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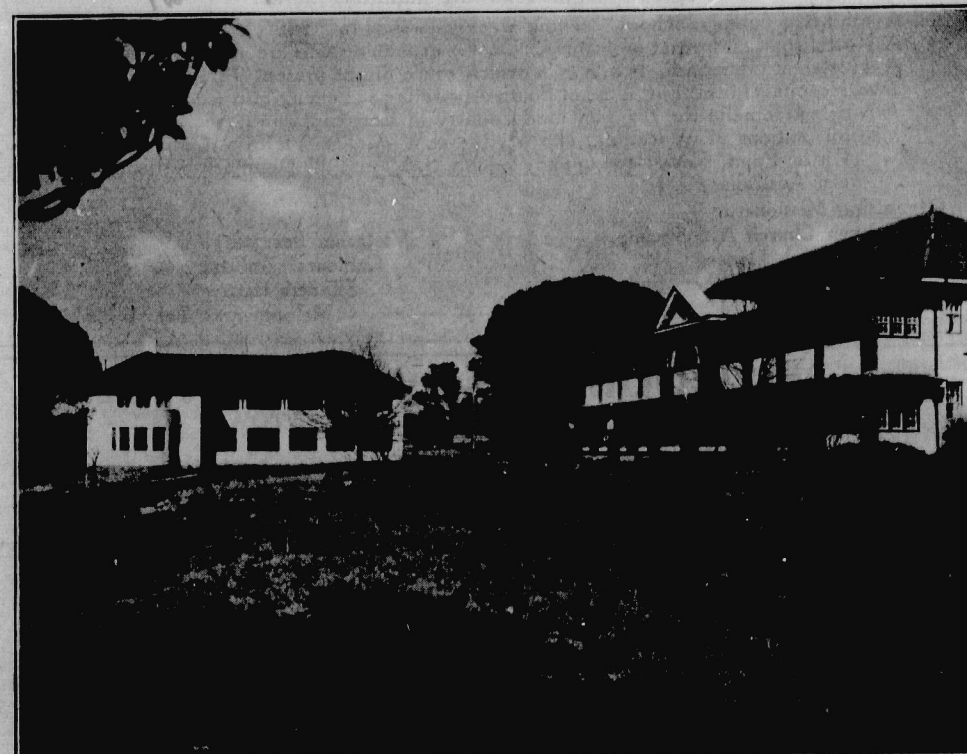
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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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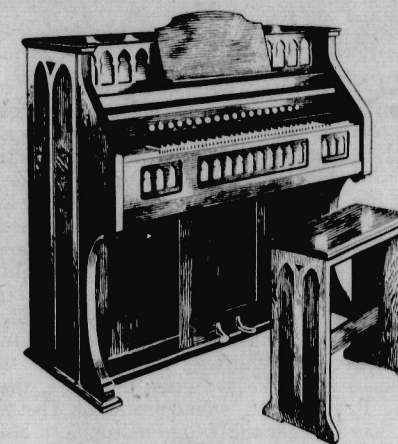
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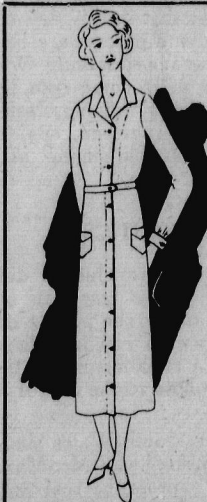
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Editorial.

OUR EDUCATIONAL SYSTEM.

EVIDENTLY the whole question of the education of the young is passing through the severest scrutiny. No one can be really satisfied with the outlook and ways of the bulk as turned out by our educational system to-day. The concept of life and of people's place in life is largely wrong. Much of our education is detached. It does not concern the whole man. We are not building up co-operatively minded, responsible citizens, else selfishness, gross individualism, failure to understand and follow the pathway of obligation would not be so evident. Life and living, to vast numbers, is that of the way of the animal. It is a scramble to get. We are glad, therefore, that the Rev. C. T. Parkinson, Headmaster of The King's School, has brought the whole matter into bold relief. He is aiming at an all-round education since in Australia, for various reasons, the manual and aesthetic aspects have been rather overlooked. Hand and heart deserve their meed as well as the head, and more importance could well be given to craftsmanship, home economics for girls, and that which builds up character, the sense of duty, the courtesies and considerations in daily living. Not only so, we need a system and method of education in Australia more suitable to our conditions, more purposive, more living and real. Let people say what they will, the Australian has an outlook all of his own. He is in certain ways carefree, independent, off-hand! There is something in the sun, in the soil, in the very air Australians breathe, their distance away from Europe, that makes them distinctive in personality, in ways and manners. Such a make-up has to be met and moulded to right ends. The parents must in some way be brought into the scheme of things. So many Australian homes are failing in character training. It is a tremendous task to train the youth of our nation aright. We are glad, therefore, that in this day of change, educationists, teachers, and parents are being called upon to face up to a grave situation. We wish them well. The Church must come into it, in a real, wise, directive way. The training, fashioning, up-building of Australia's future citizens, is the greatest problem, yet the finest challenging task of our day.

APATHY TOWARDS POLITICS.

THE New South Wales Minister for Justice did well last week in stating at the luncheon of the Guild of Empire, that unless the people of Australia took a deeper interest in electing their representatives to Parliament, a situation might be created which would inevitably lead to the rise of a dictatorship.

"There is growing up in New South Wales such a development of the party system," said Mr. Martin, "that Parliaments will not express the real will

of the people, and I think that continued extensions on those lines would be a disservice to the freedom of the people of this country. We should not continue developing the party system in the way we are doing now. There must be any number of people who would gladly work in public life for the good of all, but they will not do so as long as the poison of class-consciousness is extended in our midst."

The characteristic development of democracy in Australia in recent years, Mr. Martin said, had been apathy, and when people took no interest in democratic privileges, they had taken the first—and a very large—step towards losing them. Everywhere there was a complete lack of interest in political matters, and it was a sign of this apathy that electors had had to be compelled, under penalty, to take the small trouble of voting on polling days. Australia could not continue as a free community if there were a continuance of that class-consciousness based on the suggestion that the employee must necessarily be opposed to the employer and that all employers only wanted to take their employees down. But what else can be expected in the face of Australia's mania for sport, which, narrowed down, amounts to the acme of pleasureableness for themselves? It stands to reason that serious things such as duty and public obligation are out of court. Not only so, with the thousands of homes bent on betting on the horses and dogs, with women swept off their feet in the business, with touts everywhere luring children into the scourge, what hope is there? Truly a vast work awaits those who teach and train the young, who guard our morals and try to build up our spiritualities. It looks as if the moral forces in the community will be forced to get together and devise methods on a nation-wide scale to combat the materialistic cankers eating at the heart of our nation. Canon R. B. S. Hammond's "Grit" is doing a noble educative work in this regard, but the question is, how are we to reach the people caught in the gamblers' and hedonists' deadly coils?

The Church on the Warpath?

Not a few Christian leaders in Europe believe that the greatest scandal of the nineteenth century is that in it the toiling masses have largely been lost to the Church. The outlook of the masses is for the most part, if not actively, then incipiently secularistic. The Church can only meet this situation by taking the war into secularism's camp. She has got to Christianise the world of labour, beginning with the young workers. The Church of Rome is out to do this from her standpoint. She is endeavoring to work concretely and realistically in the various social and industrial groups which make up the community, surveying actual conditions under which men live and work, finding out what happens in work and home, topics of conversation, opportunities for the practice of religion. Her movements aim at being schools of "Christian" living for the young worker, at offering vari-

ous forms of social service, and at becoming the representative bodies for working youths, influencing public authorities, private employers, and public opinion. This Church is setting out to transform society by the method of the "cell." In other words, groups of her people come together to think, plan and act as propagandists within the various existing industrial, political and cultural associations. Her "Catholic Action" groups are asked to imagine themselves as "cells" among employees, educationalists and members of public boards. All of which amounts to the participation of Rome's laity in "the hierarchical apostolate of the Church." We wonder whether Anglicanism has really faced up to the present-day issue in the world. There have been hosts of conferences, fervent addresses, but what is she actually doing among the rank and file to combat the materialisms and ideologies of to-day? Is she a sort of sect coddling the saints, and not a Church militant carrying the war right into the enemies' camps?

DIVORCE EASEMENTS

WE fully expected that following on the passage through the British Houses of Parliament of A. P. Herbert's Matrimonial Causes Act, clamour would arise in Australia for further easy divorce. Already in Sydney certain women's organisations are demanding "reforms." Flabby sentimentalists are also at work. We venture to pass on to such the Bishop of Gloucester's salutary words as set forth in his August Diocesan letter. He strongly deprecates legislation to relieve what are supposed to be hard cases, which generally arise through people's faults, instead of attempting to raise the standard of married life. "I believe," adds Dr. Headlam, "that the greatest amount of human happiness would be attained if no divorce was possible. That would mean that people would not marry heedlessly or thoughtlessly, and that when married they would realise that they must learn to live together. In those circles of society in which divorce is not looked upon as a possibility, there are far more happy marriages than elsewhere. Among the great majority of the respectable working classes, as I know them, the marriage tie is looked upon as indissoluble, and their marriages, which are not entered into as a rule lightly, are generally happy. It is not through laxity but through strictness that the greatest measure of happiness will be attained."

The international conference on Church, Community and State, which began at Oxford on July 12, continued for a fortnight. Three hundred official delegates were appointed by different churches. To their number were added 100 experts, co-opted because of their special knowledge in the field of economics, education, and social and international problems. There were 300 associate delegates and a group of 100 representatives of Christian youth organisations, making some 800 delegates in all.

The annual Convention of the Anglican Evangelical Group Movement has just been held at Cromer, England, on the subject of "Christ and Authority," and about 1,000 members were present from all parts of the country.

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TUDOR HOUSE SCHOOL, MOSS VALE.

Tudor House is a preparatory school for boys up to the age of fourteen. It is entirely a boarding school. Situated three miles from Moss Vale on the Southern Tablelands, some 90 miles from Sydney, it has a very healthy climate, and its isolation is a protection against sickness.

The school was originally founded in 1898 by Mr. W. A. Inman at Carrara, Rose Bay, Sydney, and was transferred to Moss Vale in 1902. Mr. Inman rented a large house built for Alick Osborne by the famous architect, Aubrey Hunt, in the early nineties of the last century. There is an interesting note on the naming of Tudor House in a Founder's Day sports programme of 1923: "Tudor House was the name by which the capital messuage of the estate of John Darnbrook, of Bewerley, Nidderdale, Yorkshire, England, was formerly known. In the original old house, Michael and Elizabeth Inman resided from about 1681, when the latter inherited it from her father. The name was therefore chosen for the school founded in 1898 by their descendant, Mr. W. A. Inman, when that school moved from Carrara, Rose Bay, to its present Tudoresque structure at Moss Vale."

On Mr. Inman's retirement in 1906, the school was taken over by the Reverend W. A. Fisher, previously headmaster of the Armidale School. He carried on most successfully till his death in 1916, when his assistant master, T. E. Skuse, became headmaster, in partnership with Mrs. Fisher. In 1922 Mr. A. J. Mann first succeeded Mr. Skuse as Mrs. Fisher's partner, and later in the year took over Mrs. Fisher's share in the school. This ended the Fishers' connection with Tudor House. No history of the school, no matter how short, can omit some tribute to these people who had done so much for it, and who between them had seen some sixteen years of its history in the making.

