

Proper Psalms and Lessons

February 8. Sexagesima.

M.: Gen. iii; Mark ix 33 or 1 Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Eccus. xv 11; Luke xvii 20 or 1 Cor. x 1-24. Psalms 25, 26.

February 15. Quinquagesima.

M.: Gen. xii 1-8 or xiv 14; or Eccus. i 1-13; Matt. v 1-16 or 1 Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18; or Eccus. i 14; Luke x 25-37 or 2 Cor. i 1-22. Psalms 30, 31.

Feb. 18. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Pr. of Manasses; Heb. iii 12-iv 13. Psalms 102, 130, 143.

Feb. 22. 1st Sunday in Lent.

M.: Gen. xviii or Eccus. ii; Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

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A BREAK FROM ROME.

In October, 1951, a priest, Abbe Massin, and some forty members of the Roman Catholic Parish of Saint-Severin, Paris, decided to leave the Church of Rome. They were prominent workers in the "Spiritual Research Teams," and it was only after prolonged reflection and study of the Gospel that they proceeded to this action.

The group, which has taken the name "Community of Christian Hope," has now issued a manifesto stating its reasons, divided into a number of points. The first of these stresses the single bond between God and His creatures.

"We reject," it runs, "the imposition of a third party, as mediator upon the couple formed by God and His creature . . . We reject any Church whatsoever claiming to be the exclusive dispenser of communication from God to man, and to define and censor man's progress towards God. It is for the reason that we reject the 'infallible' authority of any teaching Church whatsoever . . . We deny utterly that a man may be accused of vain glory whenever he obeys God rather than men, and puts his conscience above all things . . .

"Because we believe that Jesus is God, we believe that all those who live by Him through faith are one in His love . . . We believe that He constitutes the One holy, universal and apostolic Church of God, which is the mystical Body of Christ."

The second group of points "falls under the heading, 'Where the Spirit is, is freedom.' "We do not admit any theology whatsoever idolatrously claiming, by its conceptual formulae and dogmatic imperatives, to impose on the worship of men a clear-cut image of the Most High . . .

"We look in vain in the Gospels for any distinction between the precepts for the weal of the common herd and the counsels for the perfecting of a chosen few. To all His disciples Jesus gave the injunction to be perfect . . . We reject any doctrine or administration of the Sacraments presupposing the automatic distribution of God's grace at the command of action by men . . . We do not admit any Church whatsoever idolatrously claiming to hold its human structures, forms of organisation and methods of government, by absolute revelation from God, and to impose them upon the world as necessary to salvation . . . We reject the view that a Church has any right to exclude a believer from joining in its prayer and Sacraments . . . We do not admit that any Church on the visible plane may identify its boundaries with those of the world . . .

The archiepiscopal authorities of Paris have just announced the excommunication of Abbe Massin as a "heretic and schismatic." —From the "British Weekly."

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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The South-West Pacific

PRIMATE'S URGENT APPEAL.

An urgent and immediate call to the Church Missionary Society to establish work in Borneo and Malaya has been made by the Primate of Australia. New Guinea does not stand alone in its claim on Australian Churchmen. In this article we strongly support the Primate's appeal.

On Friday evening, February 6th, Right Direction.

In spite of torrential rain, the Chapter House was crowded in order to welcome home His Grace the Archbishop of Sydney and Mrs. Mowll, after their tour of India, Malaya and Borneo. The Archbishop in his address gave a detailed and racy account of his journeys, and sketched a vivid picture of the needs and problems of the Mission Field in South East Asia. Individual calls for help came from many quarters, in particular from Dummagudem where the Rev. Lawrence and Mrs. Pullen have to carry a vast burden of responsibility alone. But the Archbishop also made it clear that there is now a special opening for the C.M.S. of Australia in two major parts of the South West Pacific. The Bishop of Singapore is ready to offer C.M.S. a field of service at once in the great enclosed Chinese villages of Malaya; and the Bishop of Borneo is eager to welcome C.M.S. to his Diocese if a team of missionaries can be sent out to pioneer new work for the Gospel in the northern tip of that great island. At the close of the Archbishop's address, Mr. A. L. Short the Federal Treasurer, proposed as a motion that the meeting should request the General Committee of C.M.S. in N.S.W. to instruct its delegates on the Federal Executive to explore these openings as a matter of the highest urgency. The motion was carried in silence as the audience rose to its feet.

This is a move in the right direction. The war, and world events since the war, have turned our thoughts to the peoples north of Australia as never before. In 1938, when the Archbishop returned home from the Tambaram Conference by way of Java, it was difficult to find Church people at home who had any knowledge of the Islands we now know as Indonesia. Our interests were centered in East Africa, and the Middle East, and China. But in the post-war years, our missionaries have had to withdraw from Persia and from China, while the future of missionary work in Egypt and India has been in constant jeopardy. Meanwhile the war has made South-East Asia and the Pacific Islands real to our imagination in a totally new way. Thousands of Australian troops served in these countries, suffered as prisoners of war, laid down their lives, and lie buried in the lonely jungles and distant islands. And since the war, we cannot fail to be aware that these countries and islands are the last buffer between Communism and Australia; they lie in the line of march for the propaganda and infiltration and conquest of the militant communists waiting to burst through from behind the Iron Curtain. And quite apart from international policies there are other major influences at work which turn our thoughts to the Pacific. Whereas, before the war, young men and women who thought

of missionary service looked in the direction of the older countries in Africa and Asia, now their eyes are towards the South West Pacific. The Department of Anthropology in the University of Sydney, the Wycliffe School of Linguistics in Victoria, the Overseas Students in Australia under the Colombo Plan, all help to make this so. Australia, "the great south land of the Holy Ghost," the island-continent of the South West Pacific, is now awakening at last to its sense of mission to the peoples of the north.

New Opening.

There were senior lay friends of C.M.S. who felt this strongly at the end of the war, and prolonged negotiations were carried on to secure an opening in Indonesia. It was felt at that time that for the Society to enter Dutch New Guinea or British North Borneo would greatly prejudice their chances of entry into any field in Indonesia itself. But the passage of time has shown that C.M.S. is not likely to be allowed to enter Indonesia in any large or effective way, and the only way in which we can recover the years of opportunity that have been lost in fruitless negotiation is to enter at once the doors that are open.

It is now clear that there are three great fields in which C.M.S. may enter: (1) Malaya, where there are three hundred vast enclosed village settlements, less than thirty of which are at present in contact with the Gospel; (2) British North Borneo, where there is still virgin soil to break up, and a magnificent opportunity to plant the Gospel in territory adjacent to Indonesia; (3) Dutch New Guinea, where there are so many untouched tribes, living in unknown swamp or mountainous country. But Time is the tremendous urgency.

It would be calamitous if C.M.S. were to miss this supreme call and to see the day of opportunity slip by. It will never do merely to send token help here and there. The hour has now come in which Christian Australia

Off the Record

TRIALS OF A DEAN.

"Archdeacon Bidwell, Mr. W. S. Gee, the Rev. Dr. S. Cumming Thom, Dr. John Hercus, Professor Wilkinson, and Alderman O'Dea, who was Lord Mayor of Sydney during the greater part of the Dean's term of office, spoke briefly on behalf of difficult groups of people with whom the Dean had been associated." A.C.R. Diocesan News, Feb. 5, 1953.

You have been warned, Mr. Pitt!

Further to my remarks on the classics: an interesting commentary on the value of Latin and Greek as a foundation for theological scholarship is the fact (gleaned in browsing through Crockford the other day) that two of the present Divinity professors at Cambridge did the classical, and not the theological, tripos in their own course as students.

Coming nearer home, we recall that the Rev. C. H. Nash, a prince among Bible expositors in Australia, likewise had his Cambridge training in classics.

It is good to note, in passing, that the dean-elect of Sydney took his degree in the sound and valuable combination of classics and theology.

One of our daily papers reported recently that a certain well-known doctor had left in his will £50 to the Motherhood of the Good Shepherd.

The Bush Mothers will be pleased about this!

THE ONE THAT GOT AWAY!

Feb. 18, 1865. "I shall be very glad to see Amy again, supposing we are not captured by bushrangers on the Bathurst Road. They are getting fiercer and fiercer. At the last accounts the town of Goulburn was in a state of panic, daily expecting an attack and an assault on the banks. One of the leaders lately, Murray, I think, confided to a traveller whom he was easing of his goods that he was on the lookout for the Bishop of Sydney who was coming up the road, and he meant to capture him and keep him till he — the bushranger — obtained a free pardon from the Government. Luckily the Bishop took another road, so the plan did not succeed." From "The Letters of Rachel Henning."

The bishop was Frederick Barker, Broughton's successor.

FROM THE MAIL BOX.

Another English friend, this time a former theological college lecturer and now secretary of an important English church society, has written with "congratulations to those responsible for the excellent issues of the 'Record' during 1952."

