced in life, man once more "dies" to this level, to find himself in a mental body on the next higher plane, that of the lower mental. Here matter responds only to the vibrations of concrete thought. Here is the "heaven world," where man enjoys the fruits of his good thoughts and ideals during life. Here all dreams come true, obstacles and limitations exist no longer, there is no separation from loved

ones (even if alive on earth intercourse is possible with the higher self of the loved one), and life is blissful beyond the wildest dreams of earth. But even this must come to an end, though not perhaps till after many centuries of our time. During the

(Continued on page 5.)

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ST. PHILIP'S CHURCH

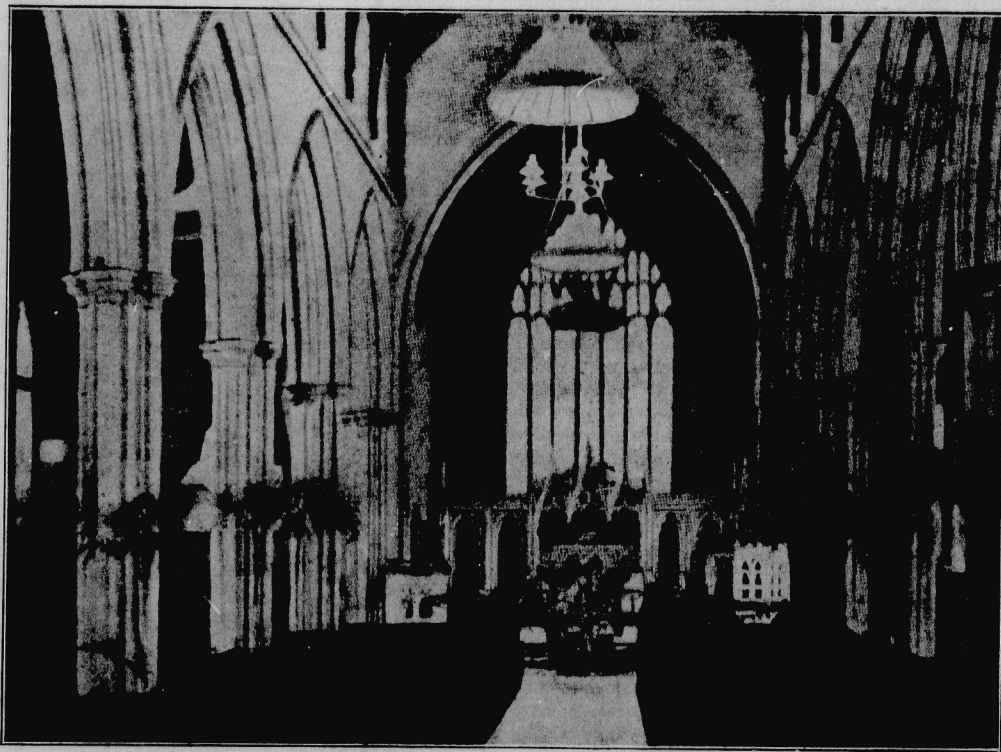
THE Church of St. Philip is a very beautiful example of the perpendicular Gothic, and is reported to be one of the best proportioned churches in Sydney. It stands on Church Hill, and added importance is given to its position through the opening of the Harbour Bridge.

But the church has claims upon the regard of Sydney people quite apart from its beautiful architecture or its commanding position.

It is the direct successor of the earliest permanent building erected for worship in the Commonwealth of Australia. Richard Johnson, the Chaplain to the early settlers, built his daub and wattle church at the site marked now

We read: "A church is built at Parramatta and one of stone is far advanced at Sydney." A peal of eight bells, cast in 1794 by T. Mecus, of London, brought out by Governor Hunter, was hung in the church tower in 1807. A set of Communion Plate presented by George III. was received in 1804 and is still used in the Church.

At length, after many vicissitudes, St. Philip's Church was opened for service on Christmas Day, 1810. This church served the needs of the community until 1856. It had by that time proved too small for the population, and the present beautiful church was opened for public worship and the former church demolished. There is thus contin-



PRESENT INTERIOR OF ST. PHILIP'S CHURCH.

by a small obelisk at the corner of Hunter and Bligh Streets.

The church was burned down, most probably maliciously, in 1798. Efforts were made to build a more durable structure, and we read that immediately on the destruction of Johnson's church, the foundation stone of a new building was laid on Church Hill by Governor Hunter.

It was easier to lay a foundation stone than to build a church. In 1802 we read of "churches now building at Sydney and Parramatta," to be named respectively "St. Philip and St. John." Later, in 1806, the work still tarried.

uity of service from the far-off days of 1798, although circumstances induced a long hiatus of twelve years before the promise of a suitable house of God was fulfilled.

St. Philip's holds as a very sacred treasure, the Bible and Prayer Book brought out with the First Fleet. The total cost of the present church was £16,000, raised by voluntary contributions. The labours of past worthies should excite in us a spirit of emulation.

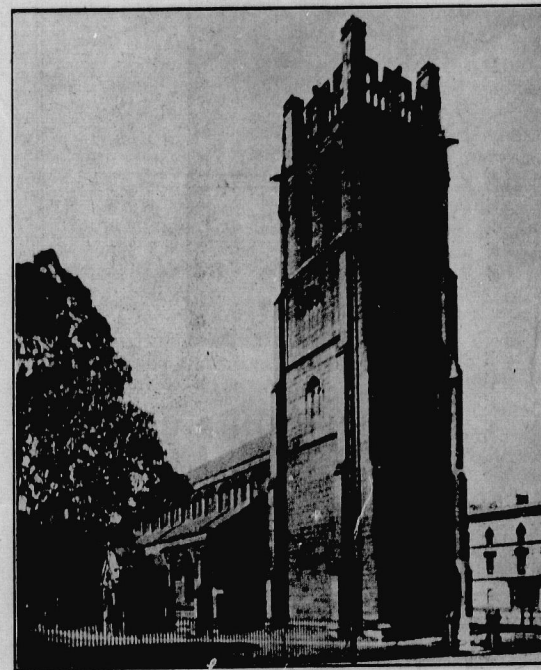
The need for the present church is realised when we recall the report of the Parochial Association made to W. Cowper in 1845. It reads: "That notwithstanding there

THEOSOPHY.

(Continued from page 3.)

are three services in the church on each Lord's Day, and one every Thursday evening, still several hundred of the parishioners if disposed to attend must unavoidably be without any accommodation in their own parish church." St. Philip's has stood as a witness to Divine reality for the long period of the colony's existence. Through all the changes since 1798 when the foundation stone of the first church was laid, there has been a faithful testimony on that site to the great principles of redeeming love. The church has been blessed with a succession of remarkable men. Rev. William Cowper, who became Archdeacon of Cumberland, laboured long and earnestly in the old church of St. Philip, and had the joy of preaching in the present building, which owed so much to his foresight and perseverance.

Rev. Samuel Marsden, the Apostle to New Zealand, consecrated old St. Philip's in 1810.



PRESENT CHURCH, CONSECRATED MARCH 27, 1856.

Rev. Wm. Macquarie Cowper, afterwards Dean of Sydney, succeeded to the incumbency on the death of his father in 1858. After him, Rev. Thomas O'Reilly, a gifted Irishman, took up office. He was succeeded by yet another Irishman, Rev. J. D. Langley. Canon Bellingham, yet another Irishman, faithfully preached the Gospel as incumbent of St. Philip. It is perhaps something of a coincidence that the present Rector also hails from the Emerald Isle. We remember with gratitude that two honoured servants of the Church were connected with St. Philip's in the early days of their ministry, Ven. Archdeacon Charlton and Canon R. B. S. Hammond. We are exhorted to retain the old landmarks. Surely a church with a history so intimately associated with the varying fortunes not only of Sydney, but of all Australia; a church that is the mother of many, a church in itself a thing of beauty, should be preserved as a memorial of the good hand of our God upon us, and still has a part to play in ministering the everlasting Gospel.

whole of this period, ever since his physical death, man has been digesting and assimilating all that came to him in the way of experience during life. He has been shown how his actions and thoughts affected others, and thus has learnt the paramount need of controlling them. He has seen what might have been had he taken the higher instead of the lower decision. He has turned aspirations into faculties and dreams into power. And now, having reaped the full harvest, both wheat and tares, of his last life on earth, the time comes when man plunges once more earthward to begin a new cycle of human experience.

