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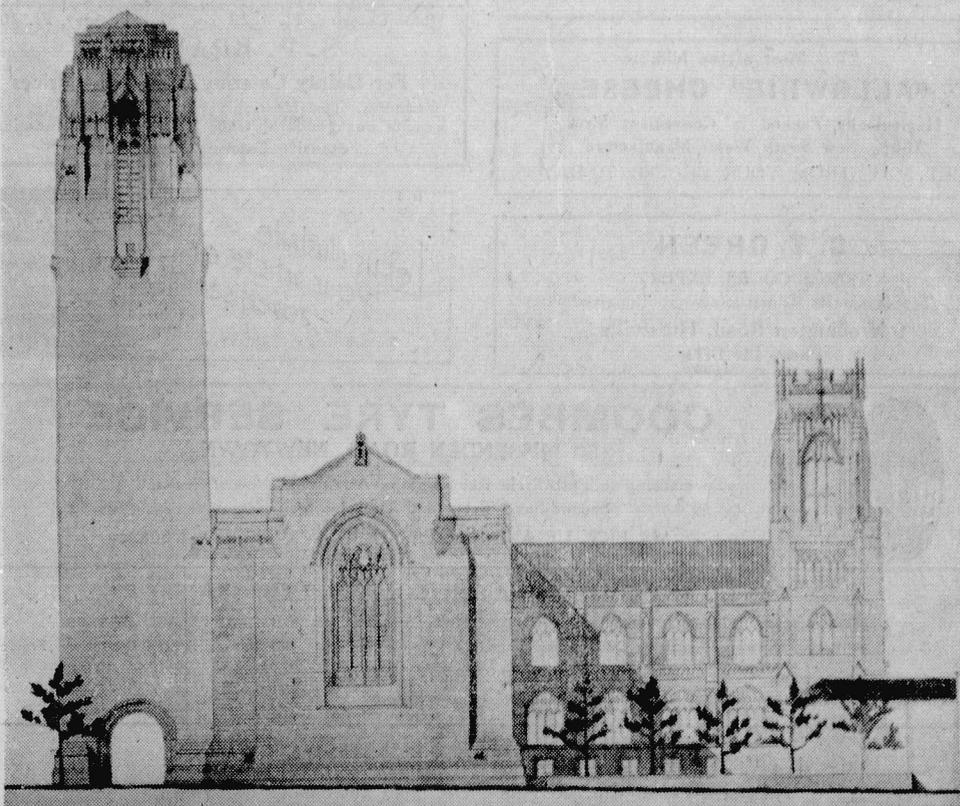
CHURCH RECORD

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 11—New Series.

JANUARY 6, 1938.

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We wish our Readers
a Happy and Blessed
New Year

"The Lord is Thy Keeper."—Psalm 121.

Notes and Comments.

150th ANNIVERSARY CELEBRATIONS SYDNEY

ELABORATE preparations are being made under Government direction for the celebrations in connection with the 150th Anniversary of the State. It is right that the coming of the first fleet and Governor Phillip should be fittingly remembered and that the work of the early pioneers should be gratefully noted. For Church-people there is the religious aspect and we thankfully remember that on board one of the vessels of the first fleet was a clergyman, the Rev. Richard Johnson, Australia's first preacher. We purpose in our next issue to give a short sketch of his life and work. We are happy to note now that the Church is to have a responsible part in the 150th Anniversary Celebrations, and the Archbishop of Sydney is organising an interesting and what we trust will be, a fruitful programme of events. Details may be found in another column taken from the Archbishop's monthly letter to the diocese.

THE BISHOP OF NEWCASTLE TRIES A SIDE-WIND.

WE have read with interest the correspondence between the Bishop of Newcastle and Canon Langford Smith in "The Sydney Morning Herald."

To those who were not privileged to be in the inner council, where amendments and resolutions were proposed, the details are sometimes a little perplexing.

We gather, however, from Canon Langford-Smith's account of the special gathering, that there was much discussion, which resulted in a measure of agreement being reached in committee. At that stage Mr. Minton Taylor proposed a resolution "to crystallize the measure of agreement. That seems a clear statement. We would venture to suggest to the Bishop of Newcastle that the general public are much more interested to learn what really happened them to fix responsibility on this one or that one. The average Churchman is willing to believe that the Continuation Committee consisted of high-minded gentlemen who sought to do their best in the circumstances that confronted them. It only irritates Churchmen to find a readiness in the episcopal mind to impute motives to opponents. It is a matter of little consequence whether Canon Langford-Smith used the very best terms to describe an intricate negotiation or not. No one who knows him will readily believe that he wished to place Mr. Minton Taylor in any unenviable light, and we are of opinion that it would have been more generous of the Bishop of Newcastle to have assumed that no such intention was present.

It is disconcerting to ordinary folk to find a Bishop ordering an apology, to a third party, from his opponent, and does not enhance the dignity of a discussion which should be kept on the very highest level. Sydney Churchmen who know Mr. Minton Taylor and Canon Langford-Smith have full confidence in the sincerity and purity of their motives. We learn from another source that there were eight Bishops present at the Continuation Committee when the discussion as to the appeal tribunal took place. We fear the committee was overborne. The proposal for a deadlock is less satisfactory from a legal point of view than the proposal to make Bishops supreme. It does give them the last word because it shuts the mouths of all others and hinders decision on vital points. The Archbishop of Brisbane's proposal is more logical, but unhistorical, undemocratic and wholly unacceptable.

A REMARKABLE SUGGESTION.

THE Roman Catholic Bishop of Cork made a remarkable suggestion recently. He begged the members of the Church of Ireland to consider their position and return to the allegiance of the Pope. "If," he said, "the Bishop of the Church of Ireland will only come to terms for himself and his flock with the Pope . . . it could easily be arranged

that he shall be the Catholic Bishop for St. Finn Barre's while I continue the Catholic Bishop in St. Mary's." We were reminded of the old story of Mr. Townsend's interview with the Pope, which he repeated to the Archbishop of Canterbury. "I said, Your Grace," said the enthusiast, "it is all quite simple. You give up some things and we will give up some things and unity will be achieved." "Whom did you mean by 'we,'" drily observed the Archbishop, "yourself and Mrs. Townsend?" Unity cannot be attained in this cheerful atmosphere of compliance because there still remains such a thing as conscience.

But we notice from the statements of Dr. Kidd and Archbishop Temple that at least Dr. Cohalan, the Roman Catholic Bishop of Cork, is more elastic than they. The Council of Nicaea passed a Canon that there should be only one Bishop in one city. Dr. Kidd and the Archbishop of York assure us that this is a universal rule of Christendom and refuse a Bishop to the Church of England in South Africa. Roman divines know better. They know that there is more than one bishop of the Roman communion in full fellowship with his brother bishops in Antioch, for example. When will our hide-bound doctrinaires learn from the facts of history and the facts of life? If some can accommodate a body of Christians who are retentive of their own customs and yet acknowledge the Supremacy of the Pope, ought not the Church of England find it possible to retain in amity those whose only fault is a devoted adherence to the existing Book of Common Prayer and the Thirty-nine Articles? We will begin to believe in the comprehensiveness of our Anglo-Catholic brethren when some such practical move is envisaged by them.

WHY DON'T THE CLERGY TEACH?

"THE CHURCH CHRONICLE" for Ballarat, in its December issue, deals with this hardy annual of "the intelligent layman." Now, where is this "intelligent layman" who wanders round with this anxious enquiry? A distinguished Professor, who was also a Dean, was called to see a member of his cathedral congregation while the clergy were unrobing. The interview was short and the Dean came back looking rather glum. "That gentleman," he said, "said to me, Mr. Dean, it is a pleasure to hear a sermon in choice English like —ah—like Marie Corelli's." He might easily have added, "Why don't the clergy teach." The particular intelligent and devout "layman" cited in "The Church Chronicle" added, "I don't care much whether what they teach is absolutely correct." That is not why the clergy don't teach, but it does explain why laymen listen to some teachers.

