

# THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 5

MARCH 8, 1951

[Registered at the G.P.O., Sydney, for  
transmission by post as a Newspaper.]

## CHRIST, THE BREAD OF LIFE—(2)

The only miracle wrought by Christ, the story of which is found in all our gospels, is that of the feeding of the five thousand. In each account the essential fact is the same, but the presentation varies. As one writer has observed, "no one of the four evangelists professes to give all the particulars concerning any one fact in the history of the Lord, but merely those which interest themselves most deeply in his own memory and harmonised most carefully with his design in writing." This is markedly true of St. John. His purpose in writing is stated in the closing verses of the twentieth chapter. His purpose dominates his selection of facts. And we may infer that the same purpose in writing also helps to shape the presentation of those facts.

We have noticed in a previous article (8/2/51) that St. John finds the meaning of this miracle in our Lord's words: "I am the bread of life; he that believeth on Me shall never

die." In the third chapter of this gospel we read, "As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up; that whosoever believeth may in him have eternal life."

Whoever has seen that there is only one medium of reception—Christ Himself: "I am the bread of life."

And in the fourth, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life."

There is one medium of reception—Christ Himself: "I am the bread of life."

And in the fifth chapter: "Verily I say unto you he that heareth My word and believeth him that sent Me hath eternal life and cometh not into judgment but hath passed out of death into life."

The well-known words of Augustine—"crede et manducasti, 'believe and hast eaten,' give the sum of the faith in a luminous and pregnant phrase." (Westcott.)]

Although Christ was rejected by the church of his day it was the privilege of individuals to accept Him. St. John states this early in his gospel. "He came into His own, and they that were His own received Him not, but so many as received Him to them gave he the right to become children of God even to them that believe on His name." The case has been parallel to this many times in the history of the Christian Church. Is it very dissimilar to-day?

### Giver of Bread.

It remains for us now to notice that St. John is careful to safeguard this miracle.

There is no suggestion in the New Testament of other intermediaries. Other intermediaries are not only an impertinence, they are a denial of the word of grace. Prayers made to Mary the Mother of our Lord and to the saints are quite out of harmony with the New Testament. We see in some

He writes: "Jesus therefore took the loaves; and having given thanks he distributed to them that set down." In John alone there is no reference to the disciples in the distribution of the bread. The writer's chief design is to concentrate attention on the Lord Himself. Our Lord's use means in distribution but it is in His hand that faith takes the

is every sinner's privilege to come to the Lord Himself. "He that cometh to Me shall not hunger, he that believeth on Me shall never thirst."

of our churches printed or typed forms of confession to the Mother of our Lord and to saints, some of whom are named. These instructions are wholly misleading.

It might be said in extenuation of this that reverent superstition is better than profane neglect. But we ought not to require the aid of superstition. The children of God should learn to walk without the aid of any rotten crutch such as this. If we had no word of God to support us we might well ask for crutches.

### The Bread Distributed.

This brings us to the central question in the matter now before us: How is the bread of life primarily ministered to men? The bread of life is primarily ministered to men through the word of God.

We will need to examine the New Testament here. On the evening of the resurrection Jesus said to the apostles and other disciples present: "As the Father hath sent me even so send I you." The use of the perfect tense shows us that our Lord, though risen from the dead, was still the sent one. The mission to bring men to God was still upon him.

Forty days later on the eve of his Ascension into heaven our Lord said to the Apostles: "Ye shall receive power when the Holy Ghost is come upon you and ye shall be My witnesses . . ."

Ten days later this promise was fulfilled. Those assembled in the Upper Room "were all filled with the Holy Spirit." The commission was then immediately undertaken: "And they began to speak . . . Peter standing up with the eleven lifted up his voice and spake forth." Peter's sermon showed that Holy Scripture foresaw these recent happenings. The death, resurrection and ascension of Christ were a fulfilment of the word of God.

Soon after this the apostles were imprisoned and then scourged and threatened: yet "every day in the temple and at home they ceased not to teach and to preach Jesus as the Christ."