SOUTH-WEST PACIFIC (Continued)

must choose, and must choose with a view to immediate action. Malaya; Borneo; New Guinea; what three countries can make the chords of memory vibrate so stirringly? These are the countries where our Australian Dead already lie in the cause of Freedom; how much more they ought now to call forth the offer of Australia Life in the cause of a higher Freedom still? We are confident that recruits for these fields will answer the call; they will offer to serve with C.M.S. if C.M.S. has work for them to do. They will turn to other societies, reluctantly, but determinedly, if C.M.S. is hesitant.

Course of Action.

There is one course of action which would command wide and spontaneous enthusiasm for C.M.S., if the Society will boldly adopt it. Let it be determined that C.M.S. in Australia will make itself responsible for a new field of missionary enterprise in the South West Pacific, and let that field be specified, whether Malaya or Borneo or New Guinea. Then let C.M.S. announce its purpose to send a team, say six missionaries, to pioneer and occupy the field that has been chosen, by a date not later than this time next year. Then, as in the days when Hannington was appointed to lead a team into Uganda, let C.M.S. boldly make choice of a man to whom the leadership of such a team can be entrusted. Give that man six months, twelve months, perhaps, in which to find and choose his five colleagues, and then let them go — would they not go on a wave of missionary enthusiasm such as Australia has not known

SUNDAY OBSERVANCE IN BRITAIN.

Bill Defeated.

The Sunday Observance Bill, introduced by a Private Member in the House of Commons early this month, was defeated by 224 votes in a remarkably full house. The Prime Minister, the Leader of the Opposition, and other leading members were present in the House, and members cheered warmly when the Bill was rejected.

The rejected Bill sought to legalise on Sunday all games of sport which are now legal on week-days, and to permit by local option all day opening of theatres.

[The promotion of this Bill was the subject of a comment in the "Australian Church Record" on February 5.]

at least since the Rev. G. A. Chambers was chosen and sent out as the first Bishop of Tanganyika? Would not such a team call forth new financial resources, release new springs of prayer, command new confidence and invite new loyalties for C.M.S. among Australian churchmen.

Evangelical churchmen of Australia, stand ready to respond to the call to missionary evangelism with zeal and sacrifice!

Leaders of the Church Missionary Society, you who are heirs to its magnificent record of unselfish and heroic service at home, abroad, be of good courage; go forward; and this we beg of you, for Jesus' sake!

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Winning A Pagan Generation

At his farewell meeting in the Sydney Chapter House Dr. Barton Babbage said that he had been asked that very day by a newspaper reporter whether he looked upon Sydney as a very wicked city. He had replied that he did not consider Sydney as exceptionally wicked in the ordinary meaning of that term: Sydney was just pagan.

This description by Dr. Babbage is Next we must realise our calling and food for thought. its great responsibility.

Now what does pagan mean? We suppose a man who lives his life without reference to God might justly be called a pagan. He rises in the morning, goes through the day and retires at night without conscious reference to God.

This unfortunately is an attitude to life only too characteristic of Australia. And it presents the major problem before our Church at the present time.

Leaving for the moment the question how did this state of affairs come about, and addressing ourselves to the immediate question what is the church now to do about it, what answer can we give?

We would say that first we must realise the nature of our task and its inherent difficulties.

The pagan as such is a sinner in God's sight. He may himself be unconscious of this fact and even stoutly deny it. He claims the right of being non-committal in the matter of religion. He may not own to being an agnostic but he practically takes that ground.

This is what is called in the New Testament ungodliness. Ungodliness though sharply distinguished from wrong in the sense of injustice or fraud is yet wrong in itself and leads to further wrong.

It is wrong because it rejects Christ as Saviour and refuses to acknowledge his overlordship. It leads to further wrong because the human heart is sinful by nature and men and women who follow their own desires without reference to God must sin positively while so doing. And in the nature of the case their offspring will become more hardened in their ungodly ways than they themselves.

It is noticeable that in all the cases where ungodliness is mentioned in the New Testament (some seventeen in all) it is either spoken of as evil in itself or is listed as one among other sins.

Further we must realise our resources and their heavenly character.

In this work of witnessing to Christ the Holy Spirit himself is our helper. "When the Comforter is come . . . he shall bear witness of Me; and ye also shall bear witness . . . He shall glorify me; for he shall take of mine and shall declare it unto you."

"Ye shall receive power after that the Holy Ghost is come upon you."

Anything less than this will not do in our work of witnessing. The first problem that met the church after Pentecost is a picture and parable of the problem that confronts us to-day. That paralysed man, although above forty years of age, had never walked. Your pagan to-day can see the way but has not the strength and often not the desire to walk in the way. What is to be done?

Look again into the Acts of the Apostles, the Christian workers' handbook. At the sixth chapter we read of difficulty arising over the distribution of poor relief money. This led the apostles to ask the church to make arrangements for this and they added these significant words: "But we will continue steadfastly in prayer and in the ministry of the word." Jesus said: "the seed is the word of God." But that seed must be steeped in prayer. As we witness we must believe, that is we must trust, that our witness will be accepted of God and used by the Holy Spirit to draw men to Christ. Otherwise we are like electric wires that are not connected with the power house.

When Peter reached down and took hold of the hand of the paralyzed

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man we must also think of Peter as reaching up the hand of faith to be touched by the hand of Christ, that hand that so recently had been lifted up in blessing on the apostles as "He parted from them and was carried up into heaven."

We must not say with some that the winning of this generation for Christ is an impossible task. It is not impossible if we who accept the truth of the priesthood of all believers will rise up and together exercise our priesthood. Jesus said, "If any man will come after me let him . . . take up his cross daily." The context of this saying shows that bearing the cross daily means witnessing to Christ daily. The enabling is of the Lord. He will give grace to witness to the gospel of the Cross in the Spirit of the Cross. And where old and young take their part unitedly and believingly in this sacred task the rivers of blessing will certainly flow. And what time more opportune or more urgent than the present. Clouds of judgment dark and ominous are again gathering. Let the whole personality of each reader move step by step during these forty days nearer to Calvary and its realisation in meaning and purpose.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

PRAYER BOOK EXAMINATION.

First place was gained by J. H. Taylor, of St. Augustine's, Neutral Bay, 88%; second by C. Marrett, of Dulwich Hill, 83%; third by B. A. Barnes, of Christ Church, Gladesville, 82%.

The following students secured a Pass:—

J. B. Goodman.	J. B. Henderson.
Betty Durham.	Shirley Olds.
Dr. E. Knox.	Valerie Anstiss.
H. K. Radcliff.	Neville Butcher.
Ann Coles.	J. H. Shipway.
D. H. Hoore.	Ann Roberts.
Ailsa McColm.	V. Austin.
Catherine Friend.	R. F. Hosking.
Noel J. Foley.	W. Williams.
V. Thorburn.	Vera Fisher.
Betty More.	Beverley Miller.
Patricia Wilkison.	V. Weil.
Yvonne Leach.	Doug. Harris.
R. Fludder.	P. R. Goard, B.Sc.
Keith Smith.	E. Sargeant.
B. Hutchison.	J. G. Harris.
Amy Hunt.	Jennifer Beynon.
C. J. Hughes.	P. A. Lamb.
Dorothea Blackmore.	Roslyn Fraser.
R. F. Nettheim.	Raymond Ramshaw.
F. J. Bale.	Ema Hayes.
Pauline McCann.	Ruth Jones.
Naomi Long.	Valerie Hinckman.
Gwen Holt.	T. Wearne.
Dorothea Price.	O. Weaver.

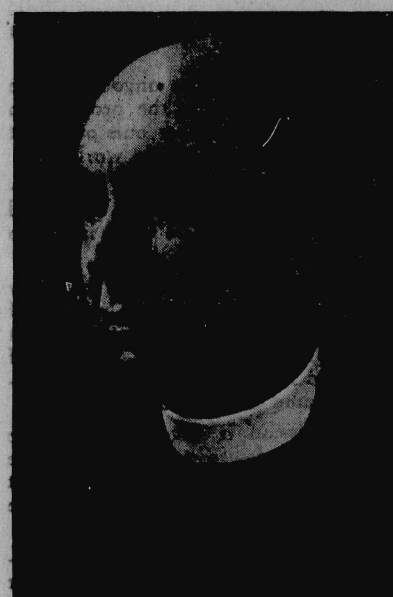
Seven students failed to qualify.

THE REV. E. A. PITT, M.A.

(From an English Correspondent)

Mr. Pitt, who is the son of a clergyman, was born in Melbourne, while his father was in that city working under the Missions to Seamen. He left Australia however at a very early age so that he really has no memories of the land of his birth.

He was educated at St. John's, Leatherhead, and then at Emmanuel College, Cambridge. There he secured his degree with honours in Classics and Theology, and his Blue for Lacrosse. He was also in his college



The Rev. E. A. PITT, M.A.
The Dean-Elect of Sydney

His work in Rugby has brought him into close contact, not merely with the people in his parish, but also with the municipal and industrial life of the town, and he has taken his full share in both diocesan life and on central committee work of the Church of England. In Rugby itself he is a member of the Rotary Club, and also serves on the Hospital Committee. He is president of the town's Evangelical Union which is responsible for the local "Keswick" Convention each year, and also secretary of the Rugby Ministers Fraternal. He has been able to maintain his links with the R.A.F. and still acts as an officiating chaplain at a neighbouring air station, and is chaplain to the R.A.F. Association and the Air Training Corps. In addition the Boy Scouts of Warwickshire have appointed him their County Liaison Officer.