The Dean of Chichester is the sponsor for this intelligent layman, and he says concerning Anglo-Catholicism as bred in the English Church, that "It lacks any roots. There is no room for it either in

the Church of England or in the Church of Rome. . . its lack of rational structure has to be atoned for by a repellant dogmatism." Has it occurred to the Dean and others that the Anglo-Catholicism of most theological text-books explains why the clergy don't teach?

THE FIRST SUNDAY AFTER EPIPHANY.

The Collect.

At the beginning of another year we are reminded by the Collect for to-day of three things we greatly need in order that we may traverse the coming twelve months safely and successfully.

(1) Prayer. The Collect begins, "O Lord we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee."

It recognises the importance of prayer. It is characteristic of our reformed Prayer Book that the request is addressed to God Himself, and that no created being is asked to intercede with Him for us. We can go direct to our Heavenly Father in the name of Jesus Christ. Are we entering the New Year in the spirit of prayer?

(2) Perception. "And grant that they may both perceive and know what things they ought to do." It is not intuition or chance, but the guidance of God's Holy Spirit that will enable us to see clearly and choose rightly. How great, then, is the privilege of coming to God in full assurance of faith that He will instruct us and teach us in the way we should go.

(3) Power. "And also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen." Prayer and perception must be accompanied by power. "I can do all things through Christ, Who strengtheneth me." "Grace and power" go hand in hand. "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands" in 1938 and all the days of our life.

EPIPHANY SONG

How clearly shone that Eastern Star,
Surpassing all in lustre bright!
As if Heaven's gates were left ajar
And angels gazed in wondering sight
Upon that strange and moving scene:
Their Peerless Prince, a tiny child,
Who lay amid surroundings mean,
From all His glory thus exiled!

How deeply stirred those sages old,
As they beheld the radiant sign,
To their expectant hearts foretold,
Which drew them to their King Divine:
What joy upsurged and warmly glowed,
As, lo! their long quest o'er, they bowed,
And adoration's gifts bestowed,
As true allegiance was avowed.

O Star of Christ! guide us anew
To Love Divine's supremest Gift,
To Him Who once our race to woo
Was robed in flesh His kin to lift:
From darkest sorrow's drear domain,
Lead us, O Christ! to fairer ways,
Where freed from sinful thrall and stain,
Each soul may share the golden days!

—Frank H. Humby.

1938

AMIDST all the many festivities and functions arranged in connection with the 150th Anniversary of Australia this year let us of the Church of England who love the old Gospel truths emphasise how much we owe to the Apostle of Australia, the Rev. Richard Johnson.

At this glad Christmas season it is startling to think that at Christmas-tide, 1787, there was no knowledge of the meaning of Christmas, no rejoicing, no Christmas bells ringing, no thought of the Christ Child because it was not until some six weeks later that the first Christian service was held in Australia.

In his broadcast speech to his people of the British Empire, by our honoured and loved King, His Majesty spoke of 1937 as an "unforgettable" year.

May Australians who love and wish to be loyal to the King of kings be determined to make 1938 an unforgettable year in the best sense in our Church life.

Some Historic Events.

It is interesting to remind ourselves that in the history of our British race and Church there have been some great 38's.

It was in 1538 that there were two outstanding events, the seed of great harvest for which we thank God.

(1) It was in this year that the Pope published his sentence of excommunication against the King of England, because England had repudiated, thank God, the Papal Supremacy, four years prior to this.

(2) It was in the same year 400 years ago that the Bible in English was found in every parish church.

Again, it was in 1838 that Queen Victoria was crowned. She purified her court, she honoured her God and to her was attributed the story that she ascribed the secret of England's greatness to the open Bible.

To the writer, who does believe that the secret of our Empire's greatness does depend on the open Bible, and that the strength of the old Mother Church depends upon her allegiance to the same Holy Scriptures as the final court of appeal in her teaching, these Anniversary celebrations are alike a challenge, and an opportunity which we dare not, must not, let pass.

Is not this challenge emphasised in the very words of Johnson's text on which he preached the first sermon in this land of the Southern Cross, "What shall I render unto the Lord for all His benefits towards me?" (Ps. 116: 12).

Our Blessings.

Think of some of the benefits we enjoy:—
(a) This great Australian continent of ours, with its wonderful potentialities, its mutual resources, its beauty and variety should make all hearts rejoice.

(b) Again think of the freedom and protection we enjoy under the Australian flag as part of the British Empire.

(c) Again of our freedom from the tyrannies of priestcraft and of dictators, through the open Bible and the sacrifices made by those who won for us

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such religious, civil and national liberty. We thank God for our British Constitution.

With these and many other benefits in our mind let us answer the challenge of that text, "What shall I render unto the Lord for all His benefits"? Here's a suggestive answer:

I will, God helping me, offer unto the Lord for all His benefits myself, all that I have and am; I accept this as a challenge to myself as a loyal Australian churchman and I will support our loved Archbishop in his efforts to (1) provide and equip more clergy, (2) worthy cathedral, (3) promote increased Bible reading and study in church and home, (4) to restore the sanctity of the Lord's Day by my weekly worship in the Lord's house, (5) oppose erroneous and anti-scriptural doctrines and practices to deliver us from which our Reformers died at the stake, (6) make the Church the mighty power and force my Lord intended her to be by my service and gifts of time and money, out of gratitude to Him the giver of all, and so shall I be striving to make practical my wish—that my Church may have a happy and prosperous New Year in this year of grace 1938 (the 150th Anniversary of the founding of our Church in Australia).

150th ANNIVERSARY CELEBRATIONS. SYDNEY.

The Church's Part.

(From the Archbishop's Monthly Letter.)

On January 25 a Church History Museum will be officially opened in the Chapter House, and it is planned to remain open until the evening of February 3. I shall be most grateful to receive, on loan, at the Diocesan Church House any pictures and historical relics which may be useful for the Museum. The hours each day when it will be open are 10 to 12, 1 to 6, and 7 to 9. The success of the Museum at the time of the Broughton Centenary made us realise what a wealth of valuable ecclesiastical historical exhibits we possess. Those who have articles of special value will like to know that a strong-room has been provided for their safe keeping each night. They should be sent to the Diocesan Church House on and after January 17, when the Rev. R. B. Robinson or his deputy will receive and check them.

On the morning of January 26, Anniversary Day, a Dawn Service will be held in the Cathedral at 4.30, lasting for half an hour. Tea will be available afterwards in the basement of the Chapter House for those who desire it. It has been felt by many that the Church should not allow Anniversary Day to be celebrated on this occasion without having a service at the very commencement of the day. I understand that extra means of transport will be provided if the authorities know that many are desirous of attending. It will help if the Rectors are able to give the Precentor some idea as to the attendance of parishioners. He will pass on this information to the Transport authorities.

On January 27 at 7.30 our special service on the Harbour to commemorate the arrival of the first Chaplain with the First Fleet is to be held. I trust there may be a worthy response. Details have been widely published. It needs the co-operation of every Church member and every visitor to make it a success. It is anticipated that those attending the service will disembark about 10 o'clock. I shall be glad if members of the Church Choirs will buy tickets for the "Koompartoo" so that we may have a large choir to lead the singing of well-known hymns. The Rev. H. N. Powys, St. Peter's Rectory, Neutral Bay, is the Hon. Organiser for this service.

On January 30 a United Service is to be held in the Domain behind the Registrar-General's Office at 3.15. It is anticipated that there will be a very large attendance, and the official guests of the State are expected to be present. A procession composed of members of all the Churches uniting in the service will leave Hyde Park at 2.30. The order of the procession will be: 1, a Band; 2, Choirs; 3, Clergy and Ministers; 4, Banners of Men's Organisations or belonging to Churches; 5, Men; 6, a Band; 7, Banners of Youth Organisations; 8, Youth; 9, a Band; 10, Banners of Women's Organisations; 11, Women; 12, a Band. The Precentor is in charge of the procession, and the rallying points in the park will be clear to all. The procession will march eight abreast, and a special space will be reserved in the Domain for those taking part in it. I shall be glad if as many members of Choirs as possible will help with the singing, as the special Centenary Choir will not be available.