A little later when trouble arose within the church itself over the distribution of money to relieve the poor the Apostles said to their fellow Christians: "Look ye out therefore brethren from among you seven men of good report full of the Spirit and of wisdom whom we may appoint over this business but we will continue steadfastly in prayer and in the ministry of the word." The ministry of the word was their primary business. But the guidance and enabling of the Holy Spirit obtained through prayer was essential if the ministry of the word was to be unto life.

The dying Stephen, "full of the Holy Ghost," preached the word of God faithfully. Persecution followed. "They therefore that were scattered abroad went about preaching the word and Philip went down to the city of Samaria and proclaimed unto them the Christ. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John . . . they therefore when they had testified and spoken the word of God returned to Jerusalem."

The Ethiopian eunuch was brought into the kingdom by Philip and sent on his way rejoicing through the ministry of the word of God.

Of Paul after his conversion we read "straightway in the synagogues he proclaimed Jesus that he is the Son of God."

It was by the word of God that a door for the Gentiles was opened in the house of Cornelius: "While Peter yet spake these words the Holy Ghost fell on all them which heard the word."

We would only add to this one statement of truth and one exhortation: "Faith cometh by hearing and hearing by the word of Christ." "Let the word of Christ dwell in you richly."

#### In Worship.

In our Lord's day the reading and exposition of the Old Testament scriptures occupied a central place in the worship of the Jewish synogogue. This was continued in the worship of the apostolic church; only now New Testament scriptures were added, and also that visible word of God the breaking of bread in memory of our Lord's atoning death.

Here before the cross hearts are humbled and spirits broken. Faith is encouraged to take afresh the benefits of that death. That death has opened for us the Kingdom of Heaven and made available the treasures of the unsearchable riches of Christ. Here we feed afresh upon the bread of life. To feed upon the bread of life is to take to ourselves by faith the benefits of our Lord's death for us. These benefits include the forgiveness of sins for all who are truly repentant and the gift of the Holy Spirit for all who truly seek.

#### Broken Bread.

The bread of life is broken bread. There is no other bread but broken bread. Word and sacrament combine to set this bread before us. The Apostle Paul writes: "I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures." And in the same epistle he tells the church at Corinth "as often as ye eat this bread and drink this cup ye proclaim the Lord's death till he come."

Christ broke the bread. "The good shepherd giveth his life for the sheep." Men nailed our Lord to the cross but the giving was His. In the desert place the disciples distributed the broken loaves (as we learn from the first three gospels) but the giver was Christ Himself.

The Church's glorious task is to preach Christ crucified." He has promised to be with us by His Spirit to help us in this.

### CONSECRATION OF THE RIGHT REV. A. STANWAY, THIRD BISHOP OF CENTRAL TANGANYIKA.

We are indebted to Deaconess Kathleen Sheppard for the following account:—

"To-day I have been to the very memorable service of the Consecration of Archdeacon Stanway. It is impossible to describe the reverence, the dignity and the pageantry of the service—it was stirring from beginning to end. Two other Bishops were consecrated too—the Bishop of Chelmsford and the Assistant Bishop in Uganda.

"I think all the Bishops in England must have been present and also Bishop Chambers—Mrs. Head sat next to Mrs. Stanway and it was exactly the same seat as she occupied when her husband was consecrated as Archbishop of Melbourne twenty-one years ago. She did rejoice to be there, especially as Alfred Stanway was one of her husband's first ordinands. I sat next to the Rev. R. Pethybridge.

"Canon Warren preached a grand and evangelistic sermon, Gal. 6, 14 "God forbid that I should glory save in the Cross of Jesus Christ." He urged the Bishops designate not to glory in authority which would be theirs, and to put first always not the cross they carry for Christ, but the Cross He carried for them—probably you will receive a full account of the sermon.

"Afterwards there was a luncheon at Church House—with several Melbourne folk in evidence—Mr. and Mrs. Archer (Caulfield Grammar School), Rev. E. Constable, Rev. R. Pethybridge, Miss Dorothy Armstrong and others. It was a very happy occasion."

"C.M.S., Melbourne, can well be proud of her new Bishop. His bearing in every way was fine.

"One could not fail to be awed and stirred remembering that he is one of the long succession of grand men, who for hundreds of years have been consecrated in the same place and who have served the Church in so many different places.