Man has three lower bodies, the physical-etheric, virtually one, the astral or desire body, and the mental. These endure only through part or all of an incarnation cycle, from one birth on earth to the next. Corresponding to these he also has three permanent principles of a spiritual character, abiding on the next three higher planes of the solar system and known as the Spirit, the intuition or Christ-principle, and the Intelligence. These constitute what theosophists call the "ego," or soul of man, which abides throughout the whole long cycle of births and deaths, expressing itself through its transitory manifestations on the lower planes, which are known as the "personality." Beyond all these, making a seventh principle, is that which is called the monad, the indwelling Deity, a spark from that parent flame which is called the Solar Logos. This is the great Spiritual Being whose body is our Solar System, in whom we live and move and have our being, who is to us the only Personal God that we can form any conception of.

We see that this conception of man's real nature embodies the Trinitarian principal, and it is a cardinal principle of theosophical teaching that the Trinity in Unity in man is not merely a reflection of, but actually an emanation from the Trinity in Unity in the supreme Deity. For Brahman, the Universal and Self, one in essence, is Triune in manifestation, Brahman, Vishnu, and Shiva, to use the well-known Hindu terms for this conception.

The Path.

What is man's purpose through all this long and dreary round of births and deaths? It is to know himself, to acquire mastery over his various vehicles of consciousness, to develop all the latent powers of his soul and spirit, to become fully self-conscious on and completely master of all the planes on which his various principles function? Only when all these things have been accomplished, when all ignorance and error have been done away, and perfect harmony with the law of life established on every level, is man free to go forward to the greater opportunities and powers of the superhuman kingdoms.

Thus to the Theosophist life is an unending process of growth, unfoldment, evolution, call it what you will. There is a saying of a Persian Sufi poet

much echoed in theosophical writings: "Life (or God) sleeps in the mineral, dreams in the vegetable, wakes in the animal, becomes self-conscious in man, becomes all-conscious in that which is beyond man." Of these the human stage of self-consciousness is the only one that is difficult and painful. For here and here alone, according to the Theosophical teaching, can the unfolding life set itself in opposition to the great will of the universe, and thus sow possibilities of a long conflict, sorrow and pain. Every intelligent person, therefore, as soon as he realises the facts about life and his true purpose in it, will wish to end his pain by realising that purpose with the least possible delay. Hence to the enlightened individual there opens up the possibility of a special line of development, known as the path of discipleship or of initiation, which is intended to bring him into direct contact with some of those Beings who have reached the superhuman stage of development and remained on earth to direct the destinies of the planet. This body of supermen is known as the Great White Lodge or Brotherhood, and its members are scattered all over the world, though in constant communication psychically. Many of them, however, to obtain that privacy which they need for their work, are said to live on the Tibetan side of the great Himalayan range. Among these are the two Masters, Morya and Koot Hoomi, who, through their pupil, H. P. Blavatsky, founded the Theosophical Society in New York in the year 1875. This Society has three outer objects, which may be stated here as follows: (1) To form a nucleus of the universal brotherhood of man without distinction of race, creed, caste, sex or colour. (2) To study comparative religion, philosophy and science. (3) To investigate the unexplained law of nature and the powers latent in man.

But the real inner purpose of the Society, according to its leaders, is to sound in the world at large a note which will attract those who are ready to undertake the strenuous inner development needed for the treading of the path. Within the Society is an Esoteric School, known usually as the E.S., and most keen Theosophists pass into this after two years of ordinary membership. Here a graduated series of degrees, with disciplines, meditations and teachings appropriate to each, is intended to bring the aspirant into direct contact with the Masters, to whom, as well as to their representatives in the outer world, who in my time were Mrs. Besant and C. W. Leadbeater, intense reverence and devotion is continually inculcated.

Out of many aspirants a small number achieve the honour of personal discipleship of the Masters, and these in time may hope to enter through the great ceremony of Initiation, the lowest grade of the great Lodge. Four successive initiations take the candidate to the stage of the Arhat, a term derived from Buddhism, from which only one more step is needed to achieve the goal of human perfection. Leadbeater and Mrs. Besant claimed to have reached this stage. The five great initiations are symbolised by successive stages in the Gospel

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narrative. Thus the Birth, Baptism, Transfiguration, Crucifixion and Resurrection, and Ascension of the historical Christ, have their correspondences in the unfolding of the mystical Christ Spirit in the heart of the disciple.

At the head of the Lodge stand a Trinity of great Beings, representing on earth the greater Trinity beyond. First there is the King, supreme embodiment on earth of the Father's Will. Then comes the World-Teacher, Lord of Love and Wisdom, who fosters all religion and education, and came to earth as Christ and as other religious founders also. Thirdly there is a Being known as the Maha-chohan, representing the Holy Ghost aspect, who is the Prime Minister or administrative head of human affairs. Below these come many Masters, in charge of various departments of life, some in physical bodies, others dwelling on higher levels.

To attain the necessary development for membership of the Lodge requires a life of very strenuous discipline. Before the final goal can be reached all "karma" derived from the past must be wiped out. "Karma" is a Sanscrit word meaning "action," and it is used in Theosophical literature as a name for the universal law expressed in physics by the statement that action and reaction are equal and opposite, and in the Bible by the saying of St. Paul that "as a man sows so also shall he reap." Mistakes of the past rebound upon the doer and have to be expiated, though this expiation may linger for many lives. To be a candidate for discipleship is to precipitate upon one's head a much greater amount of undischarged karma than would normally be endured at once, and this additional suffering must be patiently endured without creating any fresh liabilities. A Stoic serenity and self-control, together with utter detachment from the world, is the goal to be aimed at.

To attain this, the thoughts, desires, and even the matter of the physical body itself must be refined and purified by a strict asceticism. Flesh food, alcohol, tobacco are taboo, except in a few very exceptional circumstances. Until quite recent years, even marriage has been severely discouraged and the ideal is continually held up of the complete transformation and sublimation of the sex energies. Many Theosophical marriages have foundered on this rock. Moreover, there must be a definite renunciation of the right to criticise or to disobey orders or statements coming from the representatives of the Masters in the outer world. In these circumstances the life of a candidate for initiation is anything but an easy one.



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AUSTRALIAN CHURCHMANSHIP.

The Bishop of Goulburn writes:—

Dear Sir,—I thank you for your replies to my questions. Such replies enable me to see something of your outlook. I can assure you that in many cases you have inferred things from my statements that have never been in my mind. For instance, it would never occur to me to ask for a brand-new Prayer Book every ten years, or to cast any reflections on the men who gave us the present Prayer Book, or to destroy the traditions of the Church of England, or think that to win the nation it is only necessary to revise the Prayer Book. I think it is probable that the "Church Record" alone drew these inferences from what I said.

I do not think any historian would regard the evidence for the date of our Lord's birth as sufficient for any definite decision at all. My plea in this matter was that so far as possible we should sing with our understanding as well as with our lips. We should be able to make our devotions here in Australia as relevant to our seasonal and climatic environment as the Churches of the Northern hemisphere have done.

For me the tradition of the Church of England is a living, growing thing. It is capable of adaptation to Australia, and there need be no break in the development. The surest way to force a break is to seek to arrest development. The Church in Australia needs the freedom to revise the Prayer Book and patiently adapt it to its needs. As a matter of fact, unauthorised adaptations are going on. A friend of mine recently told me of a Metropolitan Cathedral beginning the service of Holy Communion after Evensong at the Invitation. This is an adaptation which goes far beyond my wildest desire or imagination. A sane and even conservative revision might save us from such unauthorised action.

In your reply you twice mention "The Resurrection of the Flesh," which seems to imply that you regard it as important. The 1928 Prayer Book in its Baptismal service and in the visitation of the sick, uses the other form, "The Resurrection of the

Body," which I greatly prefer. I would regard the sentence, "The Resurrection of the Flesh," not as one that "has survived the shocks of time and chance," but as one that has raised unnecessary difficulties and is of doubtful scriptural validity.

With regard to Communism I can assure the "Record" that I am not and never have been a "Communist." I regard the Russian revolution as an exceedingly important event, and I believe that Russia must play an important part in international politics. My desire for friendship with the Russian people (and with all peoples) is surely a plain Christian policy. How else can we understand these people or hope to influence them or be understood by them? Russia stands between Europe and Asia. With Great Britain she has large interests in both continents. On these two great powers the future of Western and Oriental relations largely depends. We should work for whatever co-operation is possible, and show that we seek justice and friendship as a way to peace. I do not feel that throwing stones at Russia's Godlessness will commend the Western conception of the Divine to the Russian people.

Yours faithfully,

ERNEST, GOULBURN.

FIGHTING PARSONS WANTED.

"A.W.L.," of Green Lane, Auckland, writes in the "Church Gazette," Diocese of Auckland, as follows:—

"For what purpose is the lengthy and special training of our clergy intended? Is it meant to give them a feeling of 'superiority' or is it to fit them as leaders in the battle of life?"