February 3 is the day when the first service was actually held. There will be an official service to commemorate this in St. Andrew's Cathedral at 11 o'clock, at which their Excellencies the Governor-General and Lady Gowrie, the Governor of New South Wales and Lady Wakehurst, with others, are to be present. Invitations are being extended to all Mayors and members of Municipal Councils. Tickets for seats, which will be reserved up till a quarter to eleven, may be obtained from the precentor.

On February 6 the Lord Mayor and members of the City Council are to attend in state the 11 o'clock service in the Cathedral. In January the City Council is in vacation, so that this is the first Sunday of their new year. I hope that a large number of those who work in connection with the City Council and County Council and residents in the City Council area will be present at this service, which is to invoke the blessing of God on the City for the year.

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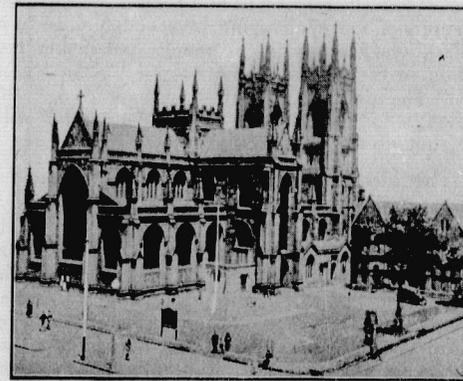
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Sydney's New Cathedral.

THE result of the Cathedral Competition was announced in the Chapter House on Thursday afternoon, December 23, when the sealed envelopes containing the names of the successful competitors were opened by the Premier, Mr. B. S. B. Stevens. The Archbishop of Sydney presided over the gathering.

The successful competitive design was that of Mr. Roger Arthur Philip Pinckney, fellow of the Royal Institute of British Architects, and Mr. Arthur Francis Evelyn Gott, a student member of the institute, both of No. 7 Gray's Inn Square, London. The winning design carries a prize of £500.

The design adjudged second, with a prize of £300, is that of Mr. M. Saphir Smith, A.R.I.B.A., 11 Murray Street, Croydon, New South Wales.



St. Andrew's Cathedral, Sydney.

The design awarded third prize, of £200, is that of Mr. T. J. Rushton, of the firm of Sir Charles A. Nicholson, Bart., and Mr. T. J. Rushton, both fellows of the Royal Institute of British Architects, of No. 2 New Square, Lincoln's Inn, London.

In order to make the best use of the seating accommodation provided by the old nave, it appeared best to run the new nave at right angles to it, so that the two naves converged at the beginning of the new Choir. The pulpit and lectern would thus be in full view of almost all seats, while a view of the Holy Table would be possible for almost all occupants of seats in the new nave and a considerable portion of those in the old nave.

It is hoped to lay the foundation stone of the new buildings about next Easter.

The Dimensions.

The dimensions of the new cathedral as designed by the successful competitors are:—Width of nave, 42 feet; height to springing of cross arches, 53 feet; height of new nave ridge, 82 feet; total length of inside, 215 feet; tower, 38 feet square; height from pavement 185 feet.

The main entrance will be from George Street. The cost of the work as estimated in the winning design is £449,122, including architect's fees.

The assessors—Sir Giles Gilbert Scott, R.A., the president of the Board of Architects of New South Wales (Mr. B. J. Waterhouse), and Archbishop Mowll—reported that the winning design fulfilled to an unusual degree, the exacting conditions of the building programme.

The design has been approvingly commented upon by competent architects and Sydney will have a cathedral worthy of its position as the Mother Diocese of Australia.

BISHOP WILLIAMS, OF NEW ZEALAND, PASSES.

Scholar, Missionary and Bishop.

The remarkable circumstances of the passing of Bishop Herbert Williams on the evening of December 6 will be long remembered as one of the dramatic occasions in our Church history. The beloved Bishop, already well advanced in years when called to the Episcopate, third of his family to be Bishop of Waiapu, had carried on the administration of the diocese with astonishing vigour and had seen its brilliant recovery from the frightful disaster of the earthquake which wrecked his see city and brought his cathedral to the ground in fire-charred ruins. It has been a magnificent recovery. The years however had undermined his constitution and on his return from a tour in the north of his diocese, he had retired to his bed for a prolonged rest, by medical orders. But he insisted on transacting such diocesan business as required his personal attention, and a meeting of the Board of Nomination had just begun in his bedroom. The prayers had been said and the minutes read when he felt so ill that he had to tell the members that he could not go on. Not long after he breathed his last. It was a passing which he no doubt was prepared for and would have welcomed, apart from the distress it occasioned his associates at the moment and his family.

Bishop Williams was 77 years of age. He was the sixth Bishop of Waiapu, and he had what is probably the unique record of being the third of his family to hold the office, his grandfather being the first Bishop, and his father the second. Bishop Herbert was called to the Episcopate in 1929.

Bishop Williams maintained the family tradition of an exceeding great care for the Maori people, among whom he won a unique place in their affection and esteem. Bishop Bennett said of him not long ago that not 25 per cent. of the present-day Maoris knew their ancient Waiata and Karakia so well as the Bishop, who also had a vast knowledge of their history, customs and characteristics. It was indeed his revision in 1917 of his grandfather's famous Maori dictionary, first published in 1844, that won for him honoris causa the N.Z. University's degree of D.Litt. in 1924 and that of Cambridge a year later.



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QUIET MOMENTS



THE EPIPHANY.

WE offer some thoughts from an English journal to be found in the Lessons for the Epiphany. While not forgetting the central story, the coming of the Wise Men from the East, there are other messages from God's Word which tell of His manifestations in a variety of ways.

The Glory of the New Jerusalem.

First Lesson. Isaiah 60.

The two first Lessons at Morning Prayer for the Epiphany are remarkably complementary. The Morning Lesson, from the Old Testament, is described by Dr. Skinner, in the Cambridge Bible for Schools, as "a prophecy complete in itself, . . . a continuous apostrophe to the ideal Zion, describing her future splendour, the restoration of her children, the submission of the nations, the influx of costly tribute from all parts of the earth," etc., reminding us of the three kings and their gifts. The divisions are: 1-3; 4-9; 10-16; 17-22.

The first verse is perhaps the most important, as it is the most beautiful, setting the tone for the whole chapter. The subject is "The City of God."

Second Lesson. Luke 3: 15-23.

Verses 15-17. The faithful witness of John Baptist. It was a hard thing for a popular preacher to refuse the homage of the crowd looking for the Messiah, but John rose superior to the temptation to claim a glory not his own, as is shown more fully in John 1: 19-35.

Verse 15. The sense of religious wonder is to be conveyed by an even tone kept up to the last word.

Verse 16. A slightly lower tone to the word unloose. Then the subject changes from I to He, and the tone rises once more with the sense of His greatness and power, the side of our Lord's character and work which appealed most to John.

Verses 18-20. The faithful witness to the coming Messiah also boldly rebuked vice, suffering imprisonment ending only in death. The words to be emphasised are, added yet this above all.

Verses 21, 22. The subject now reverts to John's baptising. Having baptised all who offered, One came who prayed at His baptism with wondrous effect. The Holy Ghost descended; a voice came, with the final Epiphany message to the Jews then, and to us now: Thou art My beloved Son; in Thee I am well pleased.

Evening Prayer.

First Lesson. Isaiah 49: 13-24.

Verse 13 belongs really to the preceding paragraph, and is the joyful conclusion after the promises which follow the Second Servant Song, verses 1-6.

Verses 14-24. The Consolation of Zion. Zion, the idealised city, is the wife of Jehovah, and the mother of her inhabitants. Although she now thinks of herself as rejected and barren (v. 14), she is assured of the unchanging love of her God (vv. 15, 16) which will soon be manifested in her restoration to the joy of motherhood (17-20) (Skinner). The nation also will be restored by the peoples, who will not only give their labour willingly, but do homage gladly.

The First Manifestation and Its Result.

Second Lesson. John 2: 1-12.