Mr. Mann returned to England at the end of 1924, and the school was purchased by a Council acting on behalf of the Church of England, Diocese of Sydney. Since 1925 the school has been administered by a Council acting under an Ordinance of Synod.

From 1925 till the end of the first term of 1930, Mr. B. C. Corlette was in charge of the school, and under him it reached the number of 49 boarders and one day boy in 1928. In common with other schools, its numbers were seriously affected by the depression for several years thereafter.

After a short interregnum under the Reverend C. P. Brown, the present regime started in February, 1931. Since those days the school numbers have grown from 18, 14 boarders and four day boys, to the present roll of 80 boys, all of whom are boarders.

New Buildings.

At various times new buildings have been erected. In the years 1923 and 1928 the accommodation was increased by the building of new dormitories and classrooms. Since 1931 the building programme has included three new dormitories, a carpentry shop and changing-room added on to the block put up in 1923; four classrooms—one a hand-work room—the other three equipped with tubular steel furniture, Tudor House being the first school in Australia to introduce it; another block of two classrooms—one the Junior School, and the other a science room, and in the

same year, 1934, a masters' cottage; last year saw the building of a wing on to the old house, containing four ten-bed dormitories, housemaster's quarters and shower rooms, and also large extensions to the Dining Hall and Big School, in which a new stage was built. This new wing was opened by His Grace, the Archbishop of Sydney, on July 15th, 1936. The new dormitories were not built to increase the numbers, which are considered quite big enough, but merely to replace the old wooden ones, which have become day-rooms.

We would like here to express our gratitude to those people, too numerous to mention personally, who have at various times come to the aid of the school with financial assistance. To them the present success of the school is largely due.

Health and happiness are the basis of any good schooling, and health depends upon proper food, exercise, sleep, precautions against and care of sickness. A rich supply of milk and cream is ensured by the school's herd of pedigree Jersey cows, and the varied and nourishing menu has been approved by a prominent Sydney dietician. The sister in charge of the school hospital and the matron are both trained nurses. Dormitories are all light and well ventilated. Sport, of course, plays a big part in school life, but its importance is not over-emphasised. Cricket, football, tennis, hockey, and rifle-shooting are the chief sporting activities. Physical culture and dancing are taught by trained experts. So much for health.

Happiness is rather more difficult of definition, but the mainspring of it is a full and interesting life, particularly that part of it outside the classroom. The importance of this aspect of education can hardly be exaggerated, and yet it is recognised only too rarely, or, if it is, then facilities for putting it into practice are wanting. However, this has been recognised at Tudor House, and every effort is made to teach a boy how to employ his leisure profitably and pleasantly. To this end there is an excellent library run by a committee of boys, a carpentry shop in charge of a local builder, a Science Club, a Foreign Affairs group, an astronomy class, musical appreciation, a choir, project classes, of which more later, and a well-equipped workshop where boys can work at their hobbies in their spare time as well as in workshop classes—a most important part of education in that it teaches a boy to use his hands in the making of interesting and often useful things. Not that every boy is expected to become a first-class craftsman, but he has the opportunity to develop any manual talent he may have and to become interested in some hobby. Handwork has been developed in the last few years from something once believed to start and end in fretwork to a real interest in making every conceivable thing from a book-end to an aeroplane, and making it well. The majority of boys are well trained in the necessary and often neglected art of being able to produce something that looks like a box.

Scouting has become an integral part of the school life. Often on a Sunday some 40 boys, dressed in scout uniform, set off for a day in the bush. Picnic lunches are taken by each patrol, which selects its own camp-site and cooks its own food. Several camps are held during the year, to which visiting troops are invited.

Religious instruction is given by the rector and curate of Moss Vale. There are prayers each morning before school, and whenever a service is held there, the boys attend a church service at Mt. Ashby, some two miles from the school. On other Sundays there is a service at the school.

Curriculum.

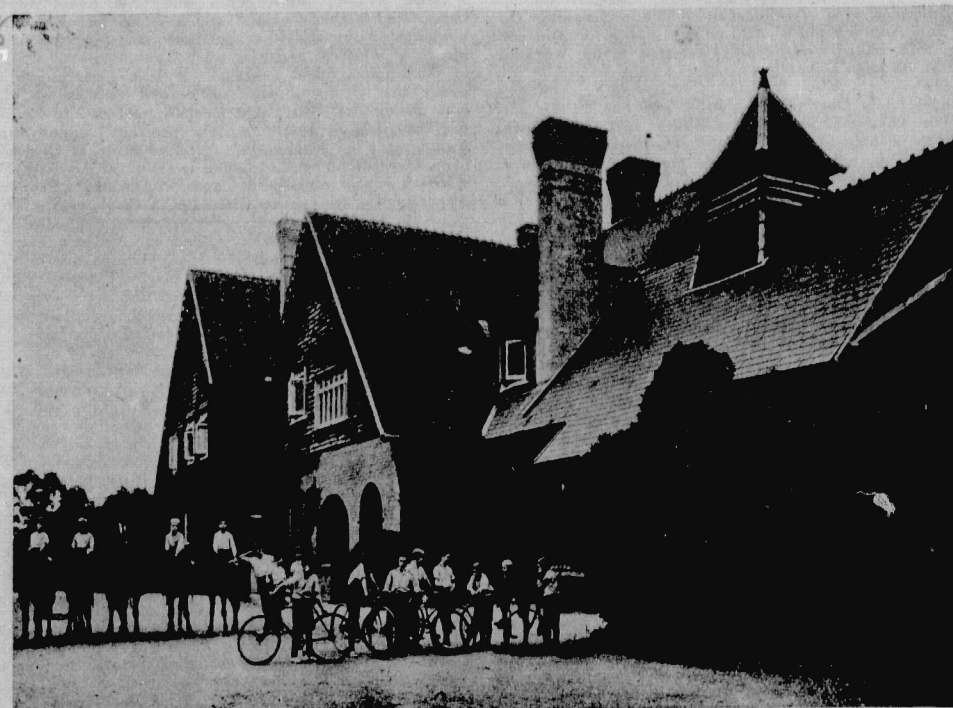
As regards timetable—there are four 40-minute periods in the morning from 9.30 to 12.30, with 20 minutes' break, and in afternoon two periods of 45 minutes each from 2 till 3.30. The evening period is from 6.45 to 7.30, the smaller boys going to bed at 7 o'clock. There is no homework and no preparation periods. The evening classes are all part of the group system. This is a new scheme which has been introduced this term. It is in fact a system of dividing the school up into specialist classes regardless of the school form to which a boy may belong. This

scheme applies only to the second period in the afternoon and the period in the evening. Its purpose is to allow boys to develop any special aptitude they may have, or in the case of backward boys, to give them extra tuition. The various groups are Library, Science, Astronomy, Music, Carpentry, Handwork, Projects, Choir, Current Events and Play-reading. Then, too, there are special forms in arithmetic, and a scholarship form for the Sixth. Essentially the scheme is an early application of vocational psychology.

The aim of project work is to develop in a boy the capacity for finding things out for himself, and to teach him where to look for his facts by using the daily newspapers and books of reference, of which there are large numbers in the library. Boys, or groups of boys, are allowed to choose their own subjects, or they may take one suggested by the master. The various aspects of the subject are then treated in a series of essays, and illustrated with pictures cut from magazines. Statistics obtained from the Commonwealth Year Book may be given, maps drawn,

The equipment included a gramophone pick-up by which records are beautifully reproduced. This has been of great help in the teaching of musical appreciation.

An American psychologist in a recent article makes this claim: "Personality was once regarded as an indefinable something which certain people had and others lacked. Now we have discovered that personality can be developed by training just as the mind can. By personality we mean the extent to which one is able to interest and influence other people. This ability to influence other people is made up of habits and skills acquired by practice." To interest and influence other people one must talk well and intelligently. Opportunity to talk well and to hold people's interest is given here by dramatics—usually two or three shows are given each year. Recently the Dramatic Society has produced most successfully such plays as "The Ghost Train," and adaptation of "Treasure Island" and "Pioneers—Scenes from Australian History," as well as a number of one-act plays and sketches.



and the whole is then bound and covered. As an example, three boys combined to produce a project on sheep. The book contained a general introduction with references to the importation of sheep into Australia and Macarthur's experiments. Then followed short essays on the life of the sheep, its diseases and their treatment, transport of wool to market, sales and the manufacture of woollen cloth. Breeding and export of fat lambs were also discussed. Graphs showing increase in sheep-population, maps showing sheep country and pictures illustrating most phases of the subject were included; the whole document was a most comprehensive treatment of the subject.

Last year we were fortunate enough to secure a 32 mm. talkie machine, which has been installed in the school assembly hall. Every other Saturday night a programme of shorts is shown, usually including a travel talk and a "Silly Symphony." So far it has been impossible to secure good educational films, but the purchase has been well worth while for the interest and pleasure it has given.

"Common Room" provides, amongst other things, the opportunity to learn to talk intelligently. This institution consists of twelve senior boys who have certain duties and privileges. Their duties include the supervision of meal-parades, mailbag duty and command of colour-drill—the school being divided into three colours for purposes of sport. Their privileges are permission to go to bed half an hour after the rest of Senior House, and admission to the Headmaster's sitting room each night from 7.30 till 8 o'clock, and at certain other times. There they may read, play games, and most important, talk with the Headmaster on any subject. Common Room has proved in the last six years to have been the most vital factor in the development of character, giving a boy an intelligent interest in world affairs, science and economics, and also a certain poise and breadth of outlook. All these things are calculated to form the character and lay the foundation of culture.

(Continued on p. 14.)



We extend our deepest sympathy to the Rev. Canon H. N. Baker and his family, of St. Thomas', North Sydney, in the death of Mrs. Baker. She had been a devoted helpmeet through his long ministry at St. Peter's, Woolloomooloo, St. John's, Launceston, and St. Thomas'. There was a large attendance at the funeral service, which was conducted by Bishop Wilton, Archdeacon Johnstone reading the Lesson, and Archdeacon W. L. Langley giving the address. The late Mrs. Baker was deeply interested in the work of the A.B.M. Women's Auxiliary.

Dr. Inge, lately Dean of St. Paul's, and one of the patrons of a Domestic Service Exhibition and Conference, which is to be held at the Royal Horticultural Hall, Westminster, from January 15-21, 1938, maintains that education is the solution of the problem, and writes: "If I were a millionaire, I think I should found a college, or rather a Chair of Colleges, for the training of domestic servants on the same lines (i.e., 'Princess Christian' trained workers). I should try and bring in mainly the daughters of poor professional men, clergymen, clerks, schoolmasters and the like. There are thousands of this class competing for poorly-paid jobs, as those know who have advertised for secretaries, typists, or ladies' companions. Why should they not take much better paid posts as cooks or parlour-maids?"

For some years Rev. G. B. MacDonald was a Wesleyan minister in Huddersfield, Yorkshire, England. The local Town Council is to commemorate the fact that he lived at 14, Queen Square, Huddersfield, when his four daughters—who afterwards became so well known as the mothers of Earl Baldwin, Rudyard Kipling, and the wives of Sir Edward Burne-Jones and Sir Edward J. Poynter—were children. The Council will place a plaque on the house where they lived.

Owing to the great improvement in his general health, the Archbishop of Armagh (Dr. Darcy) has decided to postpone indefinitely his resignation of his see, which had been announced recently.