As regards the first the very fact that our clergy (or the clergy) have lost their hold on the people is a confession indicating that they are developing an "inferiority" complex. Secondly, how can they be successful leaders if they admit defeat in the face of both friends and foe.

To my mind, the weakening of the Army of God is due to the inability of its leaders to "spot" its enemies when it sees them. In war times, the belligerents are, in the main, recognisable by the differing uniforms; but the experienced soldier keeps open a constant and merciless eye for the spy cunningly disguised as a friend.

How can we expect to enlist recruits, keep up the morale of the troops and win the way to victory under officers who are helpless at the very first sign of real "Active Service" conditions?

We must have as leaders men who are truly inspired, men of experience, men who seek the open battlefield, not the protection of theoretical "Military Academies," fit men who revel in hand-to-hand encounters with the forces of Satan, men who know the devil in all his specious garbs, and are ever ready to unmask and denounce him. Let "Holy Orders" be a synonym for "Battle Orders." "No Quarter! No Surrender!" No truckling and no truce with the Devil."

SYDNEY SYNOD.

The Sydney Diocesan Synod opened on August 30th, with a large attendance of members. The Synod sermon was preached by the Rev. T. C. Hammond, M.A., the Principal of Moore College. Taking his text from Acts 15: 6, "The Apostles came together to consider of this matter," Mr. Hammond pointed out that the Holy Spirit worked in the Apostolic age, as He worked to-day, notwithstanding the imperfections of human agents employed to carry out His purposes.

The President's charge, which was full of important matters concerning the work of the Diocese and certainly Sydney has a full programme of activities under the strong leadership of Archbishop Mowll.

As we go to print, the Synod is in session, and we hope to give full details in the next issue of the "Record."

THE PARSONIC VOICE

In his diocesan review the Bishop of Liverpool has some interesting criticisms of clerical failure in the matter of voice production. The Bishop writes: "People complain that one clergyman is pompous in his reading, that another is jaunty, and a third too dramatic. They proceed to judge his character accordingly. This is often very unfair. Yet we can hardly blame them, for a man's speech is always in some degree an index of his personality. What is probably common to all these mannerisms is the intention to add impressiveness to the word of scripture or of prayers. But this kind of reader often forgets that his efforts are focussing attention not on what he reads, but on himself. This should by all means be avoided. A leader in worship must above all things be self-effacing and humble. There is, however, a form of humility expressed by the voice which strikes a false note, gloomy, mournful, lachrymose. After a spoken service the other day I was asked, 'Why does that man cry his prayers?' It was indeed as if he were inviting us to a cringing and craven approach to the Almighty. In all true reverence there must be godly fear, but also a quiet and manly confidence which is hardly reflected in this type of 'parsonic voice.'"

A MOTHER AND A GRANDMOTHER.

A delightfully human little speech was delivered by Mrs. Neville Chamberlain, the Prime Minister's wife, a few days ago to the women of the Battersea Forward Movement. "I am a mother, and, more than that, I am a grandmother," said Mrs. Chamberlain. "I had almost forgotten some of the joys of motherhood until my grandson was a year old a couple of weeks ago. But I do know the excitement of the first tooth, the thrill of the first word—it is generally 'daddy' instead of 'mummy'—and the delight when the baby first stands."

SIR PHILLIP STREET ON NEED OF GOOD HOUSING.

IN his presidential address at the annual meeting of the Housing Council of N.S.W., held at Science House, Sydney, in the presence of the Archbishop of Sydney, Sir Francis Anderson, and a large and representative audience, Sir Phillip Street, Lieutenant Governor of N.S.W., said:—

"It is lamentable that in a new country such as this, with unsurpassed resources, and with ample room to expand, one of the things which we have to face after 150 years of occupation and development, is the serious need for proper housing conditions for the lower paid workers, and the need for the clearing and remodelling of overcrowded and congested areas.

"In a general way it may be said, I suppose, that this condition has been brought about by indifference and neglect, and by the lack of proper supervision and control in the provision of houses and living areas, but whatever the factors may have been that contributed to bring about the condition of affairs to-day, I believe that I am right in saying that in parts of our metropolitan district and elsewhere there is an existing state of affairs which is urgently in need of reform.

"This Housing Council, which was formed at a public meeting on 20th April of last year, began in a small way. Its funds and its membership are still small, but I hope that they will both grow, for I believe that a wide field of useful public service lies open before it if it adheres to its objects as defined in its Constitution. Put shortly, they are to educate public opinion as to the extreme importance of proper housing from the point of view of public health and well-being. The obligation to provide for the housing of the people is a matter of national importance. Let me remind you of what was said by his late Majesty, King George V. You will find his words quoted in the first page of the annual report, which is before us this evening. He said: 'It is not too much to say that an adequate solution of the housing question is the foundation of all social progress. Health and housing are indissolubly connected. If this country is to be the country which we desire to see it become, a great offensive must be undertaken against disease and crime, and the first point at which the attack must be delivered is the unhealthy, overcrowded house in the mean street which we all of us know too well.'

These are wise words, and they are words which we may all lay to heart. Disease and crime are very largely associated with, and are very often the outcome of, environment; and by improving the environment in which people live, and by providing brighter and better and happier homes, much may be done towards the elimination of both crime and disease from our midst. And not only that; the good housing of the people is an essential fac-

tor in the prevention of social unrest, and in the maintenance of industrial efficiency, and the more widely that social contentment and industrial efficiency are spread amongst us, the better will it be for the welfare and the happiness of everybody.

"The aim of the Council, as its constitution shows, is to educate public opinion as to the importance of these things, and by propaganda, by co-operation and co-ordination, and by the spread of correct information, to arouse an increased interest and an enlightened opinion among the people.

"The Housing Council has begun in a small way, and it is still in its infancy, but I hope that it will continue in its good work. If it does, it will have the goodwill of the community at large, and it will have the satisfaction of knowing that it has played a useful part in helping to bring about social reforms of the first importance, for education of the right kind spread in the right direction must result in action.

Three English Bishops were born in 1867, the same year as Queen Mary, and therefore become septuagenarians this year. Dr. Harold Bilbrough, Bishop of Newcastle, was 70 on February 22nd; Dr. Albert David, Bishop of Liverpool, was 70 on St. Dunstan's Day, May 19th; and Dr. Arthur Perowne, Bishop of Worcester, was 70 on Sunday, June 13th.

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THE PRAYER BOOK AS IT IS TAUGHT.

"THE CHURCH GAZETTE" is the official magazine of the Diocese of Rockhampton.

We hope, for the good name of courtesy towards a sister diocese and a Metropolitan See, that the Bishop of Rockhampton has not seen and personally sponsored the article entitled "The Morning Service" in the August issue.

No sooner has Newcastle published the judgment voiced by the Bishop of Wangaratta that the action of Sydney towards the proposed Constitution is disloyal and subversive, than Rockhampton follows suit by allowing reference to be made to "a dreadful custom which you may still see in Sydney and other places." This is succeeded in the same article by the statement: "These things were not done in Sydney and Sydney was the seat of the Primacy. That objection has been surmounted, most fortunately." It is thus that a Bishop permits references to Sydney and to the Archbishop of Sydney, who was denied the Primacy "most fortunately." We are reminded of Dean Ramsay's story of the Scotch Procurator, Fiscal, who in a case before an English Judge, referred to "watter." "Do you spell water with two 't's' Mr. Procurator Fiscal?" said the witty Judge. "Na, my Lord," dryly replied the Scot; "we spell watter wi' ane 't.' But" (as an afterthought) "we spell mainners wi' twa 'n's.'" The Bishop might like to read that story. It is quite a good one.

The reader of this article will read in it things not found in any history of the Prayer Book. So far as we know, Baron Munchausen never adventured into the realm of liturgiology. He might have rivalled our essayist. Incidentally, we learn that in Rockhampton the "Eucharist" has entirely supplanted "Mattins." It is admitted that this truncated service has no authority "up till 1927." It is defended on the ground that "The Eucharist was for many centuries the **only** public service." The writer might have added that it was rendered in Latin and seriously deformed by Micrologus. He wishes to force on the Church of England a late and corrupt practice. Palmer, for example, tells us: "In the ancient Gallican Church there was public service only twice in the day, in addition to the celebration of the Holy Eucharist. Epiphanius, Bishop of Salamis, in Cyprus, speaks only of the offices for the morning and evening."