Caná of Galilee was Nathanael's city, 21: 2. He was one of the six who had just been called to discipleship, 1: 40-49. This reminds us that the advent of Jesus and His disciples would add seven to the guests, which may perhaps account partly for the shortage of wine. They had been asked, but being sixty miles away their coming may have been regarded as doubtful. Anyway, their number can hardly have been known. Verse 4 has been thought to be a little harsh. In 19: 26 the same word, Woman, is used with great tenderness. Perhaps one might paraphrase, That's all right, Mother dead, you leave it to Me.

In verse 11 the word translated miracles in the A.V. is really signs, as always in this Gospel, see R.V. Attention is called not so much to what is done as to what is meant by the deed, what is indicated by the action, or, as Westcott puts it, what are the revelations of truth through the symbolism of the outward acts.

Verse 1. The third day from 1: 43.

Verse 5. Note His Mother's complete confidence in her Son. She leaves the matter in His hands entirely. Mark the word do.

Verse 9. Emphasise whence; called.

Verse 10. Westcott says the first part of this verse is a proverbial saying.

Verse 11. The miracle is a sign manifesting the glory of Jesus, and His disciples realised that this was no mere exhibition of power, and their Master no mere miracle worker. They perceive in this action a revelation of the insight, the sympathy, the sovereignty of the Son of Man who was the Word Incarnate. Therefore they believed on Him, putting in Him their whole trust and confidence and affection.

BISHOP TAYLOR SMITH, C.V.O., K.C.B., D.D.

Bishop Sir John Taylor Smith, who arrived in Sydney on December 27, is no stranger to Australia. This is the Bishop's third visit since 1926, when in that year he was present and took part in the centenary celebrations of the C.M.S. Three years ago the Bishop again visited us and his wonderfully helpful addresses remain as an inspiration and a blessing. It is some months since the Bishop left England for Australia via America for his third visit, and we were deeply concerned when the news came through that he was seriously ill with pneumonia in San Francisco. The Bishop says he made a remarkable recovery which was the evidence of the Hand of God upon him for good. The sea voyage to Australia set him up, and in his own words "he has never felt better in health than now."

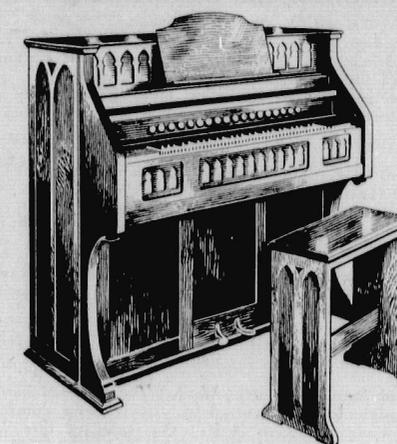
Two clergy of the diocese who were privileged to meet him on arrival by the "Mariposa," were cheered to hear of his ministry on board ship, which had proved a blessing to not a few passengers. Bishop Taylor Smith maintains his bright witness in the Gospel and is ever keen to win souls for his Master. The writer once travelled with him



by steamer from London to Port Said, and that fortnight was a time of real spiritual fellowship. The Bishop was constantly seeking opportunities in services, meetings and private conversations, to commend his Lord and Master. Last week the Bishop presided at the C.M.S. Summer School, Lawson, and next week he will be the speaker at the Katoomba Convention. During January he will preach on several Sundays at St. Andrew's Cathedral, Sydney, and will give the mid-day Bible reading on Thursday, January 27. The Bishop is the guest of Archbishop and Mrs. Mowll.

Ordained in 1885, Bishop Taylor Smith, after serving in England for several years, became a missionary in West Africa and was consecrated Bishop of Sierra Leone in 1897. He was compelled to retire from West Africa owing to blackwater fever. In 1901 he was made Chaplain-General of the British Army, which position he held till 1925, and in which year he was knighted.

The Bishop has been a frequent speaker at the Keswick Convention.



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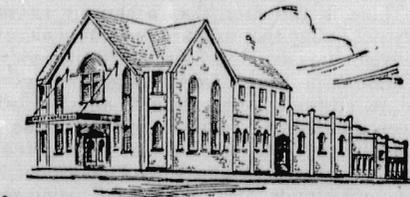
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CHURCHMEN'S REMINDER.

"Every day that is born into this world comes like a burst of music . . . and thou shalt make of it a dance, a dirge, or a life-march, as thou wilt."—Carlyle.
 "I am come that they might have life, and that they might have it more abundantly."—Jesus Christ.

JANUARY.

- 6th—Thursday. **The Epiphany**, or Manifestation of Christ to the Gentiles.
- 7th—Wm. Carey, the great missionary pioneer of India, landed 1800.
- 9th—**1st Sunday after Epiphany.** Knowing and doing. How often we know better than we do. The Child Jesus learns by asking questions.
- 15th—Queen Elizabeth crowned, 1559. What women rulers have done for Britain.
- 16th—**2nd Sunday after Epiphany.** To-day we have the Epiphany of Government. It is deep comfort to believe that God is still the Ruler of this World, which is why our Empire has peace.
- 17th—Tyndale's translation of the Pentateuch, 1530.
- 18th—The Council of Trent re-assembled, 1562, and legislated for the partial reform of the Roman Church and for its strengthening in the combat against Protestantism.

TO
AUSTRALIAN

NEW YEAR GREETINGS.

WE wonder how many of our readers remember that the New Year began in ecclesiastical circles on the vernal equinox up to the year 1752. This is the fact that occasions so much difficulty in fixing the exact date when an event falls between January and March 25th in any year. We mention it here as a warning against becoming wedded to customs that are quite modern which have been dubbed "Catholic." But for us the year begins on January 1st, and we wish all our readers a happy New Year. The New Year opens with very ominous clouds. War threatens owing to the unfortunate dispute between China and Japan. The nations of Europe are preparing feverishly for the last dread alternative of armed strife.

One of the saddest features in the situation is the manner in which earnest Christians lose their bearings. The Japanese Christians, so far as we can learn, are solidly or almost solidly behind their Government. The Chinese Christians are equally convinced in an opposite direction. In Europe opinions

are divided as to the merits of Franco and the Republican Spanish Government. These things have their lessons for the thoughtful. It is regarded as an evidence of sixteenth century militarism, and the theory of the divine right of kings that our Articles declare: "It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars." Some earnest folk in our midst propose to shift the responsibility from the Magistrate to the shoulders of the citizen. They would have the individual man decide as to when and wherefore it is legitimate to take up arms if it be ever legitimate. The divided condition of Christian thought in the world offers a salutary warning against any such proposal. Newspaper propaganda, skilfully engineered by interested persons; the loud voice of the demagogue; the complex problems of international economical and moral affairs render it well-nigh impossible for the ordinary citizen to ascertain the facts and form a sound judgment. Our Article is not so foolish as it seems. We are compelled to trust in the guidance of those to whom has been commissioned the bearing of the sword. This is not popular doctrine at present. It will only become popular should a condition of war emerge. May God keep us with the unpopular company in His great mercy.

This is a strange New Year's greeting with its presage of possible wars. But all must admit that it is not out of harmony with the spirit of the times. We are living in dangerous days and are called upon to cry hourly unto our God for mercy.

And we venture to assert that the present situation contains a very solemn warning. Multitudes of earnest Christians have been putting their faith in Christian principles rather than Christ our Lord. Are these two not the same? asks our surprised reader. We answer, "They are not the same." The world has become impregnated with Christian ideals. Our European civilisation has imbibed much of the Gospel, let it be granted, in a most distorted form. As a consequence there has arisen a company of folk who cling to the name of Jesus and to such elements in His teaching as have become common property. They have elevated these into the whole of God's revelation to man. It is because of this that we have such open contempt for certain undoubted Christian teaching, with a very real respect and reverence for the Person of our Lord.

The average man scouts the idea of the need of regeneration. The sacerdotalist arrives at the same point by regeneration, en masse in Baptism. The doctrine of justification by faith is neither preached nor believed. Man's depravity and the whole notion of original sin are regarded as relics of a "crude" theology. How very useful that word "crude" has become. It saves the dilettantist from saying anything very definite and crowds a world of insinuation into one single word.