In the diocese of Coventry he is Chairman of the Diocesan Youth Committee, and a member of the Diocesan College of Missioners, and Education Committee. He also serves as a member of the Central Youth Council of the Church of England. He is also captain of the Coventry Clergy Cricket Team.

Mr. Pitt is no stranger to broadcasting, and has been on the "air" both for addresses and services from his own church on the Home and Overseas programme of the B.B.C.

Mr. Pitt has had a wide experience, as will be seen, chiefly amongst men and young people. His church has grown and expanded greatly during his time as vicar. He will come to Sydney with exactly that variety of contact with others which will prove most helpful in his new duties as Dean.

He is married, and has three boys, Martin, Andrew and Robert.

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NOTES AND COMMENTS

There can be little doubt that the Forty Days of the Lenten Fast are based on our Lord's "forty days and forty nights fast" in the wilderness, prefacing the mysterious but very real temptation by which the devil assailed Him. It is to be noted that the Church does not include the occurring Sundays in this interval, because every Sunday is a day of rejoicing, being a commemoration of the great Easter Day on which He rose triumphant over sin and death. Without any doubt those forty days, during which our Saviour fasted, were of a great spiritual value to Him in preparation for that conflict with evil which was to persist throughout His earthly life, and culminated in His tragic Death and victorious Resurrection. Originally, it is suggested, it is highly probable that the fast was of 40 hours duration, commemorative of the hours, "The Bridegroom was taken from them," and laid in the tomb—a time of poignant sorrow and wonder to the first disciples, until His Resurrection changed their sorrow into gladness.

It has been over and over again stressed that our Church leaves the regulation of self-discipline to the conscience and common sense of its individual members. The only kind of abstinence it could seem to recommend seems to be suggested in one of the Homilies which indicates the benefit to the fishery trade by reason of a change of diet from the ordinary beef and mutton to fish on certain days. There is no rule laid down and therefore no reason for those striking episcopal dispensations by which some of our Anglican bishops seek to magnify their office.

The Ash Wednesday and following Sunday Collects give the keynote to a true Lenten fast, following closely St. Paul's advice to us to keep ourselves from being dominated by the flesh; advice that belongs to the whole course of a Christian's life and not to any special season in it. But the true Call of Lent is to a special time of devotional exercise: a little more time for diligent Bible study and prayer, making use of the special times of worship and instructions that are afforded in a major-

ity of our parishes. Any self-denial decided upon should make for the promotion of the Kingdom of God, especially in the regions beyond where Christ has not yet been preached adequately. Lenten self denials should be given to assist the resources of the Church for such a purpose, and they should not be spent on our own private schemes or wants. Such a dedication would give some purpose to the query, "What shall I give up this Lent?"

Of course our Lenten discipline should have in view any known weakness in our character and life that we may heartily pray the prayer, "Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy Godly motions in righteousness and true holiness to Thy honour and glory."

We wonder in how many churches was this interesting and heart-searching service used on Ash Wednesday. Lent is enjoined upon the Christian for due observance as a special time of self examination in order to fight against the evil that still seeks for our undoing, and is so subtle in its working. The special service ordered for the First Day of Lent strikes that note at once. It is a service of self examination, pure and simple, and not in any way meant to be directed at our neighbour or outsiders. It is a service that is evidently much misunderstood, in some way like that great Confession of Faith—the Athanasian Creed.

A simple reading of the opening address in the Communion Service will at once help to a true understanding of its purpose. "To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due." These are striking and heart-searching words.

The Services provided in our Book of Common Prayer are for those who are members of Christ's Body, the Church and not for outsiders. So in the Athanasian Creed confession is made of the Christian Faith in the Triune God expressing the necessity of

holding that "Faith whole and undivided" if the Christian will or desires to continue to enjoy the security of that salvation offered to him in the Saviour our Lord Jesus Christ. This Creed like the Communion Service is solely for the warning and edification of those who are joining in the worship, and not for the purpose of condemning other people whose judgment must be left to God the righteous judge.

Both service and creed are good as preventatives against the very common and dangerous pharisaism which "doth so easily beset us," and so subtly escapes our notice.

It has been brought to our notice that for the first time in the history of the Parish, the chasuble is disturbing now used at St. Andrew's, Lismore, the leading Parish of the Diocese of Grafton. This parish has always had an evangelical tradition, maintained throughout the years by such men as the Revs. A. R. Ebbs, F. W. Tugwell, Norman Fox and Eric Parsons. We know that the nominators to this Parish have made strenuous efforts throughout the years to maintain, if not an Evangelical, then a Liberal Evangelical tradition.

The introduction of the mass vestments to this large and influential parish must seem a triumph for the forces of reaction within the church. It underlines the necessity for evangelical clergy and laity to give more heed to instruction in principles of churchmanship consonant with the reformed and protestant character of our Church of England.

This change in a very old and strong tradition cannot be in the best interest of any church, and the day must surely come when these things will be regretted perhaps most of all by those who through their apathy allow them to be brought about.

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PERSONAL

The Rev. W. A. Watts, of St. John's, Sutherland (Diocese of Sydney) and the Rev. D. T. Pritchard, of Christ Church, Whittelea (Diocese of Melbourne) made an exchange of parishes during the month of January for holiday duty.

The Rev. T. A. Baker, Th.L., was inducted to the Parish of St. Mary Magdalene, Coraki (Diocese of Grafton) on Friday, 13th February. The Rev. W. A. Doak, Th.L., assistant Curate at St. Mark's, Casino, has been appointed assistant curate at St. Andrew's, Lismore (Diocese of Grafton).

On February 11th last, at a public meeting, in the Balmain Town Hall, presided over by Bishop Hilliard, and in the presence of the Lieutenant Governor of N.S.W., The Hon. K. W. Street, a presentation was made to the Rev. A. G. Rix, Th.L., to mark the 25th anniversary of his incumbency of the parish of St. John's, Balmain (Diocese of Sydney).

The Rev. Ian Shevill will be consecrated Bishop of North Queensland on April 19 in Brisbane.

The Bishop-Coadjutor of Sydney, the Rt. Rev. C. V. Pilcher, was guest lecturer at the clergy summer school of the Dioceses of Brisbane and Grafton, held in Toowoomba early in February.

Bishop Chambers, of the Embassy Church, Paris, who has been on a visit to Australia, was farewelled by some Sydney C.M.S. friends at a luncheon at C.E.N.E.F. Centre on February 16th. The Archbishop of Sydney and Mrs. Mowll were present.

Bishop F. Houghton, until recently the Director of the China Inland Mission, has accepted the appointment as Vicar of Leamington, England. The Bishop who has been on a visit to India has completed writing the life of Miss Amy Carmichael, of Dohnavur, which will be published shortly.

The Senior Warden of St. Andrew's Cathedral, Sydney, Major H. G. Davey, reached his ninetieth birthday on February 13th. The Cathedral Chapter entertained him at a meal at the C.E.N.E.F. Centre and made a presentation to him. The Archbishop of Sydney was present.

The Rev. G. Bennett, Chaplain of the Missions to Seamen, Sydney, will be inducted as Rector of St. Luke's, Whitmore Square, Adelaide, on Thursday, February 26th, by the Dean of Adelaide. Mr. Bennett is a graduate in Arts of Melbourne University, and later trained for the ministry at Moore College, Sydney. From 1946 to 1950 he was Chaplain to the Children's Court, Sydney, and then accepted appointment to the Seamen's Mission.

The Rev. D. E. Taylor was installed as Dean of St. John's Cathedral, Brisbane, on Sunday, Feb. 1, by the Archbishop of Brisbane.

The Rev. A. C. Yuill, formerly Curate of St. Stephen's, Willoughby, Sydney, is expected to return to Sydney from England on March 1st. He has been abroad for two years and has been appointed to Berowra and Asquith, Diocese of Sydney. Mr. Yuill is travelling from England as Chaplain on the Immigrant Ship "New Australia."

Professor R. E. Smith, Professor of Latin at Sydney University, has resigned to become Professor of Ancient History at the University of Manchester. Professor Smith has been in Sydney since 1947 and has served on the Council of the S.C.E.G.S.

The Principal of St. David's College, Lampeter, and Chancellor of St. David's Cathedral, the Rev. H. K. Archdall, will retire in September of this year because of ill-health. Principal Archdall is a son of the late Canon Mervyn Archdall, of Sydney, and was once Dean of Newcastle, N.S.W. He was a delegate at the Lund Conference on Faith and Order.

The Rev. G. W. H. Lampe, Fellow of St. John's College, Oxford, has been appointed Edward Cadbury Professor of Divinity in the University of Birmingham.