Mr. James Lomas Wylde, father of the Bishop of Bathurst, died at Bishopscliff, Bathurst, last week, aged 85 years. He came to Australia with his wife and son in 1930, and lived at Gilgandra for a time. He came to Bathurst to reside with his son last December. He was a woollen manufacturer in England before retiring some years ago. He is survived by Mrs. Wylde, and his son, the Bishop.

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 Gt. St. Mary 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 Bishop Westcott memorial window was dedicated in Durham Cathedral, England, on September 15. The window, which is in the Chapter House, shows St. John writing his gospel, and includes a kneeling figure, intended, as far as possible, to depict Bishop Westcott himself.

The Rev. R. V. H. Burne, who has been appointed by the Bishop of Chester to succeed Bishop Norman Tubbs as Archdeacon of Chester, has been Principal of the Knutsford Test School at Hawarden since 1923. He was ordained in 1907 to a curacy at Upton-with-Chalvey, from 1913 to 1915 he was domestic chaplain to the Bishop of Singapore, and in 1915 he was appointed assistant chaplain at Singapore Cathedral. During the war Mr. Burne served as a temporary Army chaplain. In 1918 he became tutor at the Test School, which then had its quarters at Knutsford, being made principal in 1923.

The Most Rev. the Archbishop of Sydney has just returned from a visit to Cook on the transcontinental railway line, where he dedicated the Bush Church Aid Society's hospital there. He was accompanied by the Rev. Tom Jones, organising missionary of the B.C.A., and the Rev. R. B. Robinson, General Secretary of the Home Mission Society.

After a long interregnum since the death of Bishop Frodsham, Vicar of Halifax, the King has approved the appointment of the Rev. Percival Ernest James, Vicar of the Pro-Cathedral and Honorary Canon and Vicar General of Wellington, New Zealand. It is an interesting coincidence that Bishop Frodsham, before he went to Halifax, was Bishop of North Queensland. Thus the Dominions are contributing to the mother Church. Canon James is well known in Durham. After graduating at Queen's College, Oxford, he was ordained in 1909 at Durham School, where he was already an assistant master. From 1917-1919 he was temporary Chaplain to the Forces. Then he went out to New Zealand as Vicar of the Cathedral Church of Auckland, where he remained ten years. Since 1929 he has been at Wellington. Many livings are in the gift of the Vicar of Halifax.

The Rev. Noel Rook, of Milton, N.S.W., has been appointed Rector of St. Paul's, Canterbury, Sydney.

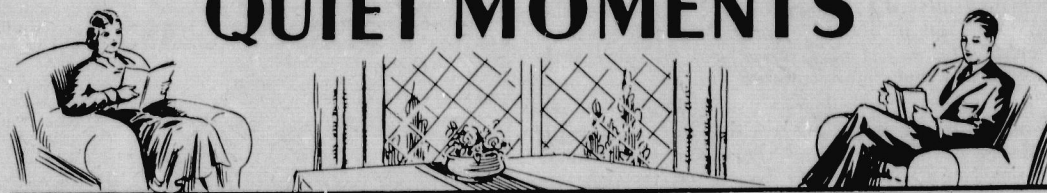
The Rev. J. V. Fortescue-Gregg MacGregor, who has recently been appointed Vicar of Kenninghall, Norfolk, was at one time in the Dioceses of Newcastle and of Grafton, N.S.W. He began parochial work under the Rev. H. J. Velvin at one time at Coff's Harbour and Nana Glen. Mr. Gregg MacGregor has had a varied career. He went to sea at the age of fourteen and sailed before the mast suffering hardships. Later he had experience of farming in the United States, Canada and Australia. During the Great War Mr. Gregg MacGregor was in France with the A.I.F. He had been ordained in 1914 in New South Wales. Seven years ago he went to England, and since that time has been curate of Warmworth, Doncaster.

There passed away in Sydney recently Mrs. Margaret M. Monk. She was widely known for her philanthropic work. She helped many of the rectors in the poorer parishes with much liberality.

Bishop Ken, the English hymn-writer, was born three hundred years ago this month—July, 1637—at Berkhamstead, Herts. Sent first to Winchester College in his thirteenth year, he later became a student at Oxford, when that University was under the control of Nonconformists, John Owen, the famous Puritan, being Vice-Chancellor. After taking orders he was appointed chaplain to the Bishop of Winchester. He later became chaplain to the Princess Mary at the Hague, and for faithfulness in the discharge of his duty, was dismissed from his post. Charles II made him Bishop of Bath and Wells, but he lost his See under James for refusing to read the Declaration of Indulgence. Queen Anne wished to restore him. He preferred, however, to remain in private life. Bishop Ken died on March 19, 1710, and was buried at sunrise in the churchyard of Frome, Somerset.

The recently retired Bishop of Lichfield, the Right Rev. J. A. Kempthorne, D.D., and Mrs. Kempthorne, are in New South Wales. They are journeying round the world and have been in Fiji and New Zealand.

QUIET MOMENTS



"LORD, BEHOLD HE WHOM THOU LOVEST IS SICK."

NOTE in the first place, it is possible to be loved of the Lord. We know little of Lazarus apart from the incident recorded in 11th chapter of St. John, and the events which followed. However, when he became ill, the devoted sisters could send word to the Lord in the words of the text, "Lord, behold he whom thou lovest is sick." There must, therefore, have been some close affinity between the Lord and Lazarus. There is a sense in which God's love is universal (John 3: 16), but the love spoken of here is personal; it is the love of friendship which is reciprocal. It is a wonderful thought that such friendship is possible. It is evidenced on the human side in a loyal recognition of the Lordship of Christ leading to implicit obedience; for He said to His disciples, "Ye are My friends if ye do whatsoever I command you," and on the Lord's side by lifting the obedient believer into a higher place than that of servant, for He also said, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of My Father, I have made known unto you."

The family at Bethany must have enjoyed this inner friendship, for it is written, "Now Jesus loved Martha and her sister and Lazarus."

Note in the second place, that the one whom the Lord loved, fell sick.

Some people would have us believe that all sickness is of the devil, and is generally an evidence of the sufferer's departure from the Lord, or of his having in some way incurred the divine displeasure.

This is not borne out by Scripture.

The devil may sometimes be the agent through which the affliction comes, but he cannot touch the child of God without Divine permission, and where that permission is given, it is for good, and not for evil.

Job's case fully illustrates this.

Paul speaks of having a thorn in the flesh, which he says was given him because of the abundant revelations which he received. He describes it as "the messenger of Satan to buffet him." What this thorn was we do not know for certain, but we do know it was permitted for the Apostle's good, and through it grace was made to abound, so that the

Apostle was able to glory in his infirmity. (2 Cor. 12: 7-9.)

Timothy had a weakness which was not removed, and for which Paul prescribed, advising him to take a little wine for his stomach's sake, and his often infirmities (1 Tim. 5: 23).

He also wrote to Timothy saying "Trophimus have I left at Miletus sick" (2 Tim. 4: 20).

Note in the third place, that sickness may be for the glory of God.

When our Lord was advised by the messenger of the sickness of Lazarus, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." (John 11: 4.)

This may be accomplished in a twofold way, first by the exercise of Divine power towards the sufferer, and then through him to others, and it may be manifest either by healing or by supplying the needed grace to triumph over the affliction.

Lazarus and Paul respectively illustrate these two phases, and in both cases God was glorified.

Of the man who was born blind Jesus declared it was not the result of sin, "but that the works of God should be made manifest in him." How abundantly clear this was, for the healing bestowed was of such a character that the enemies of our Lord were silenced. They had to admit "that a notable miracle had been done."

Note in the fourth place, sickness may be, and often is, disciplinary.

Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12: 6).

The Psalmist could say "it is good for me that I have been afflicted, that I might learn Thy statutes" (Psalm 119: 71).

He could also submit to the discipline of chastisement by saying "Thou in faithfulness hast afflicted me." (Psalm 119: 75.)

It may be that Mary and Martha needed the testing the death of their brother provided. Was there a note of disappointment or possible reproach in the words, "Lord, if Thou hadst been here my brother had not died," spoken first by Martha and then by Mary. It seemed as if their love had broken down under the strain and there may have been a feeling in their hearts that the Lord had forsaken them in the hour of trial. And was it the knowledge of the lack of whole-hearted confidence in Him that caused Jesus to weep? They

knew He could have come earlier—why the delay? Did He really care? How often Satan buffets the child of God in critical experiences by suggesting such questions. It may have been in some such way as this that Satan buffeted Paul.

The sisters had sufficient confidence to believe in the Lord's power to prevent their brother's death had He been present, but they were to learn, as all the saints have learned ever since, through this incident, that our blessed Lord "Is the resurrection and the life," and thus out of the sickness and death of Lazarus the Lord had the opportunity of demonstrating His power and getting great glory to His Name.

Could there have been a greater evidence of the Lord's love to Martha, Mary and Lazarus, than His action all through this trying experience, or had they any regrets that they had been called upon to pass through it?

Was it not rather a confirmation of His love?

It may be the reader of these lines is passing through some dark, unexplained experience. Will you not take courage and dare to believe "That all things work together for good to them that love God to them who are the called according to His purpose"? (Rom. 8: 28.)

If your love is worth while it will stand the test. Remember that "no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12: 11.)

Satan may buffet by suggesting all kinds of questions as to God's love—your standing, &c., &c., but the same grace given to the Apostle Paul is yours, for he declares that "God is able to make all grace abound toward you, so that ye always having all sufficiency in all things may abound to every good work." 2 Cor. 9: 8.

"Ye fearful saints fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head."

It is a well-established fact that many of the most saintly of the Lord's people have been great sufferers, but it is also true that in their afflictions they have developed spiritually, and out of these experiences there has come to the Church of God testimonies in song and prose which have proved an inspiration and blessing.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure, to help me quite through."

James gives this summary concerning the experience of Job: "Behold we call them blessed which endure. Ye have heard of the patience of Job, and have seen the end of the Lord how that the Lord is full of pity and of tender mercy." (James 5: 11.)

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SYDNEY CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL, MOSS VALE.

Country Branch.

The first mention of the founding of the Sydney Church of England School for Girls was made as far back as 1890, though it was not until July 17th, 1895, that the suggestion materialised at 65 Victoria Street, Darlinghurst, when the school was opened by the Primate of Australia. The school progressed under Miss Badham, and in 1906 and 1911 two sister schools were established, one in Bowral and the other in North Sydney.

The school was essentially a home school, taking at most twenty-five boarders and some forty day pupils, of whom half were kindergarten and primary school pupils.

Miss Constance Smith, from S.C.E.G.G.S., Darlinghurst, followed Miss Langley, daughter of the late Bishop of Bendigo, and later Mrs. Deuchar, as Headmistress of the school, and remained in the school until the appointment of Miss Muriel Hammond, an Englishwoman, who graduated and trained at the London University and before her appointment obtained experience in South Africa, New Zealand, and Australia. Through Miss Constance Smith the school may proudly acknowledge a close connection with Miss Badham, the foundress of the triple endeavour, since it was through her suggestion that Miss Smith applied for the position of Headmistress.

During Miss Smith's headmistress-ship the school was regarded in the light of a country home with some teaching, and the pupils were not expected to sit for public examinations or to compete in inter-school competition and sport. It was not until 1927 that the pupils started to sit for public examinations and the school was registered by the department first up to Intermediate standard and then to Leaving Certificate standard.

In 1927 there were twelve boarders. The school was not paying its current expenses. In 1928 Mr. Peter Tait, of Queensland and Bowral, kindly guaranteed the school



Foundation of the School.