As a result of this new jargon which takes the heart out of the message of Christ and leaves a helpless corpse in place of a living body, we have social and national regeneration preached without

any direct reference to the Saviour of men. Jesus Christ is reduced to the level of what a modern sect calls "The Way-Shower." We are invited to co-operate with God in bringing in an era of peace and goodwill. And when we ask as to what God's share may be in this co-operation it is reduced ultimately to the issue of a number of valuable moral maxims which in modern parlance man is to "implement." God, according to Dean Matthews, is capable of surprise. He has apparently no fixed plan or perhaps, more correctly, having endowed man with freewill He is unable to bring to effect His plan for the world. This is sometimes called "the modern revolt against Calvinism" in blissful ignorance of Augustine's and Calvin's real teaching. A young curate quite recently informed his complacent flock that "it was a pity Augustine invented predestination." Others, more daring, tell us that there are elements in Paul's teaching on predestination that are not acceptable to the modern conscience. That is true. But who is right? The older Arminians, to their credit be it spoken, erected no such jerry-built structures as an explanation of the problem of the world. Nor do the modern philosophers as a whole support this strange jumble of an experimenting God and a consequently perishing world. However the problem is solved, it cannot be solved in that way. It is not to be wondered at that in revolt from such shallow indeterminism at the heart of the world a godless philosophy or rather a stupid psychology has invented Behaviourism. The world of men is still looking for stability. We do not want to convert our readers to any particular theology on this urgent question at the moment. We only want to set the course of their thinking on lines of sound reason. John Stuart Mill propounded and Mr. H. G. Wells adopts, the idea of a finite God limited by man's contradictoriness. Paul raises himself above these clouds and writes triumphantly "We know that all things work together for good to them that love God, to them that are called according to His purpose." A few moments' reflection will show that it is only in such an ordered Universe that prayer becomes possible and hope lives on in days of darkness.

And the present impasse in the world's affairs is calling us back to the Pauline conception. The policy of simple co-operation with God has been tried and failed. We are told indeed that nations who are avowedly anti-God have the Spirit of Christ. Dean Hewlett Johnson urges us not to take the words of such people but to look at their deeds. There is as much controversy about their deeds as their words. But, accepting for the nonce this rather strange conception that conscious rational beings are serving a God whom they disown, we are at least justified in believing that here the principle of co-operation is carried to its final conclusion. The sceptical nations are combing with a Force of which they are all unwitting. Has this movement brought in the millennium of peace? Russia makes it now a solemn duty for every citizen to serve as a conscript. In her new Constitution

you may believe in God if you like, but you must not refuse to prepare for war. Russia's aeroplanes are believed by some observers to be the best in the world. Even women learn to fight in the land that unconsciously exhibits "the spirit of Christ."

And we turn to the less spectacular and more useful movements that emerged in Europe after the Great War. The League of Nations is fast crumbling. Italy's secession "occasioned no surprise." Now the plea is urged by interested outside nations that Great Britain is desperately hoping that she may hold the smaller nations within the League in an alliance to bolster up her Imperialism. The League is viewed in many quarters as a sinister enemy to national advance created by a great imperial Power that has always masked her acquisitiveness under the veils of humanism and goodwill. Someone says, "But we know it is not so." Precisely. But the League started with a flourish of trumpets, inviting us, through it, to "co-operate with God," and ends so far as effectiveness is concerned with the consciousness that we cannot even "co-operate with man." It is not enough that our aims are above reproach. Something more than this is required to secure the ideal towards which we reach.

At the opening of a New Year we ask our readers to reflect on the course of history since 1918. The League of Nations has done much valuable work. But it has failed in its proper objective. Sir Samuel Hoare, in a doleful speech, told us "there are too many empty benches." We admit it and deplore it. But no one seems to see the hand of God in the gradual diminishing of the League. Its supporters break out in querulous complaint that the trouble is with the absentees. Logically this means that the League should begin where it leaves off. We should start with the unity we are seeking to attain. But logic is not the strong point of believers in an experimenting God. Was not the fault of Augustine that he employed "relentless logic" whatever that may mean. The failure is with us. We believe that on the present lines of development it is not a temporary set-back but an inevitable result of false premises. Instead of "co-operating with God" we need to recall men to the fact that God co-operates with them, not as a simple company director, but as a creator of man's initiative. We need to resound the ancient message, "The heart is deceitful above all things, and desperately wicked." We need to heed carefully the prophetic warning, which tells us "they have healed the hurt of the daughter of my people, slightly crying, Peace, Peace where there was no peace." We need to revive the unpopular message that what men need is not reformation but divine renewal. The world is growing weary of the quack medicines that promise much and leave it in its pain. "The Record" stands resolutely for the Old Gospel of ruin, redemption and regeneration. There is great need to emphasise it in view of the serious condition which sacramentalism, modernism, and indifference has occasioned. A living Christ who saves by Almighty power, Who calls "Come unto Me all ye that labour and are heavy laden, and I will give you rest" is the

hope of this as of every age. If we can rouse men from the slumber of indifference and from the complacency of mere humanism to realise that there is salvation in no Other since there is none other Name under heaven given among men whereby we may be saved, then indeed even should war come, which God forbid, we will enter on a happy and holy New Year.

BIBLE TRAINING SCHOOL.

A Bible School for the training of men for Christian work generally (including the Mission Field) and for the Preparatory Training of candidates for the ministry will be opened early in March, 1938, at the fine property known as "But-ha-gra," Croydon, Sydney, which has been given to the Church for such work.

The authorities of Moore College, Sydney, have intimated their willingness to accept as full students men who have taken a prescribed course at the Bible School, and have passed the necessary examinations there.

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AUSTRALIAN COLLEGE OF THEOLOGY.

Class Lists for 1937.

Associate in Theology (Th.A.)
(In Order of Merit.)

First Class. Name.	Diocese.
Burdon, Phyllis	Brisbane
Collins, Bertha	Sydney
Kerr, Florence	Brisbane
Hudson, Ruby	Sydney

Second Class:	
Forwood, Amy Ritchie	Melbourne
Palm, Daphne Alexandria	Adelaide
Watkin, Clare Elizabeth	Brisbane
Horwood, Florence Ethel	Adelaide
Hayes, Albert Edward	Sydney
Cashman, Harold Begg	Sydney
Tompkins, Dorothea	Brisbane
Stockdale, Edna Mavis	Adelaide
Wright, Pauline Margaret	Melbourne
Wilkinson, Edith Alice	Sydney

Pass:	
Oborn, Mary Isabel	Adelaide
Goding, Geoffrey Arthur	Melbourne
Harper, Blanche	Brisbane
Ind, Eric George Trevor	Gippsland
Crowther, Raymond	Adelaide
Dechaineux, Yvonne	Tasmania

(Three failed.)

Passed in First Half of the Examination.

(In Order of Merit.)

Andrews, Mary Maria, Deaconess House	Sydney
Stokes, Evelyn May, Deaconess House	Sydney
Withington, Jean L.	Melbourne
Quinlan, Eric	Melbourne
Baum, Frances	Melbourne
Burgess, Colin	Sydney
Wilson, Louisa May	Melbourne
Wheat (Mrs.), Alice Crompton	Sydney
Amos, Leslie	Melbourne
Calver, Erling Robert Frederick	Grafton
Champion, Margaret Olive Maud	Sydney
Fulton, Isabel E.	Melbourne
Wilkinson, Margaret	Melbourne
Cuttriss, Frank Leslie	Melbourne
Dougan, Marie Isabella	Sydney
Hicks, Mildred M.	Melbourne
Miller, Florence Evelyn	Melbourne
Provan, Jessie	Melbourne
Stevens, Olive M.	Sydney
Hall, James	Ballarat
Mair, Louisa A.	Melbourne
Downing, Edith Kate A.	Melbourne
Nilsson, Eivor H.	Melbourne
Gawne, Thomas B.	Melbourne
Piggott, Dorothy Amelia	Sydney

The following candidates were held over—

Gittus, Ruby Amy	Tasmania
Howsan, Ivy Victoria	Brisbane

(Thirteen failed.)