The learned Scudamore states emphatically: "The evils that have resulted from the practice of 'hearing Mass' both in the middle ages and since the reformation of our branch of the Church Catholic, have been so serious that it is a plain duty in those who know anything of them to protest against the attempt to revive that unprimitive and unscriptural custom among ourselves." Evidently Scudamore would feel uncomfortable in Rockhampton. The article solemnly informs us that the Reformers: "Gave instructions that unless roughly one-seventh of the parishioners intended to communicate there was to be no consecration." There is not a tittle

of foundation for this extraordinary assertion. The writer arrived at it by the simple expedient of dividing 20 by 7, which is roughly 3. He got the 20 from the rubric which states: "And if there be **not above** twenty persons in the parish, of discretion to receive the Communion, **yet** there shall be no communion, except four (or three at the least) communicate with the Priest." A provision that allows a rule of three communicants at least to be relaxed in certain circumstances, is perversely interpreted in an official church magazine as a requirement that "roughly one-seventh of the parishioners" should be present at Communion. This would require about 2,000 communicants at every celebration, say, in the Parish of Leichhardt. We have already commented on Scudamore's strong views on non-communicating attendance. The learned liturgiologist would have been amazed to read "That people should stop away from church unless they wanted to receive Communion would have appalled each and every one" of the Reformers. No doubt this is true, but it is only in places like Rockhampton that this dreadful alternative is forced on churchpeople, and possibly explains a rather cryptic reference to the fact that "numbers of them have gone over to Dissent." But what would Scudamore say to the assertion that the Reformers "did not intend that people attending and not wishing to receive should go out after the Prayer for the Church"? This, by the way, is "the dreadful custom which you may still find in Sydney." Fortunately we are left in no doubt on this point. Scudamore tells us: "There is an almost universal consensus of the better Divines, Ritualists and Canonists of the Church of Rome in favour of the historical statement that has now been made, viz., that with the abovenamed exception of the Consistentes (public penitents in the last stage of their penance), 'no one was permitted to be present at the Sacred Mysteries but those who were able to offer and to partake of the things offered.'" Our essayist is content to make assertions. Scudamore offers detailed proof, as anyone acquainted with his *Notitia Exhaustiva* well knows. He cites "the saintly Keble" in support of his views. He also shows it was the rule of the Church of England as far back as the days of Theodore of Canterbury, A.D. 668. One of the capitula reads: "All the faithful who enter the Church notwithstanding shall not take first the holy oblation neither receive the sacrifice, it being agreed that these shall be deprived of Communion."

With gross carelessness the writer attaches the idea of providing what he calls "The Celebration" at an earlier hour to "The Oxford Reformers" of 1833. Does he not know that Daniel Wilson instituted an early communion service in Islington as early as 1825, and that Dean Hook, a High Churchman, was a pioneer in providing evening communion?

If we are to have "emphatic and repeated declarations by the Bishops of the Province" on the questions discussed, it is to be hoped they will manifest a greater regard for historic accuracy than that

which characterises the writer of this article. After a rigmarole of this kind the writer declares: "These facts can be easily verified by anybody who takes the trouble to do so." Artemus Ward would have added: "This is a goak."

SUNDAY SCHOOL WORK.

Its Importance.

An address by His Grace the Archbishop of Sydney, at the Thanksgiving Service at St. John's, Parramatta, 2/8/37, on the occasion of the 100th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association.

We come together to-day, and at this Service, to thank God for the years of Quarterly Conferences of the Sunday Schools of the Rural Deanery of Parramatta, held since 1909, when the Association was formed through the encouragement of the then Archbishop of Sydney, Dr. Wm. Saumarez Smith.

We thank God for such associations that have been formed, have been able to be maintained, and now at this Century Conference, are vigorous, and with increasing usefulness.

The Sunday School Teacher has an important task. The child who goes to the State school has limited instruction week by week, and at home has little or no religious education. Sunday schools have charge of the religious training of children for about 8 or 10 years in the most decisive period of their lives.

It is important that teachers co-operate in their work of instruction, with separate units, according to the age of the child, to assist the cause as a whole.

The objective of the teacher should be to bring the child to the saving knowledge of Jesus Christ, delivered from the power of sin, and to live Christ's way of life.

The teacher's job is to lead each child step by step to follow that Christ-like life, and not so much to consider school as a place of instruction. The Bible should be the teacher's text-book. Just as a surgeon knows how to use his instruments, or a workman his tools, so the teacher must have faith in the Bible and faculty in using it, if the child is to be led to the saving knowledge of Jesus Christ. The child will then recognise the voice of God to man, of Jesus' sacrifice, death and resurrection, of Jonah and his return to God, of Noah and the Ark. As the child grows in knowledge of the Bible, so a foundation for spiritual progress is made. To the junior grade stories appeal with emphasis upon the heroic and adventurous, to the senior that with moral and spiritual implications, so the Bible teaches two leads on to the supreme objective.

Teachers should gain the children's confidence after contact is established, and co-operate with the child in imparting knowledge and giving instruction.

Our Saviour loved little children, He dwelt among them, He welcomed them, and His sympathies were with the child. Of 21 miracles, 6 are upon children. The child needs to feel love and understanding, and learns of one who desires to teach them. Jesus used a child to teach a joyful mission—a child's gift in feeding a hungry multitude—a lesson upon the secret of spiritual life.

We thank God for the past, and pray for the future to perceive what we ought to do—and further, to fulfil the same.

THE BUILDERS.

For some time Miss Norbury and Miss Farrell have been visiting some of the parishes in Sydney and have been conducting meetings with a view of interesting Church people definitely in the distinctive doctrines of the Church of England. They are endeavouring to band together especially the young people who are connected with Fellowship Groups, Young People's Leagues, G.F.S., etc., etc., into an association for the definite study of Christian Doctrine. They are not seeking any fresh organisation in the parishes, but to work through all existing agencies and stimulate interest in the rich stores of truth contained in God's Holy Word and the formularies of the Church of England.

This effort is called "The Builders" because its motive is found in two texts: "Built upon the foundation of the Apostles and Prophets," and, "Building yourselves up on your most holy faith." It is a serious endeavour to get people to know more of the solid foundations on which the Church of God rests.

Wherever these ladies have gone there has been an enthusiastic response from many of our young people and more than one has testified in each parish to definite spiritual blessing received.

It is proposed to run a Holiday Home at "Stratford," Lawson, in connection with "The Builders" from January 4th to 25th, and already several have signified their intention of being present. This is a new feature in work, as the Holiday Home aims at providing a real holiday with organised sports, games, picnics, hikes, etc., under Christian auspices, and meets a real need.

The system of teaching "The One Hundred Texts" has been attractively expounded at the meetings and in various schools, and several have been induced to adopt it as a method of religious instruction.

We hope to publish "The Builders" engagements issue by issue, and invite the prayers of our readers for these ladies as they carry out their mission.

Dates of Missions.

August 16-22: Neutral Bay.
August 22-25: Mosman.
September 5-12: Parramatta.
September 14-19: East Sydney-St. Peter's.
September 20-27: Bankstown.

"JEHOVAH'S WITNESSES."

(Rev. J. T. Phair, Rector of Holy Trinity,
Wentworth Falls.)

WENTWORTH FALLS, N.S.W., has recently been invaded by a detachment of the so-called "Witnesses of Jehovah." A high-sounding name this! But who are these people? To answer this question we must look into their parentage, or pedigree. In the first place, let it be told that it was known by other names, chiefly "Russellism," after Charles Taze Russell, born in 1852, who later joined a Congregational chapel in one of the American States. He took the title of "Pastor," although he had never been ordained. It is said that Russell was not a clean, or moral living person. He is said to have advocated "free love." Evidently this is true, judging from the fact that because of his immoral relations with two women, named respectively Rose Bell and Sophie Horan, his wife sued him for divorce; Russell was proven guilty, and was ordered to pay alimony to his wife amounting to about £100 a year. But the subtlety of Russell was shown by the fact that in order to avoid the payment of alimony, he transferred the whole of his property to "The Watch Tower Bible and Tract Society"—in other words, to himself under another name. In much the same way he defrauded "The Federal Income Tax Law of U.S.A." In order to effect these frauds, he altered from time to time the name of his "corporations," so that we have "The Watch Tower Bible and Tract Society," "The People's Pulpit Association," and "The International Bible Students' Association." These were represented as "charitable, benevolent, and philanthropic" organisations in order to defeat taxation—though no charitable or philanthropic gifts are recorded of them—and at the same time, to exploit a credulous public. At this time Russell was making big money from his publications which were being sold throughout the world by his dupes. Russell died a miserable death while travelling by rail in America on October 31, 1916. After his death, his organisations got into low water, owing to the falling off in the output of books.