The Bowral School was located in the chief residential street of Bowral, known as Merrigang Street, and for the first year was comfortably housed in an attractive home, now occupied by Dr. Watson, half-way up the street, on the side of the "Cib," until it moved to the opposite side and established itself in the large house known at that time as Yerenbah, standing on the top of the hill. The house was a comfortable country home standing in four and a half acres of ground. The school Council built a classroom section behind the large brick house, attaching it to the back verandah of the main building, so that the children could move from the residence to the classrooms and remain under cover. Later, a cottage was added, and in this cottage the mistresses had their rooms and the large central space around which the rooms were built was utilised for the kindergarten and primary school necessitated by the day-school connection.

for two years against loss. Renovations to the house were effected to the sum of £600. The house was repapered and painted, inside and out, and the use of rooms re-organised in such a way as to bring the classrooms, apart from the kindergarten department, already referred to, into one section of the building, thus separating residence and school. The usefulness of the grounds was extended by concentrating its purposes and uniting sections of the playing fields by the removal of the hedges which at the time were separating them.

Under these improved conditions the school gradually filled and met the expenses, and Mr. Tait's kindly generosity was not called upon. In February, 1930, the school moved to its present site at Moss Vale and again found itself with twelve boarders owing to depression conditions.

The new building surpassed all expectations, the open playing fields, the cubicles and fine sleeping out verandahs were a joy to all. To usher in the new regime and as the enrolment increased, the house system was inaugurated and MacCallum and Tait pupils played against one another

in the increased sports activities—cricket, baseball, tennis, hockey and net ball. For the first time one felt the school had come to stay.

Educational Progress.

In 1928 the school was registered by the department to Intermediate standard, and in 1930 for the Leaving Certificate; in 1936 the Leaving Certificate candidates sat for honours and obtained first-class honours in Botany and fourth place in the State; and second-class honours in Mathematics, History, Latin and Greek. In August, 1932, the school entered for the first time in the All School Sports and competed with the larger schools in running, hurdling, and in team games, winning a third place in the junior championship of the sports meeting in 1936, and a cup for the senior Ball Competition in 1937.

School Enlargements.

Shortly after our arrival at the new school in 1930, minor extensions were made to the little cottage set aside for the mistresses and demanded by the increase of pupils which necessitated the use of Sir John Lackey's cottage for the junior children. Two rooms were added and four were enlarged.

Some years later, on the Easter Saturday of 1936, the foundation stone of a large and beautiful wing of a second school house, planned and designed by Mr. Kenneth H. McConnel, Arch., F.R.I.B.A., was laid by His Grace the Archbishop of Sydney. Mrs. Mowll, Miss Macarthur Onslow, and the school's very kind friend and benefactress, Lady MacCallum, with Sir Mungo MacCallum, were present. On Easter Monday, 1937, the wing was opened by Lady Whiskard. The wing consists of a headmistresses' flat, comprising bedroom, bathroom, spare room and lounge, dormitory verandahs with study dressing rooms for the senior girls, and arranged to sleep twenty-eight girls, fourteen on each floor, bedrooms and bathroom for two mistresses, also arranged to be self-contained, and a large, airy and very attractive art room. This room has enabled the school to make a special feature of applied art, and the course includes spinning, weaving, pottery, and china painting. The new building is the body and one wing of the second school house, and it is hoped that the school will continue to progress so that before very long the second wing will be built and the house completed. The second wing is to be arranged so that it may be quickly adapted for isolation purposes. One of the many attractions of the new house is the built-in furnishing supplying a wardrobe, drawers, cupboards for hats and shoes, and a writing desk for each pupil. The bright coloring of the floor covering harmonises well with the waxed wood, buff curtains and bed-spreads, and tones in with the shutters which have been put up in the opening of the sleep-out verandahs. The charm of the architecture of these verandahs is that they are under the same roof as the dressing cubicles, thus becoming part of them. The beautiful line of the staircase set at the back and the side of the hall is an additional attraction to a house planned and executed with taste and the whole arrangement provides a quietness for the administrative and professional sections of the house that is not often found in a school.

The finances for this building were kindly assisted by Lady MacCallum, who not only raised a loan herself, but also solicited a similar kindness from Mr. H. P. Christmas, whose interests in the school she tried to arouse.

The school residence now provides separate houses for junior girls, middle school and senior school.

The School Farm.

A special feature of the school is to be found in the development of the farm, which, starting with two gift cows, a sow, a boar and their litter, has now developed into a well-established farm and registered dairy, with 300 acres of grazing and arable lands attached to the school carrying 75 head of cattle and young stock, pupils' saddle ponies, pigs, poultry and three acres of vegetable garden. At the moment, sixty acres of ground is under cultivation, and varied crops are grown for the feeding of the stock.

For the past three years the farm has developed under a woman expert, who has had extensive training and experience in agriculture and horticulture (Reading University), both in England and America. The progress being made is obvious, though further development is required before the farm can be regarded in the light of a model farm.

At present the object of the farm is to supply fresh, wholesome food to the children, with plenty of butter, fresh eggs, and milk from tuberculin-tested Jersey and Short-horn cows, but it also opens up big scope for future developments, and it is hoped at some future date it may be possible to offer a course of training in such vocational subjects as floriculture, dairying, and poultry-keeping.

In addition to these activities the farm supplies the conditions and the ideal setting that makes the school, as its title suggests, a country school. Children coming from the city unconsciously familiarise themselves with the life surrounding them, and it remains to be proved how far later on, the contact with the activities surrounding them will prove helpful to city girls moving to and making homes in the country.

The Aim of the School.

The aim of the school is to develop the pupils of the school in such a way that they may become effective members not only of society, but of the world in which they live, with a balanced outlook based on a careful threefold training of the human personality—body, mind and soul. It is believed that a mature character and personality can only be developed through a religious basis, shaping thinking and therefore action in the direction of a Christ-like reaction to the increasing demands made by life. To this end much time is given to Bible study, and the children are encouraged to regard the Bible as a living monument of men and women who lived and struggled and aspired, as part of a whole, as we live and struggle and aspire today, until a perfect human manifestation was reached in the divine personality of Christ Himself.

Classes in musical appreciation are supplemented with concerts given by visiting artists and the children are encouraged to attend concerts in Sydney during the holidays. To assist in the creation of home-makers, the arts and crafts classes already referred to are supported by the attractive and carefully-chosen colours of the school furnishings and by the flowers and general upkeep of the school buildings and gardens.

The school has come to stay; may it be a force for good in the community, training generation after generation of the future mothers of Australia who in their turn will train mothers and citizens not only of Australia, but of the world, citizens trained for the public good and contributing to it, mothers realising their privileged responsibility who in their turn will train the parents of a later generation; and by so doing may the school move the world one step nearer the goal that Christ would have us reach.

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VICTORIAN JOTTINGS.

(By "Melberton.")

The Rev. R. C. W. Long, B.A., Th.L. Melbourne is shortly to lose one of its best-known and beloved clergymen. Mr. Long has spent the last ten years as General Secretary of the Church Missionary Society. These have been difficult years marked by the great depression, and he has stood up to them very valiantly. Prior to 1928 he was Vicar of St. Mary's, North Melbourne, from 1918 to 1928, and for the previous five years was Vicar of St. Paul's, Fairfield, where he was instrumental in building a new Church. The parishioners of St. Paul's, Chatswood, are indeed fortunate in the choice made by their nominators. We predict for him a gracious and helpful ministry. He will be much missed by hosts of friends in Victoria.

During the interval, which we hope will be a short one, before Mr. Long's successor is appointed, Mr. Gerald Doyle, A.I.C.S., will be acting general secretary of the C.M.S., Victorian branch.

The A.B.M.

The A.B.M. Temple day totals are not fully known yet, but we have the following results: St. Paul's Cathedral, Melbourne, £1132; Gippsland, £51; Bendigo, £61. Total, £1244. The returns from Wangaratta, Ballarat, and St. Arnaud are yet to come.

Ridley College.

Victoria is to have yet another Bishop, i.e., when Bishop Baker's successor at Bendigo is appointed. Counting the Coadjutor of Melbourne, there are seven, and two retired Bishops—nine in all. The "Argus" of Thursday, September 9, announced the appointment of Bishop Baker as Principal of Ridley. From the evangelical standpoint, the appointment is a good one. Bishop Baker is known as a man with definite convictions, and with the courage to let them be known. His sympathy with young men and his alert mind, coupled with sound scholarship, is likely to make its mark at Ridley. Ridley is the child of much prayerful self-denial. Its foundation is the outcome of the gifts of evangelical people of moderate means. The appointment of an Anglo-Catholic or a Modernist would have been a distinct breach of trust.

Canon T. Lawrence.

Canon T. Lawrence has just arrived in Victoria for the remainder of his furlough. He is in the full vigor of mental and physical health and will at once do deputation work throughout the province.

Diocesan Festival.

The 46th Diocesan Festival was held in the Melbourne Town Hall on Thursday, September 10. It was one of the most successful of the long series. Nearly 3000 people attended. The speakers were

the Lord Mayor, Sir George Wales, M.L.C., the Archbishop (presiding), the Bishop of Ballarat, the Right Rev. W. H. Johnson. The Lord Mayor said: "I went to England wondering why the British Empire still stood while other empires changed and fell, and found the reason in the Abbey service for the Coronation of the King. At that service the King gave himself to Godliness and service, the qualities expressed in that meeting, and the basis of the nation's greatness."

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TO AUSTRALIAN



CHURCH COMMUNITY AND STATE.

A Message from the Recent Oxford Conference to the Christian Churches.

IN the name of Christ, greetings.

We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto Himself."

The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call them to repentance. The call to ourselves and to the world is to Christ.

Despite our unfaithfulness God has done great things through His Church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from Churches with centuries of history behind them and from the younger Churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different States. It consists in the Sovereignty and redeeming acts of its one Lord. The source of unity is

not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His.

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God.

Especially in its own life and worship, there can be no place for barriers because of race or colour. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs.

But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political or cultural ideals, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the Church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race or nationality.

In consonance with its nature as true community, the Church will call the nations to order their lives as members of the one Family of God. The universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted.

War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His Kingdom come, and His will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The Church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war.

To condemn war is not enough. Many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their

power to promote among the nations justice and peaceful co-operation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

We recognise the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognise the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ.

In the education of Youth the Church has a two-fold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the Church must condemn inequality of educational opportunity as a main obstacle to fullness of fellowship in the life of the community.

While the Church is thus concerned with all education it has, also, a special responsibility to realise its own understanding of the meaning and end of education in the relation of life to God.

In education, as elsewhere, if God is not recognised, He is ignored. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the Church must gird itself for the struggle.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of dif-

ferent centres, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellowmen.

CANBERRA ANNUAL CLERGY CONFERENCE.

Notes supplied by Rev. Douglas Blanche, Th.Schol., Rector of Braidwood (Goulburn Diocese).

The Goulburn annual clergy conference this year was held, concurrently with the Churchwomen's Conference, at the Girls' School from September 13 to 16, at the Canberra Grammar School for Boys. Some forty men attended the conference. Canon and Mrs. Edwards did everything possible to make their guests thoroughly happy. To them and to the School Council a great debt of gratitude is owing. The Bishop of Goulburn was leader. His comradely spirit and practical idealism vitalised the whole team. Fresh aspects of truth leapt to light as discussion moved apace. Three excellent papers on Youth were read by the Reverends G. Nell, G. Pyke and F. Hill. The Bishop gave four challenging papers and led a session on the Conduct of Church Services and Canon McKeown led us in the mystical way. A spirit of devotion, adventure and wholesome common sense marked every contribution. Delightful illustrations and humorous sallies rippled over the deeps of creative thinking. The atmosphere of brotherliness was even warmer than last year.