On behalf of the Council of Delegates,
JOHN FORSTER,
Registrar.

Armidale, N.S.W.
16th December, 1937.

INTER-DIOCESAN LESSONS (New Series), published years ago by C. of E. Sunday School Institute, London. Desire to purchase or receive books as gift for use at St. Ann's Sunday School, Merrylands. Please write or phone E. H. Earnshaw, 23 David St., Croydon.

TWO ASSISTANT PRIESTS WANTED immediately. Must be Liberal Evangelicals. Single. Apply Rector, Wollongong, N.S.W.



Dr. Northcote Deck, for many years a missionary in the South Sea Islands, returned last week to Sydney after a lengthy preaching tour in America. The Doctor will be one of the speakers at Katoomba Convention, commencing on Saturday.

The Rev. Marcus Loane, M.A., was married on Friday last to Miss Patricia Knox, the eldest daughter of the Rev. and Mrs. D. J. Knox, of Gladesville. Mr. and Mrs. Loane will leave for England on January 27, and expect to be absent for a year. We offer them our congratulations and best wishes.

The Rev. A. J. A. Fraser has accepted the chairmanship of the N.S.W. branch of the Australian Board of Missions in succession to Dr. Micklem. Mr. Fraser returned recently from England, where he attended the World Conference at Oxford on Church Community and State.

The Bishop Coadjutor of Sydney leaves on January 26 to conduct the C.M.S. Summer School at Mount Lofty, near Adelaide, and to take part in a Summer School of Church Music to be held at the Cathedral. In early February the Bishop Coadjutor leaves for Tasmania in order to conduct the C.M.S. Summer School in Launceston and Hobart. He expects to be back in the neighbourhood of February 22.

The Ven. Archdeacon D. B. Blackwood, of Hobart, and Mrs. Blackwood, have returned to Hobart after an absence of ten months in England. The Archdeacon was one of the representatives for Australia at the Edinburgh World Conference on Faith and Order and was appointed a member of the Continuation Committee.

Miss Hammond has resigned from the Headmistress-ship of the Moss Vale Church of England Grammar School for Girls, and Miss J. A. Steel, M.A., is taking her place.

The secretary of the Fraternal Union for Bible Testimony, Mr. G. E. Ardill, has received from the Rev. A. H. Carter a cable stating that he and Mrs. Carter will be leaving Vancouver by the steamship "Aorangi," which is timed to reach Sydney on January 15. Mr. Carter will be welcomed at a meeting of the ministers on Monday, 17th, and arrangements will be made for a mission at Manly, to commence on the 24th January and continuing till the following Friday.

Mr. Albert Mitchell, of London, and a member of the Church Assembly, who is on a visit to Sydney, will preach in St. Andrew's Cathedral on Sunday morning, January 23. Mr. Mitchell holds a preacher's license from the Bishop of London.

The Rev. L. M. Dunstan has accepted nomination to the Parish of Wentworth Falls, N.S.W. Mr. Dunstan is well known for his work in connection with the C.M.S. and for several years was Rector of Denmark, in the Diocese of Bunbury.

Mr. H. W. Arrowsmith has been appointed Catechist in the Parish of Holy Trinity, Miller's Point, Sydney. Mr. Arrowsmith served the Bible Society as General Secretary both in Sydney and Brisbane.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION OF DEACONESS.

The Ordination of Miss Nellie Dixon to the Order of Deaconess took place in the Chapel of St. Andrew's Cathedral on St. Thomas's Day, December 21. The Archbishop of Sydney ordained Miss Dixon. The Chapel was filled with friends and deaconesses, and the service was most impressive. The sermon was preached by the Rev. R. B. Robinson, the Chaplain of Deaconess House, who took for his text Psalm 71: 16, "I will go in the strength of the Lord God." Mr. Robinson, in commending Deaconess Dixon to God's strength and blessing, gave a short resume of Deaconess work and made special reference to the late Canon Archdall, who had founded the Deaconess work in Sydney. Going "in the strength of the Lord God," the preacher said that Miss Dixon would find God sufficient for all her needs.

SALVATION ARMY IN CATHEDRAL.

At the invitation of the Archbishop of Sydney, members of the Salvation Army were invited to a service in the Cathedral on a Sunday afternoon last month. The Cathedral was crowded out with Army members. The Archbishop gave the address and Commissioner Dalziel expressed the appreciation of the Salvation Army for the splendid gesture of the Archbishop in inviting them.

ST. AIDAN'S, ANNANDALE.

The Rector and Church officers of St. Aidan's, Annandale, invited the parishioners to make a special offering of £25 in addition to their ordinary offerings on Sunday, 19th December. At the close of the evening service the congregation sang the Doxology heartily when it was announced that the special offertory amounted to £44.

The Church officers are very pleased with the result, especially as the annual sale of work was held only a few weeks previously, realising £168.

VICTORIA.

Diocese of Melbourne.

THE MOORHOUSE LECTURES.

(From the Archbishop's Letter.)

The Moorhouse Lectures by the Rev. T. M. Robinson, Warden of Morpeth College, have now been delivered. Those of us who were privileged to be present realised how interesting and valuable they have been. The lecturer traced the history of the Church in France, and compared and contrasted it with the Church in England. The outstanding contrast between the two countries was their relations with the Papacy. In England our Church, at the

Reformation, remained Catholic without any breach with the past, but removed the jurisdiction of the Pope, which was found to be contrary to the Catholic tradition of the first four centuries. That was the real meaning of the reign of Henry VIII, as the Rev. Farnham Maynard so ably told us in his lecture on December 6, which he has now published as a pamphlet, which deserves to be read by everybody. The Church in France, on the other hand, at the time of the General Councils in the 15th century, and again in the 18th century, after the French Revolution, tried to throw off the jurisdiction of the Papacy, but failed to bring this about. The ultramontanist of the Church in France to-day shows how thankful we ought to be that the Church in England has retained her Catholicity without making it dependent upon the authority of the Pope. When these lectures are published I hope that everyone will read this very valuable contribution to the history of the Church in the Middle Ages and in modern times.

WESTERN AUSTRALIA.

The following clergy were ordained by the Archbishop of Perth on December 21, in the Cathedral Church of St. George:—

Deacons.—Rev. Robert George Pym; Rev. Thomas Eric Currie, of St. Barnabas' College, North Adelaide, South Australia; Rev. Albert Henry Tassell, of St. Francis' College, Bishopsbourne, Milton, Queensland.

Priests.—Rev. Ralph Thomas, Th.L. (Australian College of Theology), St. Barnabas' College, North Adelaide, South Australia; Rev. Laurence Richard David Barry-Jupp, B.A. (University of Western Australia), Th.L. (Australian College of Theology), St. Barnabas' College, North Adelaide, South Australia.

The above clergy hold the following licenses:—

Mr. Pym, assistant curate in the parochial district of Three Springs.

Mr. Currie, assistant curate in the parish of Victoria Park.

Mr. Tassell, assistant curate in the parish of St. John, Fremantle.

Mr. Thomas, assistant curate in the parish of Christ Church, Claremont.

Mr. Barry-Jupp, assistant curate in the parish of St. Luke, Cottesloe.

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MELBOURNE JOTTINGS.

(By "Melberton.")

Missions to Seamen.—A beautiful modern building for the use of the Missions to Seamen was opened by His Excellency Lord Huntingfield on Saturday afternoon, December 4. The Archbishop afterwards dedicated it. This princely gift came from the late Mr. A. M. Nicholas and cost £10,000. The Governor named the structure "The King George V. Memorial." The spacious hall incorporated in the building is called the Huntingfield Hall. The chapel is named the "A. M. Nicholas Memorial Chapel." The Archbishop said that this gift from a member of the Methodist Church was a wonderful sign of the spirit of the faith common to all Christians. The institute had been internally furnished by Mrs. Nicholas. The institute chapel in Flinders Street West and extension which serves all seamen from the Victorian Dock and the Yarra, needs extensive repairs. The "Herald" is raising the money desired for the purpose.