It is here that J. F. Rutherford steps into the picture. He has reshaped up Russell's books, has put them in another type of binding, made them more attractive in appearance, and increased the output, thereby securing increased income. We are told that he is an American who had spent some time in a penitentiary (or prison) in Atlanta. The reasons for which can be ascertained. He was a barrister, and in that capacity served Russell, and defeated justice being done for Russell's wife. The title of "Judge" used by him may serve to impress ignorant, or simple people, and help in the sale of the books now going on, and published in his name as the writings of "Judge Rutherford," and sold from door to door by his canvassers. It would be interesting to learn if these canvassers possess hawkers' licences, seeing that it is illegal to hawk

wares about without such licences. These canvassers are mere "cats-paws" used by Rutherford. They recite introductions to the books which they have learnt by heart. I interrupted one seller in such a recitation, and he stopped short, and then began the same recital again. Then they have a printed form which they hand to a prospective buyer, with the remark, "Read this!" They do not hesitate to state that they are "The Witnesses of Jehovah." Do they mean "Jehovah (Judge) Rutherford"? The man who is making millions of money out of his dupes, and the fools who patronise them? Doubtless, many of those canvassers are very sincere, but are unable to estimate fully the real nature of the books they offer for sale. If they did, they might put them from them with loathing and disgust.

And so I would say to our people—**Pity them! Pray for them! Do not parley with them! Do not Patronise them!**

Clothes do not make the man, neither does a cover, however attractive, make the book. It is with the contents of the books that we are most concerned. Time and space forbid a detailed criticism of their contents. Reference to this must be held over for another issue. Suffice it to say that the books in question contain statements which are: (1) Heretical, and (2) Disloyal and treasonable to the British Empire:—

(1) Heretical:

1. They deny the Deity of Jesus Christ.
2. They deny the two natures in Jesus Christ.
3. They teach the utter annihilation, and deny the Resurrection of Jesus Christ.
4. They teach that the Second Advent of Christ took place in October, 1874.
5. They reject the teaching of Holy Scripture which refers to the punishment of sinners.

They say—"Hell has been finally voted out of existence." By whom? we ask. Jesus believed in hell. Read St. Luke XVI., 19-31.

(2) Disloyal and Treasonable to the British Empire.

In volume 1 of the book called "Light," they teach:—"That Satan is the god of this world; that the British Empire is the seat of this beastly organisation (page 149).

"Beast" is a symbol of Satan's organisation, and the "wild beast," of which the United States and Britain form a part, made war, etc. (page 204).

"British diplomacy is the last word in deceptiveness" (page 291).

In volume 2 of the book "Light," we read:

"The British Empire is the seventh world power, and the chief one responsible for the promotion and formation of the 'image of the beast'" (page 32).

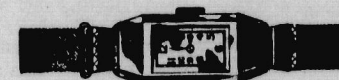
"The British-American two-horned animal boasts that the sun never sets on its domains. . . . Thus, like a frog, it makes much noise, and out of its

mouth comes that which indicates the beast condition" (page 45).

These are just a few of the samples of the sort of stuff that loyal Britishers purchase unwittingly, or are asked to purchase by "Jehovah" Rutherford's hawkers. Surely enough has been stated above to condemn for ever in the mind of sensible people, the heretical and disloyal publications of Rutherford and his gang.

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Mr. M. S. Herring, who has been Treasurer of the Diocese of Brisbane since 1932, and also a member of the Property and Finance Board of the Diocese since its inception, has been compelled on grounds of ill health to resign from both offices. His work for the diocese has entailed the expenditure of much time and labour. He has been responsible for the finances of Brisbane during one of the most difficult periods that the Church in Queensland has ever had to face. He has handled the Church's affairs with conspicuous ability; and his lucid explanations in the Diocesan Council and his speeches in Brisbane Synod have always been a delight to hear.

The Diocese of Adelaide is the poorer for the passing of two lay synodsmen and prominent churchmen—Mr. Kimber, a member of the Board of Directors of the S.A. Fruitgrowers' Co-operative Society Ltd., and a noted Australian authority on conchology. He was elected a Fellow of the Royal Society of South Australia in 1918. In the Church he will be remembered as a great Sunday School enthusiast, Lay Reader, and leader of the Church of England Men's Society. The other, Mr. Horrocks, bears a name which will always be associated with the early settlement of this State. Mr. John Ainsworth Horrocks was one of the State's earliest and most intrepid explorers, and with the father of Mr. C. J. Horrocks, founded the township of Penwortham. Mr. Horrocks assisted Dr. Barlow, who was the first Registrar of the University of Adelaide, and had the honour of making all the preparations for laying the foundation stone of the University. Mr. Horrocks was a member of the standing committee of Synod, a Lay Reader, and had served as Churchwarden in St. Andrew's Church, Walkerville, and St. Michael and All Angels', Henley Beach.

The Rev. H. G. Peile, who is now Rector of North Stoneham, England, states that the Rev. E. Beadon was Rector of the parish from 1763 to 1811, when his son, the Rev. F. Beadon, succeeded him and was Rector till 1879. This consecutive period of rectorship over 116 years must constitute a family record in the Church of England.

The Right Rev. Dr. Strong, Bishop of Oxford, is retiring at the end of September. Dr. Strong, who is 75, has spent over fifty years at Oxford. He took his degree from Christ Church, and for seven-

teen years—1884-1901—was lecturer there. In 1901 he was appointed Dean of Christ Church, and held that office until 1920, when he became Bishop of Ripon. From Ripon he was translated to the Bishopric of Oxford in 1925. Dr. Strong is Clerk of the Closet and Chancellor of the Order of the Garter. He received the G.B.E. in 1918.

A triple memorial will perpetuate the memory of Rudyard Kipling, poet of Empire. The details are as follows:—

1. Commemorative plaques, sculptured busts, or stained glass windows to be erected either at Westward Ho! or Windsor.

2. The building and equipment of a Rudyard Kipling Library at the Imperial Services College, Windsor—the newer name for Kipling's old school, the United Services College.

3. The provision of a capital sum to provide bursaries at the Imperial Service College for 50 boys, sons of men engaged in the Governmental and public services, the boys to be known as "Kipling Scholars."

A sum of £250,000 will be needed to carry out these projects. Of this figure £30,000 has already been subscribed.

Sir Walter Alcock, C.V.O., Mus. Doc., of Salisbury Cathedral, has accepted the invitation of the Council of the School of English Church Music to be its new Chairman in place of Sir Arthur Somervell, who died recently.

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The King has approved the appointment of the Right Rev. Ernest Morell Blackie, B.A., Bishop Suffragan of Grimsby, Archdeacon of Stow, Canon Residentiary and Precentor of Lincoln, and Canon and Prebendary of Gtretton in Lincoln Cathedral, to be Dean of Rochester, the appointment to take effect on the confirmation of the election of the Very Rev. Francis Underhill, D.D., as Bishop of Bath and Wells. The Right Rev. E. M. Blackie is returning to be Dean of a Cathedral of which he was a Minor Canon as long ago as 1892. He has had an interesting and varied career. Ordained in 1891, he was for a year Assistant Master at Gloucester Cathedral School and Assistant Diocesan Missioner. In 1892 he was appointed a Minor Canon of Rochester Cathedral, where he stayed till 1899, being for part of the time also curate of St. John's, Chatham. He became in turn Rector of Limpsfield, Rector of St. Paul's, Edinburgh, Canon of St. Mary's Cathedral, Edinburgh, Vicar of Windsor, and Rural Dean of Maidenhead. In 1921 he was appointed Archdeacon of Stow and Canon and Precentor of Lincoln Cathedral. On St. Paul's Day, 1930, he was consecrated Bishop Suffragan of Grantham, and in 1935, when the office of a second Bishop Suffragan was constituted he became Bishop Suffragan of Grimsby.

On St. Peter's Day last, three Bishops were consecrated in St. Paul's Cathedral, London, for the Province of the West Indies: The Very Rev. G. S. Hand, Dean of St. John's Cathedral, Antigua, to be Bishop of Antigua; the Rev. A. J. Knight, Headmaster of St. Nicholas' Grammar School, Cape Coast, in the Diocese of Accra, West Africa, to be Bishop of Guiana; and the Rev. E. W. Sara, Canon and Chancellor of Truro Cathedral, to be Assistant Bishop to the Bishop of Jamaica.

The Rev. Leslie Stibbard returned to Sydney last week by the Strathaird from England, where he has been undergoing a course at St. Augustine's Theological College, Canterbury. Mr. Stibbard has left Sydney to rejoin the Melanesian Mission, and will be stationed at Maravovo, British Solomon Islands.