The Dean-elect of Sydney, the Rev. E. A. Pitt, is expected to arrive in Sydney from England on May 16.

Principal T. C. Hammond will preach the sermon at the Ordination of Deacons in St. Andrew's Cathedral, Sydney, on Sunday morning, March 1st.

The Rev. H. Sloman, Rector of Warren, N.S.W., has been appointed to Clare, Adelaide.

The Rev. R. Evans, who has been curate at Balgowlah, Sydney, is to be curate in the parish of Castle Hill, N.S.W.

News has been received of the birth of a daughter to the Rev. and Mrs. D. Broughton Knox, in Oxford, England.

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THE BRITISH CONSTITUTION.

Historian Under Fire.

Professor Arnold V. Toynbee is being challenged on a statement in his abridged "Study of History" where he writes (page 495) about "... a quaint provision of the British Constitution in virtue of which the Sovereign of the United Kingdom is an Episcopalian in England and a Presbyterian on the Scottish side of the Border."

Mr. C. L. Berry, of Wakefield, has written to Professor Toynbee to say that in fact there is no such provision in the British Constitution, and he adds:

"There is no such thing as the Royal Supremacy where the (Presbyterian) Church of Scotland is concerned. . . . The Sovereign stands in the same relation to the Established (Presbyterian) Church of Scotland as she does to the Established (Roman Catholic) Church of Malta, or to any other 'established' religion, other than her own."

Queen Victoria's Action.

Mr. Berry says, "The above facts were never questioned until Queen Victoria—on her personal initiative, without consulting her ministers and therefore unconstitutionally—abandoned episcopalian for presbyterian worship in Scotland. This happened only some 90 years ago, far too recently to be a provision of the British Constitution."

"No British Sovereign had ever before attended presbyterian worship. Even George IV was most careful when in Scotland to attend only episcopalian worship. . . . Queen Victoria's action has been treated by her successors as a precedent which they must follow."—C.E.N.

Abbey, Chair, Stone, and Coronation.

The present Abbey of Westminster, writes the Dean, Dr. Don, has been the scene of all the Coronations from that of King Edward I onwards. His son, King Edward II, was the first to be crowned on the Coronation Chair, which is possibly the only part of the medieval regalia that has survived the ravages of time and the fury of the fanatic. For that reason "King Edward's Chair," with the ancient stone of Scone encased within it, is treasured throughout the English-speaking world as being the most venerable material link with the monarchies of England and Scotland, which have been united since 1603.

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Christians and Nervous Breakdowns

3. A GENERAL PRACTITIONER'S VIEWPOINT.

Patients often come and say: "Doctor, I think I am going mad." These cause little concern. It is those who don't know who cause the concern! Although science has enabled us to live longer lives, this does not mean that we are always able to enjoy the longer years at our disposal. The doctor must be in a position to help the individual and for this three requirements are essential:

1. It is essential for the General Practitioner to have faith in God and little faith in himself.

2. It is essential for the General Practitioner to have had an experience of Jesus Christ as his Redeemer. For what is the use of telling a patient that he has a guilt complex if he cannot also tell him how to get rid of his guilt?

3. The General Practitioner needs to know what it means to be surrendered to the power of God's Holy Spirit, who takes possession of the unconscious and shows us how to overcome self, sex and the herd instincts. The Holy Spirit is a Power Who will guide us into all truth. The Doctor who is able to yield his life to the Holy Spirit is able to know an intuition which only the Spirit of God can give. He will be able to get further into the conflict of an individual than one who has not the Spirit of God.

What method do some General Practitioners adopt with persons having nervous breakdowns?

1. Take a careful history of the patient bringing everything to the light — all fears and repressions: for example, fears of losing a second child, fears of insanity, of marriage, of public speaking, fears of loss of livelihood, inferiority complexes, etc. . . . All these the General Practitioner must find out.

2. Make a thorough physical examination.

3. Recognise a case beyond the power of a General Practitioner. This is of utmost importance. Cases have been known where the doctor did not realise just how serious the patient's condition was and the case ended in tragedy.

4. If the patient has no faith in God it is vastly important to lead such a person into this experience. It is helpful to know that the individual has had some sort of spiritual experience. It is far easier to build on such than to deal with those who have had no experience of Christ at all.

What are some ways in which Christians may be helped?

1. Face the problem and yield to God. If we are sons of God His power is available to us. We can yield ourselves to God: as conflict arises yield again and again, and if necessary make restitution. Learn to thank God for the position in which we find ourselves, provided it is not our own fault. We need to remember that Paul sought deliverance but was not allowed it. But he learned to glory in his infirmity that the power of Christ might be manifest in him.

2. Having made up your mind on certain action and having done it prayerfully, leave it to God. Do not go back on such guidance. For Christian people mental conflict arises from not knowing whether God has really guided us or not.

3. Be active in Christian service.

I am a firm believer that most people suffer from some kind of mental conflict. But Jesus Christ said: "I am come that ye might have life and that ye might have it more abundantly. . . . Peace I leave with you; my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

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?

QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

At what point in the Marriage Service can a couple be regarded as married? Is not the signing of the Register an absolute necessity to marriage?

The couple are certainly married before they sign either the Church Register or the Marriage Certificates. In the Church Register the man and woman sign the statement, "This marriage was solemnised between us," and the Marriage Certificates are signed first by the minister who states "I . . . do hereby certify that I have this day, at . . . duly celebrated Marriage between . . ."

Indeed, the couple are certainly married by the time the minister "pronounces that they be man and wife together" at the end of the first part of the service before they proceed to the Lord's Table. Moreover, this pronouncement by the minister makes it clear that the marriage is basically constituted by the "consenting together" of the man and the woman, i.e., the "I will" given in reply to the minister's question, "Wilt thou have this woman (man), etc."

This mutual consent being thus publicly witnessed before God and the people, the couple immediately declare their "truth" (i.e., pledge the "truth" of their word) by a verbal pledge, the giving and receiving of a ring and joining of hands.

Thus it seems clear that the couple may be regarded as married as soon as their mutual consent has been publicly signified even though the formal pronouncement of their marriage has not yet taken place.

An interesting statement is made by the historian G. G. Coulton in regard to marriage law in the medieval church:

"Although marriage was extolled as a Sacrament of the Church, the Church was not indispensable; the parties themselves were the only necessary celebrants. The mere exchange of a verbal pledge, 'I take thee to my wife' (or 'husband') followed by cohabitation, without priest or Church ceremony of any kind, constituted a marriage as valid before God as if the Pope himself had been the celebrant. Such a marriage was indeed 'irregular'; the parties were liable to severe punishment if the Church courts chose to proceed against them; but of its validity there could be no question . . ."

Thank you for your answer to my question re praying for Bishops and Curates. May I now ask what, if any, is the difference between a Vicar and a Rector? Some people I know seem to regard Vicar as a more "classy" title than Rector.

There is no difference between Vicar and Rector in Australia, as the conditions which in England gave rise to the distinction between them do not obtain out here.

Originally, in England, the Rector was the spiritual "ruler" of his parish, who held his benefice as a freehold. But where the holder of the benefice was a monastery or layman, a Vicar, or "substitute," was appointed, who was thus a kind of "curate-in-charge" in the modern sense, and could be dismissed at will. Later there were certain safeguards for the position of Vicar, such as life-tenure of his office, though he still only received a proportion of the revenues of the parish.

To-day in England a Rector is still the parson of a parish whose tithes are not in the hands of another corporation or body, whereas a Vicar is the priest of a parish

the tithes of which do belong to a chapter or corporation or lay-patron.

So, far from being less "classy" than a Vicar, a Rector is definitely one up on him!

What is the objection to the employment of Servers in Holy Communion?

The Office of Acolyte, the proper name for Server, constitutes one of the Minor Orders in the Church of Rome. These were abolished at the Reformation. The object of Holy Communion is to set apart bread and wine to be eaten and drunk in commemoration of our Lord's Sacrifice for us. The introduction of Servers exalts the position of the Priest by directing attention to his actions, rather than the paramount action of eating and drinking, and so impairs to some extent the real purpose of the Communion as a Feast of Remembrance. The Consecration Prayer, with its plural wording, seeks to correct this error.

Sir Robert Phillimore as Dean of Arches condemned the practice as illegal in the Church of England.

of Henry VIII, and even before the visit of St. Augustine in 597 A.D.

F. F. Bruce ("Light in the West," p. 81) emphasises this fact also, but differs from both Patterson and Wakeman by asserting "After the Synod of Arles, the next recorded convention of the kind to be attended by British delegates was the Council of Rimini in 359, where again three British bishops were present. It is recorded of these, to their credit, that they were among the minority of the Bishops present who claimed the privilege of paying their own expenses instead of travelling at the cost of the imperial treasury."