Methodist Ladies' College.—The Nicholas family has given £80,000 to the Ladies' College, and in 1938 extensive additions will be put in hand on land contiguous to the College in Barker Road. About 70 years ago the late Dr. Fitchett had a vision of the future of the College. But it took all his persuasive powers to get a grant of £300 for a site from the Victorian Methodist Conference. He and his sister gradually built up one of the strongest girls' schools in Victoria.

Ridley College.—The Council of Ridley College in gladdened by two gifts of £1000 each towards the extinction of a long standing debt, and to effect some very necessary repairs. Bishop Baker starts his work as Principal greatly encouraged.

Church of England Messenger.—The Church of England Messenger came out on December 17th as a souvenir of the pageant held in the Melbourne Town Hall on November 23, 24 and 25. It is a most creditable number.

Christmas Services.—Christmas services at the Cathedral were wonderfully attended this year. The Christmas Eve carol service was attended by a very full congregation, although it was a Friday evening, and a late shopping night. On Christmas Day over 1000 received the Holy Communion, and at St. John's, Camberwell, 750 partook of the sacred elements. Other churches report large increases over previous years. The Christmas Day

Evensong saw a Cathedral crowded with worshippers. The Archbishop preached and the choir repeated some of the well-known carols. We hope to hear of the Archbishop taking a good rest soon.

Bishop of Riverina.—The Bishop of Riverina revisited Melbourne for the Christmas festival and officiated at St. Peter's, Hill, and at its daughter church, St. Mary's, Fitzroy. Bishop Halse is a very frequent visitor to Melbourne, especially at Christmas seasons. Are not Broken Hill and Hay in his diocese, and would they not appreciate a visit from their Diocesan at the great festivals? A clerical wag has invented an appropriate title for the Bishop. He speaks of him as the Bishop of "Neverina."

Plea for Appointment of More Archdeacons.—Six of the Melbourne clergy have joined in an open letter to the "Messenger." In it they plead for greater spiritual help and guidance for the clergy, and ask that Archdeacons be appointed who are able to devote time to visiting the clergy and in the quiet of the study give the encouragement, advice and help that is felt to be necessary for the greater effectiveness of the ministry. We hope that their plea will soon be answered. At present we have two archdeacons only. They are very full handed. The retirement of Archdeacons Hancock and Herring leave large gaps.

Two errors occur in my last letter. One, Mr. Enoch Humphries is called "Dr." and the name of the study book for the C.M.S. Summer School is the "Untouchables Quest," not "request." Both errors are due to your correspondent's obscure caligraphy.

The Rev. James R. Waterman is appointed to the parochial district of Manangatang, in the Diocese of St. Arnaud.

MOORE COLLEGE, SYDNEY.

During the summer vacation the Moore College buildings are to be further renovated and reconditioned. The committee is now engaged in modernising the bedrooms. Parishes or individuals may like to pay for the cost of reconditioning one or more of the bedrooms, and a brass tablet can be affixed to associate the room with the name of a Parish or an individual in whose memory the work has been done. Particulars can be obtained from the Hon. Organising Secretary, Rev. S. G. Stewart.

There will be a full complement of students next year and the capacity of the College in the matter of accommodation will be greatly taxed.



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The Archbishop of Sydney.

And on

WEDNESDAY, JANUARY 19th, at 11 a.m.

in the

CATHEDRAL GROUNDS

His Grace the Archbishop of Sydney will dedicate
the Society's new Medical Mission Aeroplane for
use in connection with the Bishop Kirkby Memorial
Hospital, Cook, S.A.

The aeroplane will be on view in the Cathedral
Grounds from 8 a.m. until 9 p.m.

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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Letters TO THE EDITOR

CHURCH DOCTRINE AND MODERN INTELLIGENCE.

Rev. A. H. Garnsey writes:—

I thank you for your courtesy in sending me a copy of your issue of December 9, and for your appreciation of the tone of my article in the last "Challenge." It will always be my desire to discuss differences of opinion with moderation and fairness.

To find myself described, however, as guilty of a "cheap sneer" at the way in which certain ancient writers spoke of the mystery of the Atonement is rather disconcerting, and not a little surprising. Having read again the words I wrote in the "Challenge," I quite fail to discover any such thing as "a cheap sneer." Let me remind you that I had asked if there was not a distinction between Truth and the verbal statements by which Truth was defined. Then I had suggested that such statements must vary from age to age, according to the ways of thinking of those by whom and to whom they are made. To support this suggestion I said that such variations in statement could be traced all down the Church's history. "Take," I said, "for instance, the great mystery of the Atonement. Some early fathers described the death of Christ as a trick played by God upon the Devil, who swallowed the bait of His humanity and was caught by the hook (of Divinity) which he had not seen. Other minds," etc. Here is a straightforward statement without any comment whatever, of teaching which is undoubtedly found in several of the old fathers. You yourself speak of "the rather fantastic allegorising of Gregory," and his "rather bizarre setting of a great truth." I on my part have used no epithets whatever. Yet I am accused of "a cheap sneer"! Gregory of Nyssa is not the only writer of early times who put forward this teaching. It is found in Origen, and, according to Rashdall (Idea of Atonement in Christian Theology, Additional Note to Lecture IV) in Basil of Caesarea, and Cyril of Jerusalem. Turning to the Latin Fathers, we have the instance of Rufinus, whose Commentary on the Creed was read by all candidates for Th.L. in the old heroic days about twenty-seven years ago. In the 16th chapter of this Commentary, as printed in Heurtley's De Fide et Symbolo, we have this "bizarre" presentation of the Death of Christ set forth in full detail. The "divine virtue" (or "power") of the Son of God is like a hook covered with human flesh" in order that it may be able to invite the prince of the world to a contest; Christ Himself "offers His flesh as a bait"; the Devil seizes it, and is caught. Augustine of Hippo in one of his sermons (numbered as CCLXIII) varies the metaphor. "When Christ died the Devil exulted; and by that very death of Christ the Devil was conquered; as in a mousetrap he took the bait . . . the cross of the Lord was a mousetrap for the Devil; the bait by which he was to be taken was the death of the Lord."

You ask in your "Notes and Comments," "Why does Canon Garnsey speak of 'some of the fathers' and then quote the oft-quoted and misunderstood sentences from Gregory of Nyssa?" May I point out that I did not "quote" from Gregory of Nyssa, but merely state in my own words the gist of a theory which is found, as I hope I have now proved, in more than one of the early fathers.

Now for my allusion to the Council of Nicaea. My point was that the orthodox party, in order to exclude Arianism, used a word which was not to be found in Scripture, but

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had some connection with Greek philosophy. Moreover, the same word had previously been used by heretics. Therefore, says Foakes-Jackson, in his History of the Christian Church to A.D. 461, 6th Edition, p. 313, "the adoption of the word was naturally repugnant to many, and it was not for many years . . . that the Symbol of Nicaea found universal acceptance." The same writer observes (on p. 312) that "the courage of the orthodox party in proposing to make use of such an expression was very great."

Finally, I would point out that "Challenge" has never yet proposed to itself the audacious task of restating the Faith. All that our writers have said amounts to no more than that such restatement is desirable in the interests of intellectual honesty. In this desire we are not alone, for, as you, no doubt, are well aware, the authorities of the Church in England some years ago appointed a Commission to work at this very task. Personally, I hope that none of the ancient Creeds will be altered in any way. Some changes in the regulations governing their recitation and use might well be considered, and some explanation of their meaning and import might be drawn up in modern language by competent theologians. But the Creeds themselves are historic documents, which should be preserved intact for study, instruction and occasional recitation.

St. Paul's College, Dec. 18.