A substantial brick wall and iron gate bequeathed to St. Philip's Church, Eastwood, N.S.W., by the late Mrs. Ellen Ward, was recently dedicated by Archdeacon Charlton. The late Mrs. Ward was a worker for the church for 35 years, and the gate and wall are in the nature of a memorial.

Mrs. Florence Wilkinson, who died at her daughter's home, Wahroonga, N.S.W., was remembered by many former students of the Launceston Grammar School, Tasmania, where her husband, the late Rev. C. G. Wilkinson, was headmaster for many years. On his retirement about 10 years ago they settled in Sydney. Her husband predeceased her, and four daughters and two sons survive.

The Rev. R. J. Hewett, Rector of St. Paul's, Chatswood, has been appointed Rector of St. Clement's, Mosman, Diocese of Sydney.

"When I was a boy I was often asked the question, 'Are you saved?' and I used to try to think of all kinds of answers," said the Right Rev. V. S. Azariah, the Indian Bishop of Dornakal, preaching at Holy Trinity, Sloane Street, London, on a recent Sunday. The Bishop was addressing a large congregation on fellowship in the furtherance of the Gospel, and he said that it seems to him that even a good question like "Are you saved?" lays the emphasis in the wrong place. "Your salvation can take care of itself, if you are trying to save others. St. Paul's converts were trained to take a share in the furtherance of the Gospel. After 2000 years the Christian Church slowly seems to have forgotten this great primary truth. The diocese of Dornakal shows us the results to a certain extent of the application of this principle. I remember I stood in this pulpit ten years ago," said the Bishop. "At that time we had about 100,000 Christians in the Diocese of Dornakal. Now we have 210,000."

AN OLD BELL.

A bell displaced during building operations at St. Alban's Church, Epping, N.S.W., was found to be 123 years old. According to an inscription, the bell was cast at Hull, England. The bell is now giving good service in the new church.

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UNAUTHORISED ALTERATIONS TO A CHURCH.

No Faculty Obtained.

A case of considerable importance to incumbents and Parochial Church Councils in England was heard recently at a Consistory Court, Canterbury, by Mr. F. H. L. Errington, Commissary-General of the City and Diocese of Canterbury. A petition was presented for a faculty for various internal alterations had already been made. The rector said which the Rev. G. Keable is rector. The alterations have already been made. The rector said the work included the removal of pews and the shifting of the choir stalls from the east to the west end of the church with the provision of an altar on the north side and a wooden altar rail in place of a former brass rail. The work had been carried out experimentally because people could not always visualise from plans what the changes would mean.

Mr. P. D. Millen, secretary of the Parochial Church Council, who was one of the objectors, said that when the council passed a resolution empowering the changes they had no idea of the extent to which the rector would go, nor were they given notice of some of the changes. They objected to certain of the pews being broken up.

Mr. Errington said that the alterations had been carried out without the slightest regard to the fact that no alterations could be made, experimentally or otherwise, in a church, except with the leave of the Archbishop, given through his Consistory Court.

The Old Idea.

"I am happy to say," he observed, "that in most parishes nowadays the old idea that the church is the property for the time being of the incumbent and the parishioners, and that they can do what they please, has fortunately now departed. I must reiterate that the guardian of every parish church in this diocese is the Archbishop, not only for the present generation, but for future generations, whose ideas may be entirely different. In this case there has been a very serious breach of that good order which prevails in this diocese. All these changes have been made without any reference to this Court and to the dissatisfaction—which so often arises when no reference is made to this Court—of, at all events, a certain number of the Parochial Church Council."

Having regard to the preservation of peace and goodwill in the parish, the Commissary-General decided to approve the alterations, notwithstanding the manner in which they had been carried out. He thought that actually one of the alterations was an improvement.

This case is not without interest here in Australia. Rectors and vicars cannot be a law unto themselves. There must of necessity be an autho-

ity in matters pertaining to church buildings, their adornment and otherwise. The Bishop is the authority. He alone can issue an authority after due notice, inquiry, and satisfaction to all parties.

AUSTRALIAN BOARD OF MISSIONS.

Third Anglican Summer School.

Barker College, Hornsby, with its beautiful surroundings and stimulating summer climate, will again be the setting of the Anglican Summer School in N.S.W. under the auspices of the Australian Board of Missions, January 15-22, 1938. The swimming pool, tennis courts and sports ovals together with picnics and walks, provide recreation for every taste. The afternoons will be entirely devoted to recreation.

In the morning a balance programme of devotion, study of the Bible, and the Missionary enterprise, particularly as it affects the South West Pacific, will be carried out with periods for questions and discussion.

The wider vision of the Church in the world will be the subject of addresses at the evening meetings, which are planned for visitors as well as resident members of the School.

The Chairman of the School will be the Bishop of Newcastle, and the speakers and leaders will include the Bishops of Riverina, Armidale, and Goulburn, the Dean of Bathurst, the Rev. Canon Hirst, and the Rev. R. S. Lee. All particulars from New South Wales Office, A.B.M., 14 Spring Street, Sydney.

SPLENDID FINANCIAL RECOVERY OF THE C.M.S. (PARENT SOCIETY)

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

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AUSTRALIAN CHURCH NEWS

SYDNEY.

DIOCESAN SYNOD.

The Synod of the Diocese of Sydney is in session as we go to press. The Synod sermon was preached by Principal T. C. Hammond, M.A., in St. Andrew's Cathedral, the Archbishop of Sydney delivering his presidential address in the Chapter House afterwards. Several important ordinances are down for consideration, one authorising the Standing Committee to act in the matter of carrying out the works referred to in the Conditions for the extension of St. Andrew's Cathedral and other buildings and for other purposes. Another concerns the making of provision for the supplementing of pensions to widows. Important reports dealing with State aid to schools and housing will be spoken upon, while there is a whole batch of motions from individual synodsmen. The Synod should prove an interesting and useful one. There will be discussions on Church Schools, and important addresses on the Church's missionary work, the Home Mission Society, the Bush Church Aid Society, Church Architecture, the Mothers' Union, and the Girls' Friendly Society.

THE BROUGHTON CHOIR.

(Sydney Diocesan Choir.)

The above choir will sing the 100th Psalm, Prout, Festgesang, Mendelssohn and portions of the Hymn of Praise, Mendelssohn, in the Cathedral, Sydney, on Tuesday, September 7th, 1937, beginning at 8 p.m. Mr. T. W. Beckett, of the Cathedral, will conduct. There will also be hymns, prayers and an address. The Archbishop has signified his intention of being present.

Practices are being held in the Cathedral or Chapter House on Tuesdays at 7.30 p.m. Interested singers are invited to join the choir. Offering will be received for the Archbishop's Poor Relief Fund.

BAPTISM AND CONFIRMATION.

Mr. W. A. Dowe, B.A., LL.B., of 32 Railway Parade, Lakemba, has in his possession a number of copies of the booklet on "Baptism and Confirmation," written by his father, the late Rev. P. W. Dowe, B.A. We have been asked to state that copies are available to the clergy and others at a nominal cost plus postage, application to be made to Mr. Dowe.

HAMMONDVILLE.

The Director of Education for the County of Kent (Mr. E. Salter-Davies), who attended the re-

cent New Education Fellowship Conference in Sydney, visited Hammondville, accompanied by Mrs. Salter-Davies.

Mr. Salter-Davies is a member of the English Land Settlement Association, which is subsidised by the British Government, and he is also one of the Carnegie Library Fund trustees.

Mr. Salter-Davies stated that the Hammondville experiment in housing was the most remarkable one-man effort that he had ever examined.

The president of the Master Carriers' Association (Mr. Thomas Coady), and the secretary (Mr. J. Beacham), accompanied by many members of the association, performed the ceremony of formally handing over their gift pioneer home cottage (the 97th on the settlement), which was christened Mascarra.

After making a tour of the village and chatting with various settlers, Mr. Coady announced that his association would gladly undertake the provision of a second cottage.

Altogether there were about 200 visitors to the settlement on Saturday, including a large representative party from St. Thomas' Church, Enfield.