The Rev. G. Nell of Binda dealt with children of pre-confirmation age. Parents should give children a sense of security and, with teachers, could elicit response to the attractiveness of Jesus. One should so teach that nothing need be unlearned later. Prayers, simply worded, should express real feelings. A Saturday School at which the Rector could be present, was quoted as a successful substitute for one on Sunday, and left children freer for Church worship on that day.

The Rev. G. F. Pyke, of Temora, spoke on Confirmation preparation and First Communion, suggesting eleven as the best age. A service of renewal of baptismal vows at, say, eighteen, would meet maturer intellectual needs. Mr. Pyke divided Confirmation preparation from that for Communion, placing the latter in an eight-weeks period after Confirmation. Parents are first consulted and later attend a meeting with the children. Sponsors are selected who will each care for a group of children. In the Communion preparation, the whole service is explained and good devotional habits are inculcated. The service can be used with intention, e.g., on a birthday. Make Communion a devotional focus of all the life, and make it beautiful.

The Rev. F. Hill, assistant priest in Goulburn, gave a rousing paper on youth at the Post-Confirmation stage. He urged personal relationship

with each confirmer rather than reliance on rules. Youth's reverent love should centre on Christ as Hero. Receive Confirmees as active workers. Treat failures kindly. Use acting and gymnasia and cultural interests in clubs. Enlist lads as servers. The main need appeared to be the training of leaders. It was resolved that this be done with a training group at Canberra. The young should be received into a fellowship at confirmation. The Church of England Fellowship, with its expressive badge, offered the thing needed.

The Bishop spoke on Education. It must prepare men for a full life in a world society. It should arouse the sense of wonder. Co-operation of teacher and taught is vital. A true aim would rescue education from subserving lesser aims such as wealth or power. Peace would arrive as a by-product of the pursuit of truth, justice and friendship. Technical and liberal education should inter-work; action (which biologically precedes thought) should be educated. Man's energies have been driven against his desires and he is distraught. His work should be one of his hobbies.

The Bishop gave a series of three addresses on the Faith of an Anglican, under these headings: The Word, Eschatology, and the Kingdom. On the Word he gave an illuminating explanation of the priest's double function as Minister of the Word and the Sacraments. He stressed the need for unremitting study and for bringing all available light to bear upon the Scriptures that their truth might be clearly seen and interpreted.

In Eschatology there were two thoughts: The winding up of the present world order and the distribution of human destiny. Selfishness often drove nations to imagine themselves the "Israel of God." The day of the Lord was traced through the O.T. With the later prophets Judgment changes to Regeneration. Prophets asked of tragedy: What is God's purpose herein? This purpose seemed always on the brink of manifestation. Apocalyptic took over prophecy's outline but filled it differently. The Day of the Lord suddenly changes history. In the N.T., Judgment is present in the Messiah, God with us, and life is on the plane of the age to come. Science's province is rational prediction and helps to fashion history.

The Kingdom had arrived in Jesus. Though the Gospels present Him as Messiah, He reverses the popular expectation of a Messiah using force by revealing a God Who saves sinners and helps the needy. The Kingdom would stand when He had passed away. This appeared nonsense yet it proved true. It was in the Person of Jesus that the Kingdom came, not in His death alone, for that was within the divine plan. He says: "Fear not them that kill the body and after that have no more than they can do." Death cannot kill what man will die for. The dead speaks from his quiet stillness and cannot be denied. The cross, haunting man's mind, becomes the luminous symbol of the victory of eternal things. It signifies

service and love to the death. The Kingdom is present to those who receive it; future to those not accepting it. Sacrifice lies in the will and consent. For Christ it lay in Gethsemane's decision and was expressed on the cross. He loved. Religion is response.

A moving tribute came from several members to the Bishop's deep spiritual power, and, being questioned, he very simply spoke of his methods of careful study and meditation upon the New Testament books till illumination came. He urged the fearless facing of all truth as being from God and said he had gained immense help from conferences.

Canon McKeown, Goulburn's new rector, gave three addresses at Services, elucidating the mystical interpretation of the relation of the Holy Spirit to modern life. In that inner life ("on the mount") we could find the presence of the Spirit. We were to watch for the living presence of Christ in every relationship and experience and to know Him near and loving in the beauty of even common things.

The Bishop led a discussion on the Conduct of Church Services and illustrated correct procedure.

Special Events and Outings.

Members of both Conferences were royally welcomed by Canberra Church people at the Albert Hall and on Thursday at an afternoon tea given by Canon and Mrs. Edwards. All regretted Lady Whiskard's sudden illness and consequent inability to hold her promised garden party. Members attended an interesting lecture on New Zealand, illustrated with coloured slides and films, and many found instruction in the wonderful Institute of Anatomy. Many also listened to the speakers in the then sitting Parliament. On Wednesday, sixty stormed the Stromlo Solar Observatory and were most courageously shown the surprising mechanisms and telescopes.

On Thursday, at a short, beautiful service in the old St. John Baptist's Church, the ashes of the late Bishop Radford were committed to their last resting place. The Bishop of Riverina preached a striking sermon reviewing Dr. Radford's episcopate.

All appreciated the unobtrusive help of the Grammar School Staff, not least the younger teachers, who kindly said the offices.

TUDOR HOUSE SCHOOL, MOSS VALE.

(Continued from p. 4.)

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney. AUSTRALIAN BOARD OF MISSIONS.

Bishop of New Guinea in Sydney.

Visiting Sydney after his first eight months in his Diocese, the Bishop of New Guinea (the Right Rev. P. N. W. Strong, M.A.), will be given a public welcome by the church people of Sydney in the Chapter House on Tuesday, October 5, 1937, at 8 p.m. The Archbishop of Sydney will preside. The Bishop's own story of his first experiences is one which everyone will desire to hear for himself, as it is the story of an unprecedented series of happenings in addition to the never failing interest of the missionary enterprise in this outpost of the Church.

PILGRIMAGE TO BE LED BY BISHOP.

The Heralds of the King (Children's Auxiliary A.B.M.) are to participate in a Pilgrimage led by the Bishop of New Guinea, to the grave of the pioneer of the New Guinea Mission, the Reverend Copland King, at St. John's Churchyard, Camden, N.S.W.

Cars will leave St. Paul's Church, Burwood, on Saturday, October 9, 1937, at 10.30 a.m., after a short service.

BISHOP TO BE ENTERTAINED.

Clergy in the Diocese of Sydney will entertain the Bishop of New Guinea at a luncheon (organised by the N.S.W. Committee of A.B.M.) at the Allora Cafe, 111 Pitt Street, Sydney, on Friday, October 8, 1937, at 1 p.m. Clergy who intend to be present are asked to register their names at the N.S.W. Office, A.B.M., 14 Spring Street, Sydney. (B7348.)

ST. JOHN'S, PARRAMATTA.

W. P. Noller Memorial Fund.

As it is the intention to erect a suitable memorial in the Church at an early date, from subscriptions received, it would be appreciated if friends in the Diocese who have not already contributed, but who would like the opportunity of doing so, would kindly forward their donations by early October, to the Ven. Archdeacon H. S. Begbie, St. John's Rectory, Parramatta, when due acknowledgement will be made.

Mr. Noller, who passed away last December, held many important offices in civic and Church life, as Councillor and Mayor of Parramatta, Church Warden of St. John's, Synodman, and member of the Glebe Administration Board, Diocese of Sydney, in all of which he gave many years of loyal and devoted service.

AUSTRALIAN NURSES' CHRISTIAN MOVEMENT.

The State Committee of the N.S.W. Branch of the Australian Nurses' Christian Movement met at the Rest Room, Bible House, 242 Pitt Street, on Friday, the 27th August, 1937. Dr. Walter C. McClelland occupied the chair.

There was a good attendance of the members of the Committee present.

Correspondence was received from the Queensland branch, intimating progress in connection with the work there, also from the Newcastle Auxiliary of the New South Wales branch, where much progress is being made and the attendances at the Rest Room has increased; but of course there are the usual difficulties in connection with the work.

The Organising Secretary, Nurse S. A. Plumb, presented her report, and special reference was made to the "Quiet Day" recently held, when a large number of nurses attended and suitable addresses were delivered by various speakers. Reference was also made to the Annual Nurses' Service held in St. Andrew's Cathedral on Sunday the 22nd August, when the Coadjutor Bishop, Dr. Pilcher, was the preacher and Archbishop Mowll welcomed the nurses and also took some part in connection with the service. There were over 700 nurses present in uniform, and a most suitable address was delivered by the preacher, who took as his topic the parable of the Good Samaritan, likening the work of the nurses to the action of the Samaritan to the man who was wounded and left half-dead on the roadside.

The attendances at the Rest Room manifest the deep interest of many of the nurses of the Metropolitan Hospitals as well as the country districts, in the work of the Association.

The circles in the various hospitals have been well maintained and in several of the hospitals great encouragement has been received.

Arrangements were made for the Annual Meeting, which will be held during the month of September.

Sympathy was expressed with Mr. O. W. Cowley, the Hon. Treasurer, who has been ill, and a communication is to be sent him.

Diocese of Goulburn.

EDUCATION A RELIGIOUS MATTER.

"Education in the deepest sense," writes the Bishop of Goulburn, "is a religious matter. The overseas delegates were clear on this point. I remember my old philosophy professor saying: 'The real is the rational and the rational is spiritual,' or words to that effect. This was the truth that was borne in on one as he listened to the various speakers on the different themes. It seemed as though a vital part of the Christian mission to the world had overflowed from the churches and was now being proclaimed by these laymen. It is good that it should be so. The great moral truths of Christianity must become the themes for great lay movements before they can be worked into the life of the world. The ecclesiastical bodies are the nurseries of ideals, but they must be planted abroad by laymen. We have only to remember Wilberforce and slavery, and Lincoln, Shaftesbury, and many other great Christian laymen, who wrought permanent changes in social outlook, to see the truth of this contention. The Churches should rejoice to see laymen take up some phases of their work and carry on apart from ecclesiastical control. As long as the Spirit of Christ is released and expressed in human relations—that is the essential thing, and one felt that the New Education Conference was driving in the right direction. It is well to remember also that the Christian faith was launched into the world by laymen. Our Lord did not belong to a priestly family, and the early apostles and missionaries were very far from being ecclesiastics in any modern sense. It was, of course, inevitable and necessary that the movement should grow an institutional body, but the institutional side of Christianity is secondary and must be formed and reformed by the operation of the Living Spirit within it. That this may be done wisely and effectively we need the best education possible. There must be the training for a full and free life dedicated to the service of the human race. Service alone can give education a right focus and ideal. 'I am among you as one who serves,' said the Christ. This ideal will

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appeal as we become sane and rational and Christain. Our great scientists, statesmen, saints and teachers, all show this ideal in action. It alone weans us from love of power, it alone enables us to grow to the stature of mature men. True education proceeds from the cradle to the grave. It guides man's footsteps along the straight and narrow path of truth and love and prepares him for that eternal life for which he was born.

VICTORIA.

Diocese of Melbourne.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of the Victorian Branch of the Church Missionary Society was held in the Chapter House on Thursday, 2nd September.

The report which covered a period of eighteen months to 30th June, was presented by the General Secretary, who commented on its salient features. The financial statements presented by the Hon. Treasurer were received and adopted.