This inconsistency was referred to Professor Bruce, who replied: "There were more British bishops than three at Rimini. All the bishops of Gaul and Britain who were present paid their own expenses instead of living at the imperial expense, except three of the British bishops who could not afford the cost. Their fellow-bishops from the west offered to pay for them, but they preferred to let the imperial exchequer pay, saying it was better to live at public than at private cost. The matter is made quite plain in the Chronicle of Sulpicius Severus (ii. 41-44)."

Professor Bruce suggests that his statement be amended to read: "After the Synod of Arles, the next recorded convention of the kind to be attended by British delegates was the Council of Rimini in 359, where again several British bishops were present. It is recorded of these, to their credit, that they were among the minority of the bishops present who claimed the privilege of paying their own expenses instead of travelling at the cost of the imperial treasury, with the exception of three whose poverty allowed them no other course."

This necessitates a modification of the statements of Patterson and Wakeman.

Yours sincerely,

Balgowlah, N.S.W.

6/2/53.

ROBERT E. EVANS.

CORRESPONDENCE

(The Editor, "Australian Church Record.")

re The Council of Ariminum (Rimini) 359 A.D.

Dear Sir,

It may interest your readers to know that the latest work of Professor F. F. Bruce, "Light in the West," the third in his trilogy on early Church History, contains a statement concerning the attendance of the British bishops at the Council of Ariminum, 359 A.D., which conflicts with the report of that Council contained in M. W. Patterson's "A History of the Church of England," and also with that in H. O. Wakeman's "History of the Church of England." Incidentally, these last two works are recommended for study in preparation for the Th.L. examinations.

In tracing the antiquity of the Church of England Patterson says (p. 2): "We know that three British bishops also attended the Council of Ariminum in 359, and that they were the only three Bishops (out of more than 400 who attended the Council) to avail themselves of the Imperial Grant for the support of the bishops who could not afford the expense."

Wakeman, in describing the state of the Church of England "during two hundred years of life under the Roman eagles," asserts (pp. 1 and 2): "So poor was it that, at the Council of Ariminum held in 359, the British bishops were the only Bishops who accepted the allowance for expenses offered by the emperor."

Thus far Patterson and Wakeman are in agreement, though the latter makes no mention of the number of British bishops. In both these writers, and justly so, the greater emphasis is placed on the fact that there was a Church in England before the reign

ARCHAEOLOGY and the Story of King Solomon

(By J. A. Thompson, Director of the Australian Institute of Archaeology.)

Few Bible kings can claim to have so important a place in the history of God's people as King Solomon. He was rightly renowned in his day, and even 1000 years later the Lord Jesus could speak of "Solomon in all his glory." Yet, until comparatively recent years we lacked the solid tangible evidence of archaeology to throw light on this man and his times.

To-day matters are different. Dr. Albright in "The Archaeology of Palestine" wrote recently, "The age of Solomon was certainly one of the most flourishing periods of material civilisation in the history of Palestine. Archaeology, after a long silence, has finally corroborated Biblical tradition in no uncertain way."

For ease of treatment we will confine our interest to four ways in which archaeology has corroborated the Bible narratives about Solomon.

Solomon the Builder.

We have had abundant opportunity to view some of the work of Solomon's day in recent years because of important excavations in towns where there are considerable remains of the period. Perhaps the most spectacular of these towns is Megiddo. Now we must recall that Solomon in his building programme sought the help of the Phoenicians from Tyre. A trade agreement was arranged and Solomon sent corn and oil in exchange for fir and cedar. Moreover, Hiram, king of Tyre, sent his workmen to assist in the dressing of the stone-work. (1 Kings 5.) "Solomon's builders and Hiram's builders did hew."

We may expect to find evidence of Phoenician activity in stone work. This is so. The Phoenicians perfected the type of capital on the tops of pillars which was later to become the Greek Ionic Capital. In Megiddo these proto-ionic capitals were found. But we can go further. There are Phoenician letters cut into some of the stones both here and elsewhere. One unusual detail calls for special comment.



THE PHOENICIAN COLUMN-HEAD FROM MEGIDDO

The Bible tells us that the courtyard round Solomon's palace in Jerusalem was made in a special way.

"And the great court round about was with three rows of hewed stones and a row of cedar beams . . ." (1 Kings 7:12.)

In the excavations at Megiddo the excavators remark, "Wherever the third course (of a certain building) was preserved, the upper surface was burned black, and therefore some combustible material, presumably wood must have overlain the stones. On the floor . . . there was found a large piece of wood charcoal in a deposit of ash . . . which when analysed proved to be that of cedar . . . This evidence accords well with the type of construction in Solomon's Temple in Jerusalem as described in 1 Kings 7:12."

It is clear therefore that these items about Solomon's building activity are factual.

Solomon the Horse Dealer and Chariot King.

In several places in 1 Kings reference is made to horses (1 Kings 4:26, 10:26-29, 9:19). Three points stand out. Solomon had a chariot force for which he trained his men. Secondly, he built special chariot cities (1 Kings 9:19). Thirdly, he traded in horses (1 Kings 10:26-29). This latter verse should be translated rather differently to-day. The word "linen yarn" in the authorised version was put here in an attempt to translate a difficult and unknown word. Archaeology shows

us that the word stands for a country in Asia Minor. We now translate—

"And Solomon's import of horses was from Egypt and Kue and the king's traders received them from Kue at a price." (Vs. 28.)

Excavations at Megiddo produced an amazing set of ruins which seem pretty clearly to be the ruins of stables. Albright writes—

"Of the sensational discovery by P. L. O. Guy (1928) at Megiddo of the stables which covered a considerable portion of the site and provided room for at least 450 horses at the same time . . . It seems that the stables go back to Solomon in accordance with 1 Kings 9:15, 19, etc. . . . The stables were exceedingly well built — horses were better cared for than human beings in those days. The stables (except where the animals stood where a cobbled floor was laid in order to prevent them from slipping) and the ad-

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RUINS OF SOLOMON'S STABLES AT MEGIDDO

adjacent courtyard were paved with hydraulic lime plaster (made of crushed unslaked lime). Each unit of stabling consisted of a central passage about three metres wide, flanked by two rows of stone pillars which served simultaneously as tie-posts and as supports for the roof. Beyond were two aisles for the horses, each three metres wide. Each unit accommodated about thirty horses."

We have no evidence of the trade with Que and Egypt, but the stables at Megiddo which lies at the edge of the plains of Esdraelon, clearly point to Megiddo, the chariot city and to a concentration of horses here.

Solomon the Copper King.

As we read chapter 7 of 1 Kings we may be struck by the constant reference to brass — or more correctly, bronze. There are pillars, altars, basins, implements and so on. The work is very ornate indeed with lilies, pomegranates, palm trees and the like worked into it. There were rows of lions, oxen and cherubims. The great basin stood upon twelve oxen.

Two points arise. The first is that this bronze work seems to require access to supplies of copper. The second is that this ornate decoration must be associated with the Phoenicians who actually provided the skilled workmen to aid Solomon's craftsmen (1 Kings 7:13-14).

A specific claim is made in this chapter that casting was done in the Jordan Valley.

being smelted inside. Earthenware crucible with a capacity of 14 cubic feet were numerous. Since the refinery site was chosen at a point where the wind blowing down through the Arabah from the north is strongest, it is clear that intense heat could be generated by the use of proper fuel. There can be no doubt whatever that this was a great smelting plant . . .

Solomon the Ship Owner.

According to the Bible, Solomon built a fleet at Ezion Geber — "And King Solomon made a navy of ships in Ezion Geber." (1 Kings 9:26.)

This town was the smelting town. To-day it is a few miles inland because of the silting up of this eastern arm of the Red Sea. But in addition to these great refining works, the excavators found thousands of copper-nails, pieces of tarred rope, numerous Egyptian jars and many Arabic jars in this area. All of this points to a trading centre and a place for ships. Incidentally, 1 Kings 10:22 speaks of the King having at sea a navy of Tharshish which brought once every three years, gold, silver, ivory, apes and peacocks. The word Tharshish in its root meaning is connected with smelting. Evidently we could translate 'navy of Tharshish' as 'navy of smelting ships.' It seems then that Solomon may have used some of his copper as a means of trade. The general picture is clear. We have strong evidence of a port here on the Red Sea in Solomon's day.

Our overall picture could be filled out still more. But in the light of this material the Biblical story of Solomon receives very strong corroboration from modern archaeological research.

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W. M. BUNTINE

A GREAT CHRISTIAN LAYMAN.

From the Address given by the Rev. H. M. Arrowsmith at the funeral service of the late Walter Murray Buntine, St. John's, Toorak, Wednesday, 28th January, 1953.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Acts 11: 23, 24.

These words, in their context, are applied to St. Barnabas. The record of the New Testament shows that there was something great and grand in this Apostle, something splendid in his wholesome influence in the New Testament Church.

For Barnabas was, first of all, the Son of Consolation. He was a good man who generously subscribed to the support of Christian fellowship, a man who identified himself with an unpopular cause; one who sponsored Paul's apostleship when some people impugned his authority and suspected his integrity. Barnabas was a man of missionary convictions, who was prepared to reinforce those convictions with a committal of his life.