NEWCASTLE.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop of Newcastle tells of his visit to Brisbane for the annual retreat of the clergy of that diocese, and of the influence of the Archbishop of Brisbane in the North. He proceeds:—

"Another engagement during the month was a visit to Sydney for the meetings of the Australian Board of Missions and other meetings which had been arranged to synchronise with them. The most important of these latter was a meeting of the Standing Committee of General Synod to make arrangements for the forthcoming session of that Synod in October next. Once more I came away from the meetings of A.B.M. with mixed feelings. There was the feeling of pride in the magnificent work which is being done by the heroic men and women who are giving their lives to proclaim the gospel of the world's redemption. And there was the feeling of shame at the pitiful inadequacy of the backing which we at home are giving them. At the recent meetings we had to decide upon the Budget for the year. We had before us the estimates prepared by the various Missions of the money they would require to maintain their work. In every case we were obliged to make drastic reductions,

not because we disagreed with the estimates, but because the Church in Australia is failing to give us the money which we need to meet them. It is a suicidal business because, as has been so often pointed out, the life of the Church at home depends upon the extent of its interest in the work of the Church abroad. And Christianity can only mean what it ought to mean to us at home if it is recognised as a Gospel for the whole world. I have been thinking much lately of the similarities and dissimilarities of Christianity and Communism. The two principal competitors in the race for the capture of the world's soul. And it has seemed to me that there is amongst Christians the same sort of cleavage of opinion as amongst the Bolsheviks of Russia. As you know, the followers of M. Trotsky hold that Communism must of necessity be an aggressive and international movement, and that there can never be real Communism in Russia, or any other country, until the whole world has turned Communist. The followers of M. Stalin, on the other hand, are content with a system of State bureaucracy in Russia, whilst leaving other nations to order their own affairs as they think best. It is not for me to offer an opinion as to which of the two policies—with both of which I am in profound disagreement—is the better in the sphere of politics. But in the sphere of Christianity I am a wholehearted Trotskyite. No country or Church which claims the Christian name but is uninterested in Christian propaganda outside its borders, can be Christian in anything but name. And we shall never know what Christianity is, or what it can mean to us, until the whole world acknowledges Christ as Lord."

MELBOURNE.

GRANTS TO DENOMINATIONAL SCHOOLS.

Archbishop of Melbourne's Opposition.

The following considerations outweigh the Church of Rome's demands for State grants to their schools, states the Archbishop of Melbourne.

(1) If any group of people can withdraw from a national scheme, expend their own money, and thereby establish a claim to a grant-in-aid, a difficult precedent is created. The Communists might use the same argument, or any educational faddists.

(2) If one religious body received a grant, similar grants must be given to others. That those who have honestly sought to make the best of the State scheme should receive less generous treatment than those who have repudiated it would hardly be just.

(3) State money for education is limited in amount. While the University is starved and unable to provide for the real needs of the State, it does not seem right to divert money to self-constituted repudiators of the State's scheme.

(4) Australia frankly does not desire to encourage separated schools, cutting themselves off from the life of the country as a whole.

(5) So long as Roman Catholics deliberately hold themselves apart from all other religious bodies, refusing to worship with them, refusing to recognise marriages with Protestants, except upon their own terms, unwilling to co-operate with them even in social reforms, so long other Christians must hesitate to consent to the use of their money for the upkeep of schools where new generations will be taught this attitude.

(6) Australia is not a Roman Catholic country. If it were, no public money would be allowed to be spent on Protestant Schools. Is it more permissible for public money here and now to be given to the schools of a minority, in which teaching will be given from which the majority profoundly dissent? Our Reformation heritage is precious alike to us as Anglicans and to all Protestants, and we cannot lightly give encouragement to institutions which stand for a denial of that heritage.

BRISBANE.

THE ARCHBISHOP'S LETTER.

The Archbishop of Brisbane writes to his diocese:—

The mutability of human affairs has been brought home to me vividly by the news from England of the death of my successor as Dean of Oriel. The Rev. J. S. Russell had won golden opinions as Vice Principal of Cuddesdon Theological College before he was appointed to succeed me at Oriel, and we all expected much of him there. He had just consented to act as my Commissary and I was hoping that he would have kept us in touch with the young men at the University. He was a good scholar, a devout Christian and a charming friend. His loss will be deeply deplored by the College and University.

It seems very necessary that we should be represented at Oxford, and I have asked another old friend, the Rev. H. J. Carpenter, of Keble College, to fill the vacancy as my commissary.

While speaking of appointments, I may mention here that I have asked Canon Thomas, Principal of St. Francis', to serve me in the capacity of Honorary Chaplain. Canon A. E. Morris, who has just left Brisbane to take up his new duties as Head of the Bush Brotherhood, does not cease to be Chaplain, but it is obviously impossible for him to continue to perform the usual duties of that office except on rare occasions.

Since the last issue of our "Church Chronicle" I have had to visit Sydney in order to attend meetings of the Australian Board of Missions. The most encouraging news we received there was that many offers of help have been made in response to the recent appeal of the Bishop of New Guinea. You will all remember how many casualties he has suffered on his staff, but there has been a very ready response both in England and in Australia to his call for additional help. It seems probable now that

"THE CHALLENGE" UNDER THE SEARCHLIGHT.

(Communicated.)

THERE is a lot of work entailed in the publishing of a Church or sectional paper, and it would be boorish to not recognise the advent of the Challenge, even though it be only a quarterly eight-paged leaflet. One can say of this paper just what all churchmen are able to say of many new sects—"Whatever there is good in it we already hold and teach."

Our comments and criticisms do not need to be anything but courteous and constructive, and we would ask that such be taken in the spirit in which they are written. There is not time or space available to analyse every article so we will deal with the parts which touch on policy and doctrine.

Obviously, what is called Central Churchmanship is not a thrilling thing. It is perhaps unfortunate for the Challenge and its sub-title "An organ of central churchmanship," that Bishop Ryle's well-known words are so emphatic. They are as follows:—"I speak for myself. I find no resting place between 'downright Evangelical Christianity and downright infidelity, whatever others may find. I can see consistency in an infidel, however much I may pity him; I can see consistency in the full maintenance of Evangelical truth; but as to the middle course 'between the two, I cannot see it, and I say so plainly. Let it be called illiberal and uncharitable. I can hear God's voice nowhere but in the Bible, and I can see no salvation for sinners in the Bible excepting through Jesus Christ; in Him I see abundance. Out of Him I see none."

The Editorial's advocacy of Christian "tolerance" sounds rather washy when compared with the words

the vacancies will soon be filled and that there will be other missionaries, both lay and clerical, to go out as soon as their training is complete.

It was good to find also that the income of the A.B.M. in the past year showed an increase. I hope that all who have the missionary cause at heart, and that of course should mean every member of the Church, will do all they possibly can to see that it is increased still further. We are not yet supporting our Missions adequately.

The Board was specially concerned about the attitude of Governments to the aborigines. It appreciated all that has been done in Queensland, and expressed the hope that the other responsible States would not lag far behind.

I am still concerned about our own work in the Government Reserve at Cherbourg. We have not yet received sufficient money to cover the complete cost of a church for the natives. That church is urgently needed, and I hope the total amount necessary will soon be found.

TASMANIA.

THE BISHOP'S LETTER.

The Bishop of Tasmania writes to his diocese:—

For some time past, centenaries have been in evidence. St. David's Choir, Hobart, has recently celebrated its hundredth anniversary. It was a pleasure to be associated with the Dean and past and present members of the choir in a very happy commemoration. On the last Sunday in June, the Oatlands Parish also celebrated its centenary. The Rev. L. L. Oldham, backed up loyally by his officers and people, spared no effort to mark the historic occasion. Very large congregations attended the festival services. I preached at the afternoon service and also dedicated three beautiful East end windows, given in memory of the late Mrs. Isles, the late Mr. and Mrs. Nettlefold, and the early pioneers of the parish. Canon Barrett preached at the evening service, the Rev. L. Burgess, a former rector, was also present, and assisted at the services. It was a great day for the parish, and a joy for us to be present and to see the evidence of the fine spirit and interest of the Oatlands Church people.

I am glad to notice that the old custom of holding annually a Parish Tea is being revived. I have just recently been present at one held in connection with St. James' Parish, New Town. It was indeed a happy family gathering. Judging by my experience of this, and other similar gatherings which it has been my pleasure to attend, I am sure that they help to strengthen that fellowship which should be a distinguishing mark of our Church life and a powerful factor for our more effective work.

DIOCESAN SYNOD.

Let me draw special attention to the alteration of the date for Synod. It will meet for its opening session on Tuesday, September 7th, a week later than it was originally intended.

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of the same good Bishop Ryle who said: "From the liberality which says everybody is right, from the charity which forbids you to say anybody is wrong, from the peace which is bought at the expense of Truth, may the good Lord deliver you."