A vote of thanks to the Hon. Auditors, Hon. Treasurer and other helpers was passed, and the following persons were elected to the General Committee, one-third of the members of which retire each year, namely, the Revs. A. J. Bamford, L. W. A. Benn, A. Brain, A. H. Constable, D. M. Deasey, A. R. Mace, F. Maling, J. W. P. Oates, F. Parsons, F. H. Peake, F. A. Philbey, M. A. Scales, and H. O. Watson, Messrs. F. R. Adams, E. W. Berger, D. Roadknight, and C. C. Smith, Mrs. W. Warner and Miss M. J. B. Meyer.

After the annual business had been transacted the Chairman, Mr. W. M. Buntine, extended a cordial welcome to the Rev. Canon and Mrs. T. L. Lawrence, who had just arrived for furlough from Uganda. Canon Lawrence, in his inimitable way, spoke of the progress of the work in that field. A welcome was expressed to the Rev. C. J. Nash, who had returned from a visit to England, and the meeting

by a brief period of silence indicated its sympathy with the relatives of the Rev. W. McKie, who had died that day.

Farewell greetings were offered to the Rev. H. A. Wittenbach, of Canton, and Mr. H. L. Perriman, of North Australia, and they briefly replied.

The Rev. R. C. M. Long the General Secretary, spoke of the purpose of the visit being made by him to the Society's mission stations at Reper River, Groote Eylandt, and Oenpelli, in North Australia, and intimated that he had accepted the charge of St. Paul's Parish, Chatswood, Sydney, and would be relinquishing his office at the end of the year.

A large number of members and friends of the Society was present.

QUEENSLAND.

Diocese of Brisbane.

GOVERNOR-GENERAL VISITS CATHEDRAL.

On August 22nd, writes the Archbishop of Brisbane, Their Excellencies the Governor-General and Lady Gowrie attended service at the Cathedral. I had the privilege of showing them some of the more prominent features of our beautiful building. They were genuinely impressed by what they saw. Lord Gowrie especially emphasised the educational value of such a fine specimen of ancient architectural style in the midst of a new and thriving city.

The Cathedral certainly ought to be an inspiration to succeeding generations of churchmen, and indeed, to all citizens. It gives us an ideal to work up to; and we ourselves, while valuing the privilege of worshipping there, should be anxiously looking forward to the time when we can carry it a stage nearer to completion.

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I have been asked to point out that Sunday, October 3rd, the Nineteenth Sunday after Trinity, is this year to be regarded as Bible Society Sunday. I should be glad to know that all our congregations were doing what they could to help on the work of the venerable Society. I have heard many missionaries say that without the help of the British and Foreign Bible Society it would be impossible to continue their work. It would seem that a retiring collection after service would be an appropriate way of giving our people an opportunity to render financial assistance. Such gifts are now ranked for inclusion in the voluntary assessment of the parishes. That fact should be an additional incentive to the due observance of the day.

Erection of 110 Churches.

We have made considerable progress with the preliminary arrangements for launching the scheme for building 110 new churches in the diocese. A meeting of Archdeacons and Rural Deans has been held, at which the various details were discussed. As a result I am sending out a letter to all clergy, churchwardens, synodsmen and parochial councillors inviting their co-operation and asking for suggestions.

It has been thought best to attempt the organisation of the scheme through the usual diocesan and parochial channels rather than to form any special organisation. As this is very definitely a scheme for the diocese as a whole, embodying the needs listed by the parishes themselves, it was thought that the whole diocese would wish to take its natural part in bringing the scheme to fruition. The Rev. B. P. Walker has kindly consented to act as central secretary, and a small executive committee has been appointed.

Later it is hoped to get in touch with every communicant member of the Church; but at present it may be sufficient to point out that we are proposing to hold a self-denial week at the end of the Trinity Season. This will conclude with a special Gift Day on Advent Sunday, when the money laid aside for the purpose of the scheme can be presented in Church.

SOUTH AUSTRALIA.

Diocese of Adelaide.

PARISH DEBTS.

The depression disorganised finance, and we are trying to straighten things out, said the Bishop of Adelaide at his recent Diocesan Synod. Many parishes which have borrowed from the Bishop's Home Mission Society and from the Priscilla Barker Loan Fund have fallen seriously behind not only in the repayment of their half-yearly instalments, but also in the payment of their interest. I do not propose to weary you with details; it may suffice to say that the Society has revised its loan regulations, has made conditions of repayment easier, but will make stricter investigations in future before a loan is granted. Special cases are being dealt with in special ways, and a grant of £300 has been made available by the Leigh Trustees to induce parishes to make special efforts to reduce their present indebtedness. I hope that all who are in arrears will take advantage of this offer, and let it be remembered that willing hearts are better than full pockets. Again many parishes are in arrears with their assessments and other Synod dues. A sum of £200 has been made available by the Leigh Trustees for the purpose of making conditional grants to meet efforts made by parishes to clear off their arrears. Each case is to be examined carefully by the Financial Board and the Archdeacon concerned, and if the case is deemed suitable, a recommendation will be made to Standing Committee. I hope that parishes will make good use of this opportunity.

The Transport Problem.

The transport problem has been exercising the minds of the B.H.M.S. Committee this year, and while no final conclusions have been reached, I may mention here one or two provisional conclusions:—

- (1) It is thought desirable that Clergy should possess their own cars.
- (2) The parish should pay an annual amount for depreciation into a special fund.
- (3) The parish should pay all the running expenses of the car when used for parish business, the owner paying his due proportion for personal use.

But how is a car to be obtained and maintained? A car is as necessary now in a country parish as a rectory, and just as every parish has or seeks to obtain a rectory for the proper accommodation of its priest, so now every country parish should possess a capital car fund, to secure the necessary car for transport. And as the Leigh Trustees have in the past made grants for the building of approved rectories, so I believe they would in the future make grants towards a capital car fund. Let me illustrate the working of such a fund. In the parish of Auburn, where there are four churches, Mr. Mortlock has given £125 as the nucleus of a capital car fund. I have asked the Wardens of the parish to meet this gift with a similar sum, and the Leigh Trustees have promised a grant of £50 when the total has reached £250, bringing the fund up to £300. The capital fund must always be maintained at this figure, either in cash or in cash and the value of a car. Money may be advanced from this capital fund for the purchase of a car to be owned by the parish, but the cost must be repaid in equal annual instalments to the capital fund, so that when the car is worn out, the fund is intact. The interest on the capital fund may be used as part payment of instalments. If a loan is made from this fund to a Rector for the purchase of his own car, the loan must be similarly repaid by the parish to the capital fund, and, if the Rector leaves the parish before the repayment is completed, he must repay the balance outstanding. The interest may be used for repayment of the loan, or for building up the fund, but not for the ordinary running expenses, which should be found by the parish, until the fund has reached £500, when it may be so used.

I hope that it may not be long before such a fund is established in every country parish; I think it would go some way towards relieving the transport problem.

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THE BISHOP OF ARMIDALE ON "MIXED MARRIAGES."

A Word to Members of the Church of England.

(Sent to us by the Bishop for publication.)

"You see, we could not agree to go together, so we gave up going altogether." These words describe a good many homes to-day where husband and wife belonged to different religious communions, married without facing this fact straightly, and in the end made a home without any religious loyalty at all. A tragedy for them! A worse tragedy for their children, compelled to grow up without guidance in the things of God, from the two who, beyond all others, should have been able to help them.

Of course, there are homes where the parents go their different ways to different churches; sometimes the children go diverse ways, too, but this, too, is tragedy, as no home can ever have the deepest comradeship and happiness where there are such differences in the very foundation thing of life—where, perhaps, those who love each other cannot even pray together.

A lost religion or a divided religion! At once people think of a mixed marriage wherein a Roman Catholic is the other partner. This is a special problem of which more will be written later, but the general problem arises when anyone of another communion is the possible partner in marriage.

Marrying Out of One's Church.

Ought one to marry a member of another communion? You see, there are differences, both in beliefs and in ways of worship, and though there is much in common—yet it is the differences that make all the difference, if I may put it so. To ignore differences and not face this foundation question is to run the risk of making a less worthy marriage than in your love and enthusiasm you hoped for.

Religion is the deepest fact of life. It is easy to differ over little things without feeling the hurt, but to live in the home with someone with whom you differ over religion, either means that the difference becomes intolerable or else you both shut it out of your common life, and as far as your fellowship goes, God and prayer just do not exist.

When this happens, what are you doing for your children to whom the love of Christ and the joy of prayer and common worship should be the big things of life?

What Is Your Faith to You?

Settle this question before you make up your minds to marriage. Both must go the same way freely and with conviction, not lightly nor carelessly, or else you should break off your friendship while there is time. Help your friend to see what is the heart and meaning of your faith and what the beauty of the age-long worship of our Church of England—but if he or she cannot be one with

you in this, and you feel that in loyalty to God you cannot change, it is much wiser and more loyal to God to refuse a partial oneness in a marriage that has not a common religion.

It is this conviction, that fellowship in the deepest things of life is essential to true marriage, that is part of the reason for the strictness of the Roman Church as regards mixed marriages.

But the Roman Church goes further. It forbids mixed marriages in general, but grants permission where:

- (1) There be just and weighty reasons.
- (2) The non-Roman party guarantees to remove the danger of perversion from the Roman Catholic party, and both promise to baptise and educate all their children in the Roman Catholic faith.
- (3) There is a moral certainty the promises will be kept.

The ceremony is of a meagre kind and the entering the married state and life afterwards are made very disagreeable. Thus the Roman Church seeks to use mixed marriages as a means to converts. Much experience of homes where an Anglican and a Roman Catholic have married and each kept to the faiths they previously held shows that very rarely is a deep happiness possible, or a deep family unity.

Therefore, here as much as (perhaps even more than) in the alliances mentioned above there must be the most careful consideration of the possibility of reaching agreement before marriage. It is, indeed, a matter of seriousness as religious belief is a

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matter of conscience and not lightly to be altered as a matter of convenience or expediency.

A Serious Matter.

The Roman Church takes it for granted that the Anglican must be the one to change. Let it be remembered that the Church of England is the Catholic Church in England, and stands as truly a part of the Holy Catholic Church here in Australia as does the Roman Church. It is quite as serious a thing for you to change your faith and allegiance as for the Roman Catholic, and you have the right to claim from your prospective partner the same consideration in this matter as he or she is asking of you. No trouble is too great, no time can be thought wasted, if in the end you can reach together the agreement that will make possible a deeply united married life.

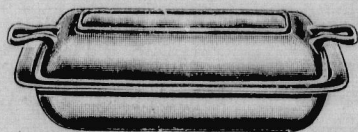
It may be there will be those who, despite all reasoning, will feel they will take the risk of a mixed marriage and hold to their faith. You will tread a strangely difficult road. If your partner is a Roman Catholic, you will be asked to give up your children to a religion not your own. You will be told (falsely so, of course) that you are not truly married. If you take your children with you, your partner runs the risk of excommunication.

It is hard for us to learn by others' experience, however abundant it may be.

Yet, may I, as your Bishop, say to you all, this:

- (1) Your religion is your most precious possession here and hereafter.
- (2) Should you feel called to marry someone of another faith, seek agreement before marriage or give up the engagement.
- (3) If in doubt, don't hesitate to consult your clergy or Bishop in a matter that concerns so vitally your character and happiness as well as that of the children God may give you.