"The Abbey was crowded and the atmosphere of prayer and worship pervaded the whole building and the singing was marvellous—one could not help feeling both proud and humble to be a member of the Church of England—with her glorious traditions. One realises a little of what we have inherited and also what we must pass on."

("The Melbourne Messenger.")

The Bishop will be enthroned in the Cathedral, Dodoma, on March 11th.

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## NOTES AND COMMENTS

And so the season of Lent draws to its conclusion and consummation.

Palm Sunday, as it is Holy Week, commonly called, begins "The Great Week" of Christianity and Broadcasting. Christian antiquity, the Silent Week, indicating the extreme solemnity of the Holy Week celebration in memory of our Saviour's last week on earth before His Death and Resurrection. Our church provides special epistles and gospels for these days, urging its members to a quiet and fruitful remembrance of those Holy Days during which our Saviour looked persistently and expectantly to the consummation of the great task of His life in the willing sacrifice for us men and for our salvation on the Cross of Calvary. In the majority of our parishes opportunity will be given for meditation and deepened consecration of our lives to Him Who gave Himself for us. We shall only know the joy of the Easter triumph as we enter into the real meaning of the Holy Week memories. As Bonar says:

In love the whole dark path He trod,  
To consecrate a way for me;  
Each bitter footstep marked with blood,  
From Bethlehem to Calvary.  
'Tis finished all; the veil is rent,  
The welcome true, the access free;  
Now then we leave our banishment,  
O Father, to return to Thee!

The proverbial meaning of the term indicates the very fine spirit of sportsmanship the game is expected to foster. Right through "Playing Cricket" these great test matches it has been a joy to hear commentators impartially awarding praise to the players of the other team for any excellent bit of play. They are all old cricketers who have played well the actual game and have learned to go on "playing cricket" in their appreciation of all sound play.

The same spirit seems to have prevailed in the newspaper reports of the game as written by old players whose names are still remembered for their prowess in the game. There seems to be only one exception, making us question whether this writer has ever played the game in actuality. In any case he seems to have forgotten "how to play it" now. It is a puzzle to us how such a critic can get the publicity that he does. It is refreshing to turn from the puerilities of his ruthless cynicism to the fine camaraderie of the other writers.

An article on this subject by the A.B.C. Supervisor of Religious Broadcasting opens up a very big question. He evidently has not quite relished something in a recent article in the "Church Standard" and sets out to justify the A.B.C. arrangements. He throws down the gauntlet in saying that "as far as the A.B.C. is concerned there has been no opposition from Church leaders to experiments and innovations in religious broadcasting." One wonders whether the suggested inference be correct. Are our Church leaders quite satisfied with the broadcasting of Christianity by the A.B.C.? Silence does not always mean consent. As a rule our "Church leaders" are not anxious for controversy and sometimes are inclined to let things go by default. But we cannot help feeling that Mr. Henderson takes too much for granted. To our mind the broadcasting of Christianity constitutes a most serious ministry, demanding absolutely the best in spiritual values a man can give. We take for granted that only a man with a real conviction of Christ as Saviour and Lord, Jesus Christ, who became dead and is now alive for evermore, and to whom the Holy Spirit is a reality, can be in any way adequate for the task. We are not very concerned with the "new religious experiments," "to put a cutting edge on the Christian Gospel" that Gospel in all its simplicity has "a cutting edge" wherever it is faithfully proclaimed.

As in the early days "men were cut to the heart" by the simple relation of the contents of that Gospel by men who spoke with conviction of its truth and power, so it is happening in the world of to-day. That curious experiment "Plain Christianity," is a very doubtful improvement on the ordinary Christian service it supplanted.

"My Government will always say definitely no to people who want hospitals financed by State Lotteries," the Premier of Victoria, Mr. McDonald, was reported to have said in the morning press of January 29.

The report goes on: "The great Christian service of hospitalisation should be placed on a plane far above that of capricious gambling." Bravo, Mr. McDonald! Naturally, our paper is not

concerned with party politics, but we are not backward in giving our acclaim to any leader who stands for moral perspective and character, whatever political party he represents. Mr. McDonald has gone right to the heart of the matter when he stated that a Christian service of caring for the sick, commenced by the Christian Church and carried on by it until comparatively recent years, should not be supported by means that cater for the lowest traits in human nature—gambling—getting something for nothing at the expense of other people. — Bendigo "Church News."