[We print Canon Garnsey's letter with pleasure. The Canon does not yet appreciate the force of our strictures. To summarise the teaching of Origen, Gregory of Nyssa, Basil of Caesarea, Cyril of Jerusalem, Rufinus and Augustine of Hippo on "the great mystery of the Atonement" as "a trick played by God upon the Devil, who swallowed the bait of His humanity and was caught by the hook (of divinity) which he had not seen," is neither a straightforward nor an accurate statement. We pointed out that the early Fathers were grappling with the undoubted fact that man was in bondage to Satan and had to be delivered. If Canon Garnsey did not intend to sneer it may help him to see the effect of his words on others. Certainly his criticism seems cheap and must remain cheap until he penetrates behind the language to the real concepts of the writers. He makes no attempt to do so. On the con-

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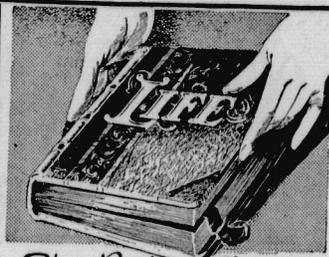
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YOUNG CHURCHMEN'S MOVEMENT IN ENGLAND.

The autumn rally of the Young Churchmen's Movement was held recently in London. In giving a survey of the year's work the Rev. R. J. Cobb said that some thirty new societies had become affiliated to the movement, and thus through various organisations in the different parishes they were in touch with some 1500 young people.

A Great Heritage.

The Rev. H. Earnshaw Smith presided, and said that the Church of England, of which they were members, had a great and glorious history; and their opportunities were very wide; they had great cause to be proud of the heritage that was theirs. As members of parishes up and down the country they were called to witness, for they had been put in trust with the Gospel. The Church of England was founded on Bible truth; and its tradition was evangelical. Even in the dark days of its history there had always been God's witnesses, men who stood firm for the great Reformation doctrines. To them as young Churchmen had been committed that wonderful Gospel which they found enshrined in the Prayer Book.

Mr. Alfred Buxton, who gave the closing address, was the one who really brought the movement into being as a working force into the Church. It was founded, he said, as a result of the last Lambeth Conference in 1930, and it had been nursed ever since by the National Church League. Now it was for them to prepare themselves for the next Lambeth Conference so that the voice of young churchmen might be effective and count for something. Mr. Buxton urged his young hearers to face up seriously to the present situation which confronted them in the Church of England.

CHURCH HISTORY MUSEUM, SYDNEY.

Chapter House, January 23 to February 3, 1938.

This exhibition of historical documents, paintings, photographs, relics and Church registers is being held as part of the proceedings associated with the 150th Anniversary of the foundation of Australia as a British country, which synchronises with the 150th Anniversary of the first service in Australia. If readers have anything in their possession that would help to make the exhibition attractive and instructive, we kindly ask you to loan same, and forward full particulars and description to Mr. P. W. Gledhill, "Rock-spray," Fairlight Crescent, Manly (phone YU3502). As time is short it will be most helpful if particulars are sent in at once for inclusion in the official catalogue. The articles may be sent or delivered to Rev. R. B. Robinson, Diocesan Church House, Sydney, during the week commencing January 17, 1938. Great care will be taken of all exhibits, which will be insured, and articles of exceptional value will be deposited in a strongroom for safe keeping overnight.

trary, he jumbles together men with very varying mental powers and very different outlook on the strength of a similarity in phrase. This is neither sound criticism nor sound theology. As Dorner puts it: "Nevertheless one thing may be said: the idea of substitution is common to all the Fathers." That is the starting point which explains even the ransom to Satan theory. Canon Garnsey repeats an old and exploded idea that this theory was dominant. It never was. Again Canon Garnsey asks why we inquired why he quoted Gregory of Nyssa? The answer is that it is in Gregory of Nyssa alone that the idea of a deliberate deception finds expression. Origen and Rufinus have the idea that Satan miscalculated, but Gregory alone the notion expressed deliberately, that God deceived Satan. The Canon misunderstands, doubtless under the guidance of Rashdall, the expression "offers his flesh as a bait." The idea that Origen sought to express was that Satan believed that the human form of the Son of God exposed Him to attack and that through the human he could strike at the divine. This is different from the misrepresentation of Gregory, who turned Satanic ignorance into an act of deception by God, for Satan's benefit. The eagerness of Modernists to isolate and then exaggerate this one phase of patristic thought is to us evidence of their poverty of argument.

Canon Garnsey assures us that he does not want to alter the creeds in the same breath in which he tells us that "restatement is desirable in the interests of intellectual honesty." We reply by a question and an assertion. Our question is "if intellectual honesty" requires a restatement, does not intellectual honesty also require that the moral difficulties of subscription should be plainly indicated? Our assertion is that Canon Garnsey begs the whole question in his last paragraph. He asks that the creeds be retained intact for study, instruction and occasional recitation. He says nothing about the obligation in clergymen to subscribe to their terms. He asserts that intellectual honesty demands restatement, yet he burks the obvious duty, in view of such a startling assertion, of setting out the terms in the Nicene Creed that press hardly on the consciences of men of this age. Here is a modern interpretation of the phrase to which Canon Garnsey refers. "Substance" is not a very happy rendering (of the Greek word) which means "essence" or "nature," by the possession of which a thing is what it is.—Editor]

Rev. R. F. Tacon writes:—

The Rev. T. C. Hammond, speaking in St. Andrew's Cathedral, is reported in the "Sydney Morning Herald" to have said, concerning the Million Shillings Fund, "Every Ruri-Decanal gathering approved the scheme." To a certain extent this is true, but at the meeting of the Randwick Rural Deanery it was felt by all the members that further information should be sought, and his Grace the Archbishop was respectfully requested to convene a meeting of the church wardens in order that the scheme might be fully explained to them, as being the custodians of the Church finances. This request was duly forwarded by me and acknowledged.

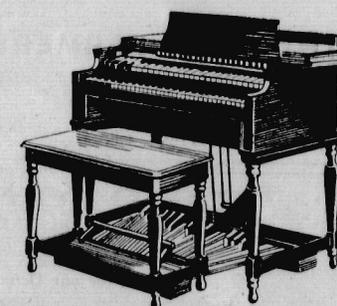
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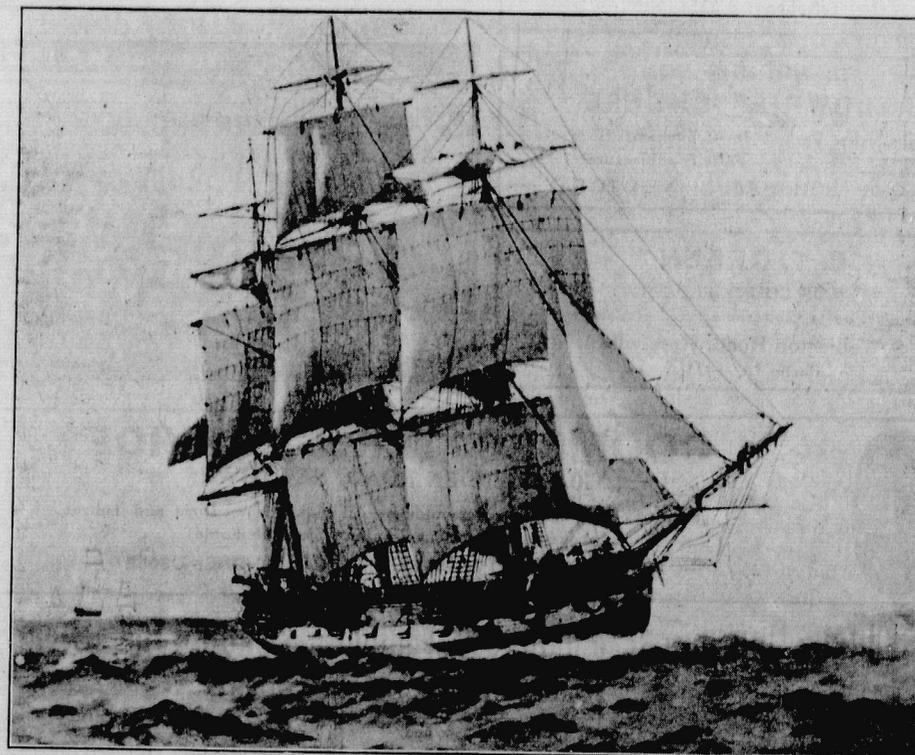
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