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THE CONSTITUTION AND THE PERTH DIOCESE, WESTERN AUSTRALIA.

Dear Sir,

Your issue of the 2nd September, 1937, in referring to the above subject, makes the following statement: "We make bold to state that it is vitally necessary that Synods-men should have this pamphlet (meaning Sydney's latest contribution on the matter), especially when we remember that Perth Diocese accepted the proposed Constitution several years ago, without even seeing it." This is not only a reflection upon the intelligence of the representatives of the Perth Synod, but it is untrue. I have before me the bill passed by Perth with the Constitution printed in Sydney attached thereto. This is duly certified by the President of Synod, the Chairman of Committees and the Clerical and Lay Secretaries of Synod as having been read a first time 30th November, 1926, read a second time 1st December, 1926 (when it was granted precedence over all other business), considered and adopted in Committee, read a third time and assented to 1st December, 1926. No bill or report has ever been considered by the Synod of Perth without being in print, and I think I may safely say never will be. There was great doubt as to whether the matter could be dealt with because copies of the Constitution ordered from Sydney had not arrived and had to be telegraphed for. However, they came in time and were submitted to Synod and the Constitution adopted.

The Bill was introduced by Archdeacon Riley and seconded by myself, both of whom had been delegates to the Constitutional Convention and the General Synod of 1926, and so were in a position to fully explain the provisions of the Constitution.

The Synod of Perth is not in the habit of taking matters of this kind on trust, and the Constitution as then framed

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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was adopted because Perth was satisfied with its provisions. Perth still hopes to see the work of so many years brought to fruition and hopes that the Sydney representatives will use their influence and ability to bring this about. It should not be impossible to find a basis acceptable to all dioceses.

Yours faithfully,

JAS. O. FISHER

Synod Representative of Perth.

THE BUILDERS.

Friends interested in the work will be glad to know that since our last notice appeared in the "Record" missions have been held at Neutral Bay, Mosman, Parramatta, and East Sydney; and meetings at Drummoyne, Crow's Nest, Leichhardt, Burwood; Mrs. Begbie's Bible Class (Annual Meeting), St. Barnabas; Enfield, Narrabeen (C.S.S.M. leaders), Ryde, Mosman, Manly, Willoughby, Teachers' Christian Fellowship, University E.U., and schools.

It was our custom in England to have a holiday home each year, and as it proved a blessing to so many, we have after prayer and thought decided to conduct one here on the same lines, and for this purpose have arranged to take "Stratford," Lawson, immediately following the C.M.S. Summer School, for three weeks from 4th to 23rd January.

Our aim is to provide a really happy holiday under Christian influence for all who wish to join with us. A short Bible Reading will be conducted after breakfast by Rev. T. C. Hammond, M.A. (Principal of Moore Theological College), who will act as Chaplain throughout the time. The remainder of the day will be free for healthy exercise, games, sports, picnics will be arranged, and the new game of Badminton, which has become so popular in the Homeland, will be introduced.

We like our friends to feel perfectly free either to join the games, sports, picnics, or laze or make their own arrangements.

We give a hearty welcome to all, whether young or old, ladies or gentlemen or families. Those who are attending the C.M.S. Summer School will be welcome to re-

main with us after the C.M.S. Session closes and can book for any length of time.

We hope to give guidance in the method of teaching "The Hundred Texts" to those who wish it.

Miss Norbury will be pleased to give any further information, if a stamped, addressed envelope is enclosed, C/o. Church Record Office.

Missions to be Held Next Month.

September 29—C.S.S.M. Annual Meeting.
October 2-4—Woodford (League of Youth House Party).
October 5-12—Rockdale.
October 17-24—Wentworthville.

PEOPLE WE KNOW.

Miss Lucy Bray, who died in England last May, left her estate of £21,000 to Australian charities. Cash legacies include £1500 to the Brotherhood of the Good Shepherd, Dubbo; £200 each to St. Paul's, Burwood, and St. Mark's, Darling Point; and £100 to the Returned Sailors and Soldiers' Imperial League. Investments made on behalf of Sydney institutions include £1000 for the Western Suburbs Hospital, £700 for the Day Nurseries, Woolloomooloo, and £600 for the Church of England Orphanage, Burwood. The Sydney Hospital, the Australian Board of Missions, the Royal Alexandra Hospital, the Royal Hospital for Women, the Church of England Boys' Home, Carlingford, and the Church of England Girls' Home, Glebe, are among the other beneficiaries.

Diocese of Armidale.

ARMIDALE SCHOOL SCHOLARSHIPS.

The Armidale School, Armidale, is offering four scholarships, each of an annual value of £50, tenable for five years. The examinations take place in November, and particulars may be obtained from the headmaster (the Rev. H. P. Young).

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DAY OR NIGHT

THEOSOPHY AND CHRISTIANITY.

(Rev. R. C. Firebrace, M.A.)

(Continued.)

Nearly all presentations of Theosophy, the leading exception being the Anthroposophy of the late Rudolf Steiner, admit of no reconciliation whatever with orthodox Christianity. Theosophy will not admit the uniqueness of the Christian revelation. In its eyes Christianity is only one of many presentations of Truth, all emanating from the same source and watched over benevolently by the same brotherhood of Masters. Most occult teachers attach very little importance to the historical aspect of our Lord's life and work. Some of them, e.g., Mrs. Besant and Leadbeater, deny that He lived at the time usually believed and place Him a century earlier, in the reign of Alexander Jannaeus. They assert that the Nativity and Crucifixion narrative forms part of a mystery drama written to illustrate the various stages in the cosmic evolution and growth of the Christ within the soul. In sober fact, they say, our Lord had two parents in the ordinary way and suffered death, not on a cross, but by stoning in a riot in the Temple. They also, like the heretic Cerinthus, draw a distinction between the disciple Jesus and the great Master the Christ, asserting that the Baptism in Jordan marks the point at which the former's body was occupied by the latter. To them Gnosticism is the true Christian tradition and the defeat of the Gnostics marked the triumph of ignorant and unspiritual literalism in the Church.

"Sin," said Leadbeater, "is a figment of the theological imagination." According to him and his school there is no fall of man. Human mistakes and crimes are due either to ignorance or to the failure of a partially developed soul to control the matter of his bodies. They represent an inevitable stage in the progress of man and through the operation of Karma they are expiated and the right way learnt. There is no sense of guilt attaching to them. Such a superficial view of sin obviously sees no need for any doctrine of redemption. To the Theosophist there is no atonement, only the at-one-ment of the lower and higher selves in man. And Leadbeater loses no opportunity of pouring scorn and derision on those who cling to the belief in the death of Christ on the Cross, "for us men and for our salvation."

I need hardly point out at length the remarkable family resemblance between the view of Christianity which has just been outlined and that held by the modernist section of the Church. It is sufficiently obvious. Just as one of the principal advantages of a study of the pathological is the light that it sheds on what is commonly called normal so a study of the gospel according to Leadbeater leads to a flood of illumination being poured upon more normal forms of the faith. What Satan hates and denies is almost certain to be the truth.

Did space permit, much could be said about the so-called "Liberal Catholic Church," one of the

many organisations proceeding from the fertile brain of Leadbeater. Sydney has the honour of giving birth to this portentous blend of magic theosophy and pure Roman sacerdotalism and ritualism. In the course of Leadbeater's clairvoyant investigations of the inner worlds he discovered occult explanations of and justifications for every single Roman doctrine, ceremony and sacrament. But he never once, as he admits somewhat naively, found any occult justification for the beliefs and practices of Protestants. And so this quondam clergyman of the Church of England secured episcopal "orders," donned mitre, chasuble, episcopal ring, and all the rest of the paraphernalia, and became Presiding Bishop of the Liberal Catholic Church.

It is only fair to say that a large number of members of the Theosophical Society, following the tradition taught by H. P. Blavatsky, found themselves unable to swallow the Apostolic Succession and the Mass. A split occurred between the two sections in 1922 and amid incredible bitterness a new Lodge was formed in Sydney consisting of those who followed the lead of Mrs. Besant and Leadbeater. This Lodge is the one situated in Bligh Street. Its rival, the Independent Theosophical Society, possesses the King's Hall in Hunter Street.

Theosophy from Within.

I hope that the foregoing, inadequate as it is, may succeed in conveying some idea of the range and power of this system of thought, which, even in spite of the fantastic elements contained in its modern presentation, has succeeded in attracting a number of high-minded, intelligent and devoted followers, who are a great loss to the Church. But it is necessary also to give some account of the practical working of the system which, as an active member of the Society for ten years, and knowing personally most of its leading members both in this country and in England, the writer has had excellent opportunities of studying from within.

Theosophy is like an oriental city. Seen from a distance, with its marble domes and minarets gleaming in the sun, it is a beautiful and inspiring sight. But once you enter it your admiration soon becomes changed to aversion. Filthy and noisome lanes, squalid, fly-infested bazaars, revolting stench make one only too thankful once more to breathe the pure air of heaven.

Those on the outskirts of Theosophy, who are merely interested in its philosophy and attracted by its idealism, but have no intention of making occult advancement the mainspring of their lives, frequently derive much benefit from it. And certainly few religious societies can show greater devotion and self-sacrifice and a higher ethical standard among their members than is to be found among the rank and file of the Theosophical Society. Some of the finest people I know, whose friendship, in spite of the difference in our views, means much to me, are to be found among them, and it was only with the deepest of pain that truth compelled me to sever myself from its ranks. How-

ever unpalatable it may be to confess it, an infinitely stronger spirit of brotherhood and comradeship is, or at least used to be, found in the T.S. than in the Church, and this is one of the factors which attract people into it.

There is, however, the other side of the picture. When one gets among the inner circle of members who are given body and soul to the pursuit of occult discipleship, one finds a spirit and atmosphere in which no free soul can thrive, any more than among the Jesuits or the inner circles of Fascism and Communism.

Instead of the free and impartial pursuit of truth we have the slavish adherence to an infallible revelation as presented by an autocratic leader, incapable of error and the only mediator between the aspirant and the Masters whom he is seeking. Discipline is maintained by the threat of dropping the recalcitrant one from the ranks and the hint that he may lose an opportunity of advancement which will not recur for many lives. Among neurotic personalities who abound in occult schools, seeking in inner power and advancement a compensation for the drabness or failure of their lives, this fear operates with enormous power. It is, in fact, the principal factor in maintaining their allegiance in spite of the continual scandals and the mental and spiritual stumbling-blocks with which the history of the T.S. is strewn, from its earliest years.

The nearer we get to the heart of the movement the worse things become. Between the teaching of those who claimed to be high initiates and their actions there is fixed an incredible and appalling gulf. The scandals centring around C. W. Leadbeater are well known, and there is ample evidence of their truth. And Mrs. Besant, President of the Society and Head of the Esoteric School for many years, it is sad to say, deviated in her public actions from the standards of truth and justice demanded by her position. She had no hesitation in "purging" the Society of those who, like Steiner, dared to criticise her autocracy and to doubt the occult revelations of Leadbeater. And there are other leaders, only less prominent than these, whose records are little better. After weighing the matter carefully for a number of years, I have come to the conclusion that occultism, the deliberate striving for inner development and knowledge, is the most insidiously evil and soul-destroying activity in which any person can engage, the very masterpiece of the father of lies himself. Those who reach the goal, and they are few compared with those who fall by the wayside, seem to do so only at the cost of losing all power to distinguish between truth and falsehood, good and evil. Once prominent leaders are now wrecks, physical, mental and moral. Some cases, well known to me, are too appalling to be set down in print.