We could only wish that all Governments would give a lead similar to this. Lotteries are a canker and a blot.

The holiest day of the Christian year with its sad memories of human degradation and failure The Day of the Cross. and yet its triumphal note of victory. The veil of temple was rent from top to bottom, as in response to the Great sacrifice of Calvary the way into the Father's presence was opened wide for all repentant believers in Christ.

"My sins deserve eternal death,  
But Jesus died for me!"

No wonder the Christian instinct is to regard very reverently and gratefully the return of such an anniversary. No wonder, too, that the devil, with his eager allies, seeks to obliterate the message of Good Friday and turn it into a day of amusement and worldly pursuit. The obligation rests on every Christian disciple, by earnest and bold witness, to keep the true lessons of the Day dominant in the public mind.

### "THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, "A.C. Record," Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne:  
Tasmania.—Hobart: T. A. Hurst, 14 Dyn-  
nyrne Road, Sandy Bay.

Issued fortnightly.  
Subscriptions: 12/6 per year, post free;  
6d. per copy.

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## ISLINGTON SPEAKER'S ATTACK ON SACRAMENTALISM

### LECTERN AND PULPIT PUSHED ASIDE

A fresh recognition of the supreme authority of the Scriptures as the oracles of God and a disturbing awareness of the widespread ignorance of the Bible within the Church, was needed on the part of the clergy, declared the Rev. Alan M. Stibbs at the Islington Clerical Conference, held at the Church House, Westminster, England, recently. His subject was "Teaching the Bible in the Church," and he went on to consider the place given by the Prayer Book to the preaching of the Word.

"Consider the significance of the mention of the sermon in the Communion service," he said. "As I understand our Prayer Book and its rubrics, what it demands on Sundays and saints' days in the ordinary congregation is that the Sacrament should only occasionally be administered, but that on every occasion the Word will be read and preached. That is the primary concern of this service—that the people should receive the Word, not the Sacrament. Provided that the Word has been preached, it is no incomplete or unfinished service because the Sacrament may not have been administered. But this kind of thing we shall not do until we return to the conviction that it is more important to give

men the Word than the Sacraments. A soul can be saved by faith in the Word without the Sacrament, but not by mere reception of the Sacrament without faith in the Word."

#### Misuse of Pulpit.

Mr. Stibbs deprecated the modern tendency to allow the Sacrament to replace the Bible as the centre of worship. "In the layout of our churches," he said, "the lectern and the pulpit have been pushed to the side in order to give central prominence to the Holy Table and to encourage the doing of reverence to it as an altar. This is not reformed and Prayer Book practice. The reading and preaching of the Word ought to be central."

The speaker pleaded that the pulpit should be exclusively reserved for its proper use—the ministry of the Word. He considered that deputation sermons on behalf of church societies were an abuse of the pulpit. He also suggested that the theological colleges ought to be training men above all else for the ministry of the Word. Instead many ordinands were being trained in sacerdotalism and sacramentalism, with a view to their functioning as priests rather than as preachers." (From the "Church of England Newspaper.")

### CHURCH OF ENGLAND DIOCESAN CHILDREN'S HOMES.

CLARENDON CHILDREN'S HOME,  
KINGSTON BEACH, TASMANIA.

MATRON needed shortly, with experience, for Seaside Home for Girls. Church of England. Or married couple, man for organising secretarial work, would be considered. Particulars obtainable from and application received by Secretary, Diocesan Children's Homes, 125 Macquarie Street, Hobart.

ROLAND HOME, SHEFFIELD, TASMANIA. MATRON (accommodation also for husband) required for Boys' Home, shortly to be opened.

Particulars from the Rev. L. B. Browning, Rector, Sheffield.

### AT THE ISLINGTON CONFERENCE

#### "BRIGHT YOUNG THINGS."

The Rev. Keith de Berry, vicar of Immanuel, Streatham, at the recent Conference, spoke on "Teaching the Youth of the Church." "Our aim and object," he said, "is not to fill our church halls with bright young things, or to amuse them, or make ourselves popular with them. Our aim is to bring them to Jesus Christ, to build them up in church membership, to make them instructed and witnessing communicants, and to draw them out as whole time workers." Young people were not a peculiar or privileged group; they were part of the whole church and must learn to live with Christians of all ages.