It was he who stood by the young man, Mark, in his hour of crisis, and in so doing, saved Mark for the cause of Christ.

To-day we come together in an attempt to estimate the life and witness, the value and the influence of the life of Walter Murray Buntine. Of him, too, we can say, in full and sober appraisal of this Man of God, that "he was a good man and full of the Holy Ghost and of faith."

For Walter Murray Buntine was a Barnabas to his church and generation. He was a Son of Consolation to all who knew him.

He was born at Hayfield, Victoria, in the year 1866. Educated at Scotch College, he proceeded to the University of Melbourne, where he graduated and received the degree of Master of Arts. Following some years of private teaching, and the establishment of a private school in Armadale, he accepted the headmastership of Caulfield Grammar School in 1896, and continued there for thirty-six years, until he retired in 1932.

In the years 1935-38 he was a Member of the University Council, and had a seat on the Council of Public Education for five years, representing the University. In 1935 he was appointed representative of the Government

of Victoria to attend the first International Conference on Education at Geneva.

During the 36 years of his active career as a schoolmaster, he was never content to be concerned only with the principles of education. He was more concerned with the personalities of those to whom he ministered. They were never units in an educational scheme. They were persons. To him people mattered — school boys mattered. Upon thousands and thousands of boys he left the mark of his own convictions, imparting to them, by that transference which comes from strength of character, an influence which was as formative in its nature as it was permanent in its quality. For he was a Christian Schoolmaster. There is a sense in which we might say of him, as we look at Caulfield Grammar School—*Si monumentum requiris circumspecte*.

But whilst his work at Caulfield is the most spectacular of his achievements, yet it was by no means the only sphere in which he has left his mark, for his interests were many, and the scope of his influence was wide.

He exercised a formative and creative influence on the development of

the Inter-Varsity Fellowship, and the Evangelical Unions in Australia. He was a firm friend and counsellor of the Crusader Union, and did much in his early days of that body in Australia to nurture and to encourage its growth. He exercised a strong and vigorous leadership in the formation and the development of the Teachers' Christian Fellowship and the Inter-Schools Christian Fellowship.

His wise counsels and Christian convictions greatly helped the Council of Religious Education. In earlier years he gave considerable time and thought to the work of the Melbourne Bible Institute; he was influential and persistent in the matter of the Lord's Day Observance; he was a regular attendant and participant in the Citizens' Prayer Meeting.

Some of us present remember him fragrantly and gratefully with the work of the British and Foreign Bible Society. He was a Life Governor of many years' standing, a member of the the Victorian Committee, and of the Commonwealth Council. A deep student and profound lover of the Bible himself, he saw the implications and the significance of the work of the Bible Society, and gave ungrudgingly of his time, his thought, his prayer and

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his substance to the purposes entrusted by God to that Society.

In these and in other activities, to which I shall make later reference, he was indeed the Elder Statesman, one who enriched the counsels and guided the decisions of these activities by reason of his deep conviction, his wide experience, his maturity of judgment, and his breadth of conviction. His has been one of the most formative and influential Christian figures in Australia during this late fateful half century.

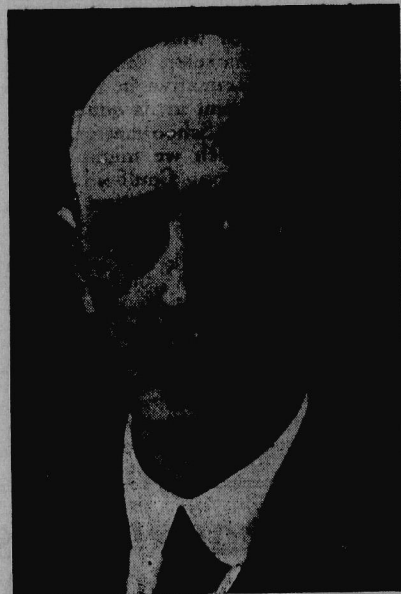
Too, amidst all these catholic and widespread sympathies, he was never forgetful of his loyalty to his own church. And it is as a loyal son of the Church of England that we shall always honour him. As such, Memory will always hold the door. He was, in my opinion, one of the most outstanding laymen in the Church of England in Australia in the last two generations.

Think of his long association with the Church Missionary Society, and of his passionate devotion to the Aboriginal work done within the fabric of that Society. Remember the wisdom of his counsel, the long range planning which he sought to impart always to the discussions of the Federal Council. In his association with the C.M.S. there is one picture which, to me, is symbolical of so much of his life and witness. Right back in 1892, when Stock and Stewart arrived in Melbourne, he walked with them from the ship across to St. Mary's, Caulfield, carrying a hurricane lamp to light up the latter stage of their journey. Melbourne was not then what it is now. And in that picture of Walter Buntine carrying a lamp across the unimproved pathways of that day, we see the symbol of the spirit of the man who has imparted so much for so many years to so many causes, not least of which was that represented by the Church Missionary Society.

Or think of Ridley College. He was one of the foundation members of

the Council, and Secretary to that body for many years. He saw the strategy of theological education, and was able to anticipate something of the significance of Ridley College to the Diocese of Melbourne, and ultimately to the Province of Victoria.

Similar principles and convictions led him, with others, to establish and to develop the Evangelical Trust. To him it was important that truths which were dearly won should not easily be lost, and he saw the significance of a trust which would seek to preserve the



W. M. BUNTINE

continuity of certain principles and the institutions committed to those principles, which he felt to be of vital importance in the ministry of his church.

He did all these things as a layman. How much the Church of England has owed to its laity! Alas, how much to-day the laity is withholding from the church! But Walter Buntine held nothing back.

In all this ministry within his own church, he was a man of deep and strong convictions—convictions which we were always as graciously expressed as they were tenaciously held. He was not ashamed of his convictions, and had a ready answer for his faith. To him the comprehensiveness of the Church of England did not spell a compromise of its doctrinal inheritance. We who knew the enrichment of his prayer-saturated life do well to praise him, and to thank God for him. But even as to-day we praise him, so to-day we are being judged by him.

For the only real way to commemorate the great is to be morally true to them. It would be recreant to retreat from those things for which he stood. My friendship with W. M. Buntine impels me to say, with the quality of a sacred duty, that the things he stood for are imperilled to-day. It is easy to remove the backbone of doctrine from the body corporate of the visible church. To him the Church of England was Catholic and Apostolic, but it was also Protestant and Reformed.

W. M. Buntine had a charge to keep, and he kept it with a glorious faithfulness.

If I could ask him to-day whence came his faith, whence came this life so fragrant and so victorious, I know that his answer would be: "It came from Jesus Christ as personal Lord and Saviour."

"I ask them where their victory came,

They with united breath,
Ascribe their conquest to the Lamb,
Their triumph in His Death."

Let us gratefully remember, therefore, that he, without us, should not be made perfect. At his age, and after such a life, he had everything to die for, and for him trumpets have sounded on the other side.

But you and I who remain, must see that within the church to-day we have everything to live for. Who follows in his train?

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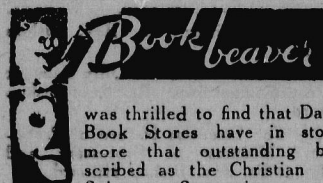
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WORLD OF BOOKS.

Christian Faith and the Scientific Attitude.
By W. A. Whitehouse. (Oliver and
Boyd, London, 1952.) Price 12/6,
English. Our copy from publishers.

The aim of the book, as set out by the author, is to isolate the strands of "scientific" and "Christian" thinking from the web of human thought and to examine the differences between them, hoping by that exercise to show that in reality they reinforce each other and are not opposed. A former student of mathematics at Cambridge, and now a Reader in Divinity in the University of Durham, Mr. Whitehouse is qualified to speak in both fields. His first approach is to pose a series of important human questions to which any thinking man must try to find his own answers—problems, for example, of truth, and of the search for power. He then defines the scientific attitude, sketches an outline of Christian thinking, and tries to show how the two complement each other.

The greatest appeal of the book lies in its clear definition of the nature of the cleavage between the two ways of thinking, and in its strong statement that neither need—nor, indeed, should—sacrifice any of its essential character to effect an understanding. There are many thoughts in this section of the book which are stimulating, and very direct in their attack on old problems. It is refreshing, for example, to read the plea to the Christian thinker to appreciate the achievements of science and not to talk in obscurantist fashion of "supernatural power" over nature to a man who can find no evidence that such power is "different in kind from that to which he holds the keys." Equally valuable is the plea to the scientist to cast overboard his childhood memories of dogma, and to realise that "Christianity no less than science aims at basing conviction upon something like reason," even if many things in the Christian faith are not capable of examination by the usual scientific methods. Mr. Whitehouse stresses the need for a frank admission of this last fact.