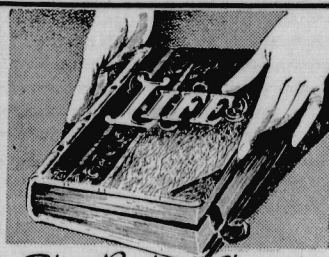
On the question of tolerance, surely any decent Christian will be tolerant in his general conduct towards the unfortunate and ignorant, but he is not asked to look lightly on false teaching. Is he not told to "contend earnestly for the Faith once delivered to the saints"? In Christian truth there are very few non-essentials. The economy of words in our Lord's teaching makes truth clear; and something which is not to be constantly sought after, but something which can be found and possessed. The Lord and His truths are not wills-of-the-wisp. He has provided for us to know, and not to be constantly bewildered.

We join issue with the statement that the vast majority of Anglicans are Central Churchmen, and very inarticulate ones. They give good evidence of being very articulate and particularly so in calling for Bible Christianity. In many Dioceses of this Commonwealth Evangelical Christians have been in the past much too peaceful and trusting, with the result that they have been episcopally crushed out of existence and forced into other branches of the Christian Church.

The Challenge company are "willing to take responsibility of leadership and guidance." This is not a very enlightening and original thing to say, and hardly warrants a new paper. It is not news to read that most Majors feel they could run the Regiment better than the Colonel. Every man on the permanent way, too, has always been able to run the Railways better than the Commissioner. Let us all decide to say "Lord, give leadership and responsibility to those best fitted." We acknowledge that some Colonels and Commissioners may have been poor leaders, but Evangelical leadership has always proved a blessing to a diocese and the world.

"Shortsightedness of enthusiasts." This is a very unfortunate phrase. Be temperate, dear Challengers, or you will find yourself trampling with heavy feet on such enthusiasts as the Lord Himself, the Apostles at Pentecost, Athanasius, Galileo, Garibaldi, Wm. Lloyd Garrison, Pasteur, Jenner, and so on ad infinitum. An enthusiast is generally also a wise general practitioner with a good sense of proportion. He sees most clearly outstanding errors, truths and needs.

The slighting use of the phrase, "Puritanical religious fervour," is undignified. Generally those who speak slightly on that subject are not very



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pure, religious, or fervent. It may, we allow, not be so in this particular case. Personally, I would rather have Puritanical religious fervour than "become perplexed, exhausted, and too helpless to do anything." This latter phrase I quote from Mr. Abram's article.

In the matter of "presenting the facts of the Christian religion in a manner acceptable to educated people,"—this is unscientific language. Facts are facts, and as facts they have to be presented. The great point is to know the facts. There must be no watering down of Divine truth in teaching educated people. They themselves are best helped by straightforwardness, and they are the first to say so. Does the Editorial writer not know of the many educated people who have found Christ through faithful Bible teaching but not in a watered down presentation? May one kindly and respectfully suggest a re-reading of 1 Corinthians 1: 17 to 27? The teaching of the Challenge deliberately or ignorantly ridicules the teaching therein contained.

The Challenge Editor tells us in paragraph three about redemption from sin through the Saviour. That sounds like good Christian doctrine; but why does the writer on page eight tell us in connection with the Absolution that man to the end will be a sinner? If one understands the context rightly, this writer means that a victorious life is impossible, and the so-called Saviour a very small Saviour, Who cannot really save properly.

The Editor recognises, he says, "the necessity of re-statement of Biblical doctrine in terms of modern mentality." This is hardly a recommendation of those who are "willing to take the responsibility of leadership and guidance." One is impressed here with two things—a very small appreciation of the wonderful power of the Word of God, and a very large and almost grovelling fear of the "educated unregenerate." It seems to say that if modern mentality rejects Christian truth, modern mentality is always right and the Lord Jesus is a back number.

"Anglican Church as bridge Church." What does the Challenge mean exactly? Does it mean unity with Rome, or does it mean unity with other Churches more like ourselves? The Record states clearly that for which it stands—on all questions. Let the readers of this article remember that men who call out for tolerance frequently show that they cannot tolerate the plain Bible and plain Evangelical truth. If they will not tolerate their brother Evangelicals they certainly will not tolerate the Presbyterians, Methodists and others. This bridge talk is a flirting with Rome, and surely we know

what our Articles say about her! Such talk hardly qualifies for leadership, does it?

"Central Churchmanship article." There is much with which one can agree in this article, especially where it says that "some complain that central churchmen lack the marrow of true Christianity because they obscure its fundamental doctrines such as man's need of a Redeemer and the necessity of individual conversion." One joins with the original complainant. One also agrees that it is a "difficult task to answer the question as to what are the distinguishing marks of Central Churchmanship." If Central Churchmen would talk plainly, one could know what are the distinguishing marks. If A.C.R. cannot understand C.C., it is not that A.C.R. is a fool, but that C.C. is dizzy on his fundamentals. So dizzy is he that he spends his time handing out boxes of ammunition to his critics. The Canon's confreres will probably want him to take a rest.

The "sharp tool of intellect." May one recommend to the writer of the article a very humble and earnest re-study of the New Testament, and he will emerge with less than 100 per cent. worship of the "sharp tool of intellect," and more respect for the revealing power of the Spirit of God and the penetrating power of the unadulterated Word of God. 1 Cor. 1 has already been fittingly and earnestly recommended.

One again agrees with a statement. "The Central Churchman must for ever be re-examining his Theology." A motorist who does not know his car and has serious trouble on his journey has many a forlorn examination of his car; but when he is a good workman who needeth not to be ashamed, rightly dividing the Word of Truth found in the Maker's Book, he goes on his way rejoicing. It is a pitiful thing to behold a C.C. mechanic fiddling with a good car that he doesn't understand.

What does the writer mean when he tells us in a rather bewildered manner that "we must be constantly checking our theological formulae in the hope that we may reach a statement of doctrine about Jesus which will be intelligible to the people of our time"? What is the trouble. Is it the Virgin Birth? One turns to the certain note of the glorious apostles with a real relish for their certain knowledge and clear leading. Surely sad ambiguity will not lead dark souls anywhere but into the pit. I remember a comic play at school, where a bewildered officer said, "Follow me, laws," and then he bumped his nose and tumbled into an artificial river. The challenge was not accepted even as this "Challenge" is not acceptable while it teaches just what it does.

And these are the gentlemen, forsooth, who are craving to lead us! God forbid!

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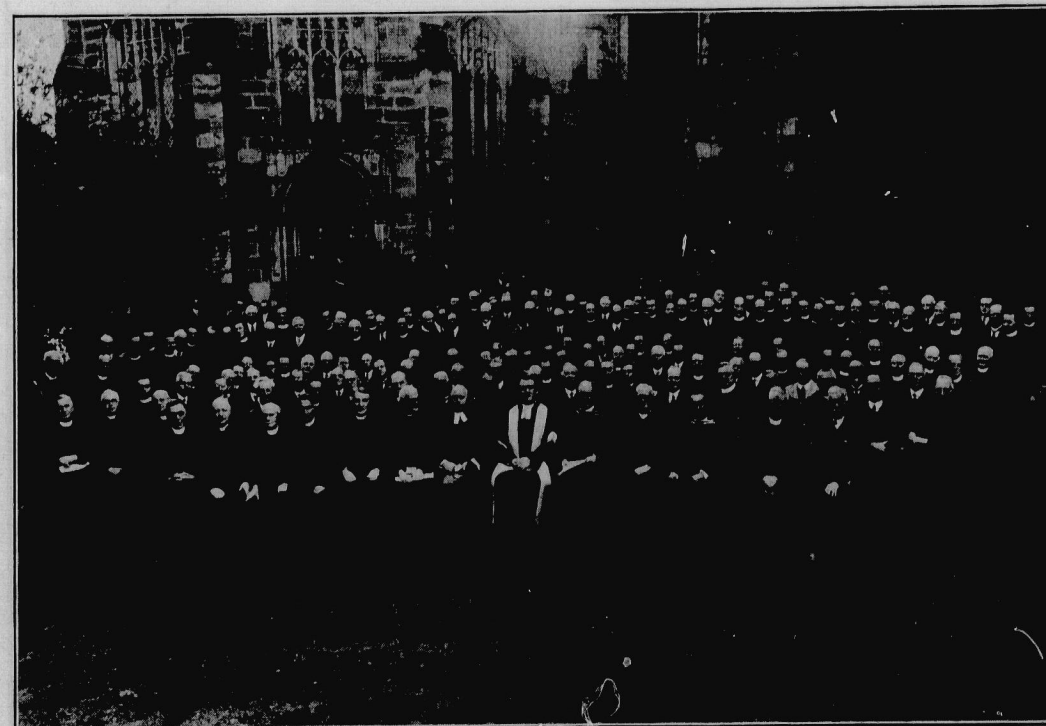
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