Black magic, however the public may scoff, is a hideous reality. "By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither can a corrupt tree good fruit. Do men gather grapes of thorns, or figs of thistles?"

The Conclusion of the Matter.

Naturally, ever since I left the Theosophical Society and embraced Evangelical Christianity, I have given much thought to the question of the real significance of my old beliefs. And in this connexion I have come to certain conclusions which I believe to be somewhere near the truth, though I hesitate to put them forward except somewhat tentatively, as hypotheses which time may modify.

First, I believe that a good deal of the Theosophical philosophy is probably true, or at any rate, represents a working hypothesis which, if it cannot be proved, neither can it be disproved. And it does, in my opinion, explain certain puzzling facts better than any other. Perhaps this statement surprises and even somewhat alarms you. But how would this system come to attract men of lofty intellect, were it not full of truth? All religions live by the truth in them, not by their errors.

Secondly, I am sure of this. The occult forces working through the T.S. and particularly through its inner school, are not the creations of human imagination. Nor are they forces engendered within the orbit of man's unconscious mind. They come from a hierarchy of intelligences who are apart from God's intervention, the unseen rulers of the world. They are, in fact, the "principalities and powers in the heavenly places" (i.e., inner planes), against whom we are bidden by St. Paul to strive. They have a King, of mighty intelligence, power and beauty, who is indeed the "prince of this world." Theosophy has taught me one thing, at least, how appallingly we have vulgarised the conception of Satan. We have indeed drawn him in our own image and likeness, thus showing how little we know about "spiritual wickedness in high places." This is a subject which badly needs fuller elucidation, which cannot, however, be given here. I have had sufficient psychic experiences, usually of a glamorous and uplifting kind, to make me absolutely certain that we are dealing not with fictions or phantoms, but with appallingly real beings.

Thirdly, this Occult Hierarchy, being engaged in maintaining itself against God, can only attract decent people by duping them with the fiction that it is itself of God. This is the gigantic lie which poisons every kind of spiritual life flowing from this source, and accounts for the strange and sinister fact already mentioned, that the deeper you get into the system, the worse it becomes. Moreover, it is the fact of God's presence and activity in the world which accounts for the glaring failure of so many Theosophical schemes and prophecies. His overruling action in human affairs represents a factor outside their cognition and control, which they can make no allowance for. Hence their hatred of Bible religion and their desperate, even fantastic attempts to explain away the greatest fact in history, the death of Jesus Christ on the Cross.

Theosophy is a parody or caricature of what religion would be if man had never fallen. In such a case it is obvious that men's preoccupation would

be with the exploration of the universe on all levels and the development of all their psychic and spiritual powers. And such development would be perfectly safe, seeing that the Hierarchy who would supervise it would all be the servants of God. But as it is, the Hierarchy of this globe is in revolt against its true Lord and so any attempt at a development of man's inner consciousness represents the worst kind of sin, an alliance with Satan and an enlistment in his army. For occult development must, by its very nature, be aided, or exploited by the unseen Powers behind human affairs.

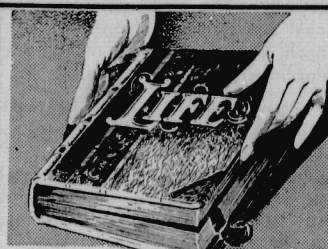
The Bible gives no encouragement to the Theosophical idea of human development because God knows that until this rebellion of Satan has been dealt with such development can only bring disaster. Even the scientific progress of the last century, confined solely to the physical plane, has brought about a condition of affairs where the continued existence of civilisation hangs in the balance. The Bible is concerned exclusively with redemption.

Nevertheless, the time is at hand in human history when man must develop, must break the bonds of the material world in which he lives, or perish. Therefore the domination of Satan and his hierarchy has to be brought to an end. I look confidently for the intervention of Christ in the near future to overthrow it and establish His own Hierarchy under which world reconstruction and individual development on sound lines will then for the first time be possible. Theosophical ideas are spreading very rapidly and this is because the race is reaching the point in its unconscious psychological growth where an intuitive understanding of life and a dim perception of the inner world is beginning to be sensed. It is amazing how many, often good Christian people, believe firmly in reincarnation.

To combat such ideas is impossible and, indeed, wrong. What we have to do is to indicate rather the real nature of the present crisis and to show how everything is leading up to a new birth in every department of human affairs. Only when that new birth has taken place will man be able to achieve those possibilities in all fields which are just beginning to dawn upon his consciousness. Satan is making a gigantic effort to exploit this dawning spiritual consciousness of the race by egging men on to develop it prematurely and under his auspices. Theosophy represents this temptation in the field of religion, as does Communism in that of social reconstruction. Each is a caricature of the truth.

An Appeal.

One last word, directed to my old friends and comrades who are still faithful to the vision of truth that they have seen in Theosophy, and who may perhaps read these lines. Cleave to that vision, hold fast to all that uplifts your soul and gives you insight and courage to face the tasks of daily life. But add to that vision another, not contradictory, but complementary, which you will find in the pages of the Bible. Study that book, study



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it honestly, humbly, fearlessly. Let God speak through it to your soul. Then the added insight you will have received will give you the power to sift the wheat from the tares in the harvest of your Theosophical experience. Everything that you have longed for, toiled for, sacrificed for, is going to be fulfilled, far more abundantly and gloriously than you have believed possible. "Full measure, pressed down and running over," will God mete out to those who are ready to receive it. You have been deceived, it is true, into taking for a work of God that which is the handiwork of his great Adversary. But you are not entirely to blame. A great share of responsibility rests with those false teachers within the Christian fold who have taken away the warning signs and waymarks which might have safeguarded you from deception. And now Christ, Master of Masters, Saviour of men and King of the world, is calling you to make ready to play your part in the Theosophical Society of the future, which He will found when He comes very soon to establish His Kingdom.

What will your answer be? There is no religion higher than Truth, not even Theosophy. If you have been sincere in your search you will surely know that Voice, the voice of Him who is the Living Truth. May God be with you as you make your choice in the spirit of that prayer which you know so well:—

"From the unreal lead me to the Real,
From darkness lead me to the Light,
From death lead me to Immortality."

STATE AIDS TO SCHOOLS.

The heads of the Protestant Churches in Sydney have addressed the following letter to the public press:—

With reference to the claim being made over the air and by means of pamphlets widely distributed by the Roman Catholic Church that a subsidy should be supplied by the Government to enable separate schools to be maintained for the special benefit of that particular denomination, we feel obliged to make some public statement. We deeply regret the necessity for entering into controversy on such a subject, but the burden of responsibility for it must rest on the members of the Roman Catholic Church, who have introduced it. It is confidently urged that the Roman Catholic Church has a claim in justice for the recognition of their schools in this way. It is contended that as they have erected and maintained denominational schools at considerable cost the State

should relieve them of the burden of maintenance or bear a share of the burden. This claim amounts to the assertion that any section of the community that withdraws itself voluntarily from advantages decided upon in the common legislature thereby constitutes a special circumstance for State support in its action. Should such sectional action become widespread and each case be esteemed as creating a demand on the common purse, serious disintegration of the community and an ever-increasing burden of special taxation must result. While other churches have supplemented the national system by establishing their own schools, they have recognised that the responsibility for the erection and maintenance of such schools rested upon the churches in question, and have made no claim for State support.

Taxation is based on the principle that the State must be regarded as a unity, and that it is the duty of each citizen and each sectional element to yield obedience to the will of the whole. Unless it can be shown that a State imposition is immoral or has failed to fulfil its purpose, resistance, whether actual or in effect, ought not to be urged as a ground for special consideration.

Preferential treatment of one denomination cannot be entertained. If a grant be given to Roman Catholic schools, the Government would be placed under obligation to make a pro rata concession to every denomination that is at present maintaining or should determine in future to erect and maintain separate denominational schools. The position created would destroy our present national system, and greatly increase the burden of taxation. The issue is national and vital, and we would be failing in our duty if we did not issue a warning as to the consequences involved in admitting the Roman Catholic claim.

We are, etc.,

HOWARD SYDNEY, Archbishop of Sydney.

A. C. GRIEVE, Moderator, General Assembly Presbyterian Church of Australia, State of N.S.W.

WALLACE DEAN, President, Methodist Conference in N.S.W.

H. F. JESKIE, President, Baptist Union of N.S.W.

LL. H. PURNELL, Chairman, Congregational Union of N.S.W.

W. R. DALZIEL, Lieut. Commissioner, Salvation Army.

CLEMENT A. VERCO, President, Churches of Christ in N.S.W.

W. COOPER, Society of Friends.

Sydney, September 17, 1937.



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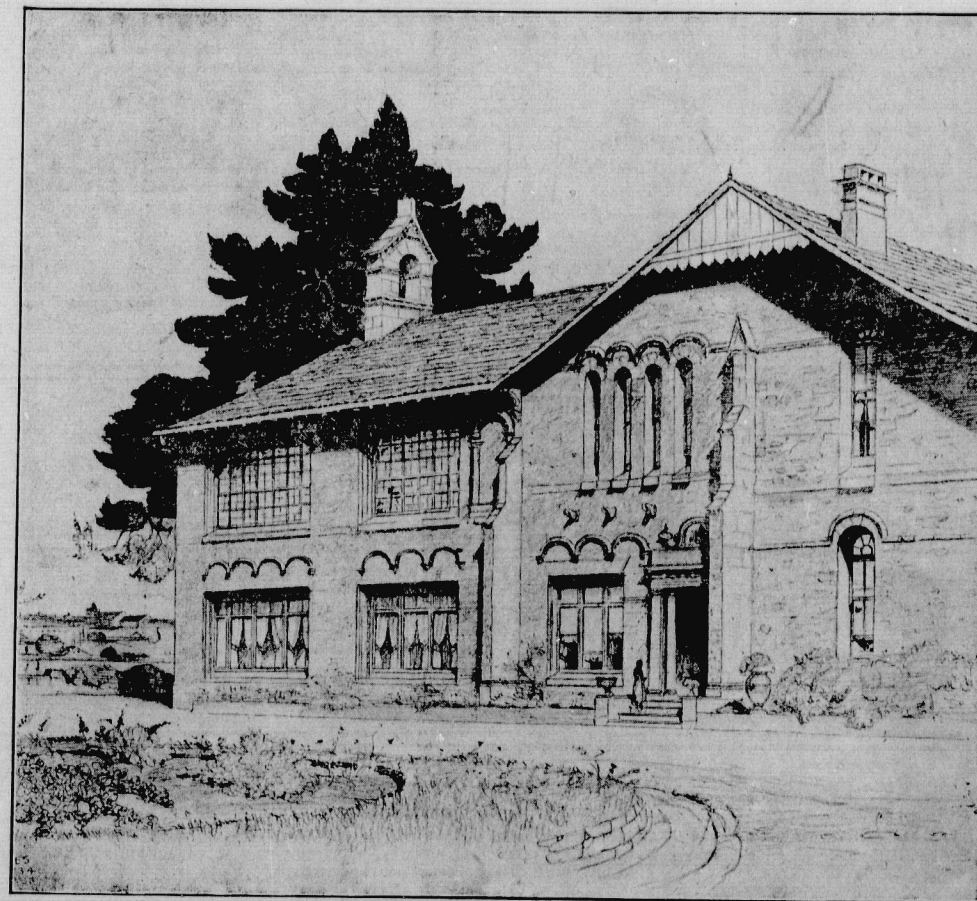
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