Once beyond the stage of defining the problems, however, the book becomes weaker. One might have hoped for a convincing thesis to place in the hands of agnostic scientists — one which would show clearly that acceptance of the Christian faith need involve no breach of the scientist's very real faith in his own discipline and code of ethics. The author shows such a sympathetic understanding of the scientific discipline in which he was trained that such a thesis would have carried great weight. But there is no comprehensive statement of the Christian doctrine—rather a series of studies on certain aspects, which are stimulating to a convinced Christian but perhaps even confusing to anyone seeking faith. By the book the agnostic scientist might be persuaded of the reasonableness of the Christian viewpoint and yet be hazy about the content of the Christian message.

The reviewer knows of a man who, passing a display of fossil bones in a geological museum, resolutely turned his back, remarking, "I prefer the first chapter of Genesis!" This attitude is far too common, as is that of those whose back-turning is in the opposite direction. Mr. Whitehouse makes a strong plea to us all to examine the other fellow's collections of bones—to look at all his assembled evidence, before coming to a hasty decision to reject his conclusions.

—H.T. and M.H.

Infant Baptism and Immersion. What the Bible Teaches, by Canon Marcus L. Loane, M.A., published by The Young Evangelical Churchmen's League. Pp. 40. Price 2/-.

This third reissue of Canon Loane's booklet will be welcomed by those who wish to have a reasonable statement concerning the rights and wrongs of two questions — the subjects of baptism and the methods of baptism. The preface makes it abundantly clear that the booklet is written solely for members of the Church of England, and that it is not intended to stir up the flames of controversy with those whose position differs from that of the author.

In dealing with the first question — the subjects of baptism—Canon Loane's main argument is the analogy of circumcision, i.e., that what baptism is to the New Testament Church, circumcision was to the Old Testament Church. A survey is made of references to circumcision in the Old Testament and it is demonstrated how the principles enshrined in that ordinance are carried over in the New Testament, by special reference to the Pauline epistles and to the Acts of the Apostles.

In answering the second question — the methods of baptism — the author discusses first the meaning and usage of the two Greek verbs commonly used in the New Testament "baptizein" and "baptizein" showing that neither of them is employed with the exclusive use of immersion, and then in some illuminating pages discusses some of the physical difficulties associated with the insistence upon immersion. There are two special notes—one in 1 Cor. 7. 14 and the other on Rom. 6. 4.

This booklet deserves a wide circulation, and its Scriptural argument, together with its reasonable approach, will commend it to those who wish to understand more clearly the teaching of the Church of England on the points at issue.—B.H.W.

Fifty Years in the Church of Rome. By Chas. Chiniquy, Protestant Publications, p.p. 495. Price —. Our copy from the publisher.

This, of course, is a new edition of an old book which was first printed in 1885, but its story and its message are as relevant to-day as when it was first printed. It is the thrilling life story of Pastor Chiniquy who was for twenty-five years a Priest in the Roman Catholic Church but who left that system when he entered into the freedom wherewith Christ sets a man free.

This book gives one an insight into the whole Roman system, and the picture is far from a happy one. But this book is more—it is an eloquent testimony to the power of the Word of God to deliver souls from darkness and to translate them into the Kingdom of God's dear Son. The reading of this book will be a stirring experience to those who love the Gospel of Christ and who desire to see it proclaimed in all its fullness and power.

The publisher's note informs us that the importation of this book is prohibited in Australia, but the publisher has had courage to publish it here despite the import ban. He is to be congratulated on his service to truth.

—B.H.W.

FOR THE WAYFARER.

The Humbling Power of a Woman's Devotion

(By the Rev. N. R. Graham, Vicar of Granity, N.Z.)

One of the most beautiful stories in the Gospel is the account of Mary's action in the Supper Room at Bethany, when she broke the alabaster box "and anointed the feet of Jesus, and wiped his feet with her hair." Jesus Himself was so touched by the beauty and the deep meaning of it, that he foretold for it a memory as deathless as the Gospel itself. One of the eye-witnesses, in telling the story, the one who perhaps of all the disciples best understood what Mary meant—adds this comment in the 12th chapter of St. John, "The house was filled with the odour of the ointment."

Let us consider after having read the account some aspects of this incident. First, we seek an explanation respecting the widespread fragrance and we see the answer at once to be that the box was broken and all the contents spilled out. If Mary had done what the disciples would have liked her to do, she would have carefully poured out just enough to serve for the anointing. She would not have broken the box, but only shaken out just what was required and kept the rest for the future. Christ would have been anointed and the balance could have been given to the poor—but the fragrance would not have filled the whole house. There are lives that we know just like that. They perform all their social and religious duties with faithfulness and precision. They are solid and useful members of society; but somehow when the broken-hearted wander forth in search of sympathy it is not to them that they come. Men or women who have failed or fallen are warned by a sort of instinct to pass them by. What these lives want is just fragrance, the power to charm and to attract.

We know other characters in many ways most imperfect, who, however, just touch us with an irresistible charm.

They are perfect havens of refuge for the storm-tossed. They helped a wanderer yesterday and he turned out to be a fraud, but they will open their hearts to another to-morrow again just the same. These are the people who do not dole out their ointment; they break their box and spend it all. They are forever giving themselves away. They are ever to be found walking on the second mile and their lives are fragrant. Their secret of fragrance is just self-forgetfulness and the power that casts out self is love. We must realise the most fragrant people are those who draw the weary and heavy-laden and offer refuge to the tempted and the fallen. Do not these thoughts turn our heart to the perfect example—to Him who, in utter self-forgetfulness and sacrifice, broke the pure casket of His sinless heart, and poured upon all the world all the love and passion which it held?

As we further meditate upon this gracious act of devotion we see that Mary's act was meant for Jesus only. The love and gratitude of which it spoke were for her Master and Friend alone. But she could not prevent the odour stealing all over the room and refreshing the disciples also with its unction. She ministered to more than Christ. She could not hinder the fragrance of her offering from going into avenues of service unintended but desired. From the upper room it stole downstairs to the living rooms and the work places. What was true of Mary is true of every action of sacrifice or testimony of service to Jesus Christ, and for His love's sake poured out at His feet. When the fragrance of service and sacrifice invades the workshop and the business of our daily lives, then shall we know that the service of Mary, once regarded as idle and wasteful, now is active and profitable.

PROTESTANT BROADCASTS.

In connection with the United Protestant Evangelical Campaign which is being carried out with the entire approval and co-operation of the Council of Churches of N.S.W. a series of broadcasts arranged by that Council have been given over Station 2CH during the past three months at 9.15 every Sunday evening under the title of "The Voice of Protestantism." These broadcasts are being continued, the topics for the next four months are as follows:—

- Feb. 22.—Sunday; Rev. S. A. Eastman.
 March 1.—Social Evils; Rev. R. J. Williams.
 March 8.—Communism; Rt. Rev. Bishop Hilliard.
 March 15.—Protestantism, the Only Bulwark Against Communism; Rt. Rev. Bishop Hilliard.
 March 22.—The Essential Nature of Protestantism: Meaning of Protestant and Catholic; Rt. Rev. Bishop Hilliard.
 March 29.—The Creed of Pius IV; Principal A. W. Stevenson.
 April 5.—Jesus Christ the Only Mediator; Rev. Wm. C. Francis.
 April 12.—The Mass; Ven. Archdeacon T. C. Hammond.
 April 19.—The Eucharist; Ven. Archdeacon T. C. Hammond.
 April 26.—The Protestant Attitude to Truth; Rev. J. T. H. Kerr.

Our people are urged to listen in regularly to these broadcasts, and invite their friends to participate. The formation of "Listening Groups" at convenient centres is earnestly suggested; these would form an opportunity for profitable discussion of the broadcast. Listeners also are cordially invited to express their opinion concerning the broadcast by writing to the President of the Council of Churches (Dr. W. Cumming Thom), 2CH Broadcasting Station, 47 York St., Sydney. These should be very helpful to the Broadcasting Committee.

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Diocesan News

SYDNEY

St. Matthew's, West Pymble.

On Saturday, 7th February, the Archbishop of Sydney dedicated St. Matthew's Church Hall, West Pymble, newly erected for use as a church centre in the West Pymble area of the parish of St. Swithun, Pymble. Over two hundred people attended the service, including the Federal and State Members, and the Mayor of the Municipality, Archdeacon A. L. Wade read the Lesson, and the License was read by the Rural Dean, the Rev. Canon F. W. Tugwell. The Rector, the Rev. C. A. Baker, said that the building would be used for church services, Sunday School, meetings, efforts, and social purposes. Later it would be extended. There are five hundred homes in the district. The building is of brick with a tiled roof. After the dedication afternoon tea was served in the pleasant grounds, which have a bush setting.

Primate at Haberfield.

Vigorous interest has appeared in the Municipality of Ashfield concerning the visit of the Primate. Dr. Howard Mowll to St. Oswald's, Haberfield on Sunday, February 22nd at 11 a.m.

On arrival at St. Oswald's Dr. Mowll will inspect parades of V.A.D.s and members of the Girls' Friendly Society and the Church of England Boys' Society. During the service a bronze plaque will be unveiled commemorating the first service in the new Church in 1928 and the Consecration in 1946. The Mayor of Ashfield, Alderman Baily, and Aldermen will attend and will be presented to the Primate.

Dr. Mowll has recently returned from a World Conference in India and en route has visited Singapore, Burma, Borneo, and Malaya. His impressions of religious and national movements will receive close attention.

The service at St. Oswald's will be attended by members of all churches, and will be conducted by the Rector, Dr. A. W. Morton. Anthems will be sung by St. Oswald's Male Choir whose progress in recent months has been favourably commented upon by musical circles.

Irish Night.

St. Oswald's C.E.M.S., Haberfield. — Largest group in the Sydney Diocese—held an Irish Night on the 4th February. The Rev. E. Walker, Rector of All Saints, Paramatta, delighted the men by his address on the lighter as well as the serious side of Irish life. Irish songs and instrumental items were given by the men, and opportunity was taken to welcome home the Rector, Dr. A. W. Morton, who has been in New Zealand.

St. Thomas', Rozelle.

Under the general title "The Faith that works," a number of leading professional men will give a series of addresses on the Sunday nights in Lent. Speakers include Mr. R. L. Little, A.R.I.B.A., A.R.A.I.A., an Architect; Dr. Ian Holt, M.B., Ch.M., a medical specialist; Mr. D. R. T. Giblin, A.I.C.A., an accountant; Mr. H. A. F. Lockrey, A.S.T.C. (Dip. Opt.), F.I.O., an optometrist, and Mr. J. E. Benson, M.E., B.Sc., a communications engineer. The series will conclude with an address to the people by the Rev. A. H. Funnell, Th.L., Rector of St. Thomas', Enfield, on Palm Sunday evening.

Holiday House Party.

A house party was held at "Chaldercot," Port Hacking, from January 13th to January 23rd, under the auspices of the Youth Department of the Diocese.

Thirty-five young people from various parishes had a most enjoyable and profitable holiday. Activities included outings to Cronulla, Garie Beach and Audley, in addition to swimming, boating, camp fire, camp concert, and an altogether interesting and varied programme.

Each morning Bible studies were taken from the Acts of the Apostles, and in the evenings, at the conclusion of the day's programme, the various officers spoke on some Bible character.

On the evening prior to the conclusion of the house party many of those present witnessed to the fact that they had received a definite blessing from the house party, and several others responded to the call of Jesus Christ, and accepted Him as Lord and Saviour.

The house party came to an end on the Friday, when all joined in the service of Holy Communion, conducted by the house-father and leader, the Rev. Douglas Abbott.

Foundation Stone of New Church.

The Foundation Stone of the new brick church of St. Aidan's, Balgownie, was laid on Sunday, 8th February.

Balgownie is a very old coal mining village in the Parish of Corrimal on the South Coast of New South Wales.

The new church is being built to replace the old weatherboard building erected in 1908 and seriously damaged when blown off its piers by gale force winds in June last year.

Archdeacon H. G. S. Begbie, of Wollongong, laid the stone at a large open air service. Many old identities had travelled considerable distances for the historic event. The church will be built of wire cut face bricks set in red mortar and should comfortably seat about one hundred and twenty people.

The service was conducted by the Rector (Rev. F. J. Rice) and Archdeacon Begbie addressed the company after setting the stone with the assistance of the builders, Messrs. A. Dawson and L. Duff.

Mr. Begbie reminded the people that their church was the same even though the building was new. They were the real living stones and they should bear a double inscription—one, concerning their outward being and the other their inward private lives.

Other clergy present were the Revs. V. Evans, of Dapto, J. Richards of West Wollongong and K. F. Engel, of Corrimal.

The contract price of this small branch church is £2,448 and offerings placed on the stone at the service amounted to £175 besides memorials estimated at £150 to be placed in the finished building.

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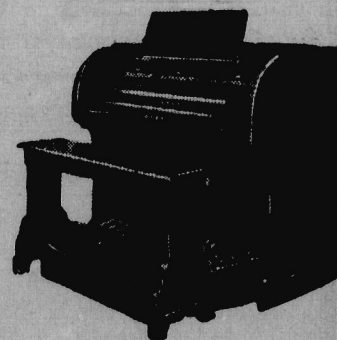
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Proper Psalms and Lessons

Feb. 22. 1st Sunday in Lent.

M.: Gen. xviii or Eccles ii; Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 1. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40, or Eccles iv 11-28; Matt. ix 1-17, or Heb. ix 11. Psalm 119, 1-32.

E.: Gen. xxviii 10 or xxxii 3-30, or Eccles. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm 119, 33-72.

March 8. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccles. x 12-24; Matt. xviii 1-14 or Hebrews x 19. Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Eccles. xvii 1-28; Mark xiv 53 or 1 Cor. v 20-vii 1. Psalm 119, 105-144.

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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The English Church and Catholicity

(By the Rev. C. Sydney Carter, M.A., D.D., F.R.Hist.S.)

"At the Reformation the Church of England became Protestant that she might be more truly and purely Catholic."
"Theophilus Anglicanus," p. 177. 1874.)

This is the assertion of the learned mid-19th century High Church Bishop of Lincoln, Christopher Wordsworth. Probably to-day no word is so much used, abused and misused by Christians as the word "Catholic," and Evangelical Churchmen must take their share of blame in this respect. For they are often guilty of calling Romanists "Catholic," and extreme Churchmen "English or Anglo-Catholics." But is Bishop Wordsworth correct in declaring that the Reformed English Churchmen are more truly and purely Catholic than the pre-Reformation "Catholics" whose descendants persistently continue to claim its exclusive application to themselves?

Original Use.

The word "Catholic" came into use by the Early Fathers, like Ignatius Irenaeus, Origen and Athanasius, to denote the Apostolic Truth and Faith set forth in the Holy Scriptures which "were able to make men wise unto salvation through faith in Christ Jesus" (2 Tim. 3.15). It was through the preaching of salvation through faith in Christ's atoning Sacrifice by the Apostles and others that the Christian Church was founded and organised, and the Gospel truths which the Apostles taught were treasured and faithfully preserved in every fresh Society of believers. By the second century they were enshrined in the Writings or "Memoirs" of the Apostles called "Gospels," which, together with the Old Testament and the generally received Epistles, were regarded as the inspired Word of God. So that St. Athanasius declared that "the holy and divinely inspired Scrip-

tures were perfect as being spoken by the Word of God and His Spirit" ("Writings" Bk. 2, Ch. 28, p. 220 1868).

Origen adds "If anything remains which Holy Scripture does not determine, no third Scripture ought to be received to authorise any knowledge" (Hom. v in Levit.). But very early false teachers set aside this "rule of the Primitive Church" and "considered themselves wiser than the Holy Spirit," since they claimed to have received unwritten traditional Apostolic teaching which they declared to be superior to these Apostolic Writings. Consequently the Early Fathers called them "heretics" and those remaining

IS THE CHURCH OF ENGLAND CATHOLIC?

In view of the constant claims of the Church of Rome to Catholicity—claims which will be spectacularly urged at the forthcoming Eucharistic Congress in Sydney—we are pleased to commend this article by Dr. Sydney Carter to the careful attention of our readers.

faithful to the Apostolic teaching of Scripture were called "Catholics" or orthodox and were regarded as true members of the Catholic or Universal Church. "Catholic" teaching therefore stood for Apostolic teaching based on what was now termed the "Holy Scriptures," and it embraced all those who continued, as we are told in Acts 2.42, "in the Apostles' doctrine and fellowship."

"Protestants" for Catholic Truth.

Thus when the German Reformers at the Diet of Spire 1529 appealed from the decisions of the Romanists to the "Word of God" as "the only sure rule of all doctrine and life which can never fail nor deceive us," they were positively witnessing for the "Catholic" Rule of Faith of the Primitive Church as opposed to the mediaeval corruptions of it based on unscriptural Traditions. On account of this Catholic Appeal to Holy Scripture these Reformers were called "Protestants," i.e., "Witnesses for" the Truth, and this name was also applied to our own English Reformers, who asserted this same Catholic "rule of Faith," when they clearly stated in our Article VI that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be believed as an article of the Faith, or be thought requisite or necessary to salvation." In this assertion they were really re-echoing St. Augustine's dictum that "the Holy Scripture fixes our doctrine."

Non-Catholic Romanism.

On the other hand the Mediaeval and Roman Church declared that "all necessary doctrine concerning faith and morals is not necessarily contained in Scripture and that beside the Written Word is needed an Unwritten One" (Bellarmine "De Verb dei lib iv, 83) or in the language of the Council of Trent "the Word of God is contained in the Written Word and in the unwritten Tradition preserved by continuous Succession in the Catholic Church" (Sess. iv Canon i). This claim was of course a denial of the early Apostolic and Catholic rule of the Scriptures as the sole standard of Truth. And Bishop Chr. Wordsworth was therefore absolutely correct in stating that the Church of England "became 'protestant' at the Reformation that she might become more truly and purely Catholic." For in her "witness for" Scriptural Truth she rejected such mediaeval corruptions of the Catholic Faith as Papal Supremacy,