### SAINT PATRICK.

(Rev. C. K. Hammond, M.A.)

The patron saint of Ireland, whose day is observed on March 17th, is Patricius, or Saint Patrick. He tells us in his writings that he was the son of Calpornius, a deacon, and the grandson of Potitus, a priest. Of course, celibacy of the clergy was not considered necessary in those days.

#### YOUTH AND SLAVERY.

Patrick's birthplace is uncertain. He calls it Bannaventa and it has been identified with Cornwall, England, on the shores of the river Severn. Scotland, however, has also staked a claim on behalf of Dumbarton in the river Clyde area. He was born about 389 A.D. and brought up by Christian parents among Christians.

When Patrick was a lad of sixteen years disaster swept down upon his home. Nial of the Nine Hostages (an Irish petty king) raided his birthplace, slew his parents and many others, and carried off Patrick and the rest of the young people as slaves, to Ireland. Patrick was sold as slave to Milchu and put to feed pigs at Slemish, near the site of Ballymena, Co. Antrim, in Northern Ireland. (An alternative version places his time of bondage at the wood of Fochlah, in North West Connaught.)

#### CONVERSION.

Here in his solitude Patrick returned to God from Whom he had departed in his youth. His feelings can best be described by the translation of his own words as rendered by the Irish poet, Sir Samuel Ferguson: "And often in the day saying my prayers, Daily there more and more did grow in me The fear of God. Thus holy fear and faith Increased in me, that in a single day, I've said as many as a hundred prayers, And in the night scarce fewer, so that oft In woods and on the mountain I've remained, And risen to prayer ere daylight broke, through snow, Through frost, through rain, and yet I took no ill. Then was I swift where now the spirit is slow, For 'twas the Spirit of God that in me burned."

#### ESCAPE AND RETURN.

His years of slavery were six or seven in number. Then he heard the voice of God telling him "Thou shalt soon go to thy native land," and later, "Lo, thy ship is prepared." However, he had to travel 200 miles to the ship which was at the mouth of the River Vartry, Co. Wicklow. Here he succeeded in joining a company of traders in Irish wolf-hounds and so escaped to Gaul, landing near Bordeaux. The traders travelled on foot for weeks through desolate country, often being near starvation. At last Patrick broke free from them in North Italy and turned back to Gaul where he found refuge with Honoratus in the monastery of Lerain. Feeling urge

to return to his own country, he realised that the life of ease there would not satisfy him. He returned to Gaul after a vision in which the children of the land of his bondage called to him to help them. He made known his desire and was consecrated bishop to the Christians among the Scots (not in Scotland but in Ireland), probably by Germanus, bishop of Auxerre.

#### DIFFICULTIES OF APOSTLESHIP.

Patrick was not the first Christian missionary to Ireland. Shortly before his coming, Palladius, a deacon of Germanus, had set out with the approval of Rome to correct Pelagianism among the Picts in Ireland. Palladius does not appear to have achieved much, but some of his devotees later challenged Patrick's authority bitterly. Meantime we notice that Christianity was already known to have its followers in Ireland before Palladius and Patrick. Probably captive Christians had sown the seed of the Gospel. Unfortunately the heresy of Pelagius had also taken root. These facts made Patrick's work difficult providing special complications.

However, having landed at Wicklow and receiving a very discouraging welcome, he sailed again northwards and landed in Strangford Lough in County Down. Here Dichu, the chieftain, gave him the site for his first church, called Sabhall Pdraig (Saul Patrick, i.e., Patrick's barn), probably because the first services were held in a barn.

A beautiful copy of one of the old churches with a round tower to-day marks the site of Patrick's first church at Saul, Co. Down.

Patrick set out to preach to Milchu, his former master. Milchu, however, filled with superstitious fears about his former slave and his intentions, burned himself in his own house.

Patrick knew well that a missionary must win over the petty kings, or chieftains of the tribes or clans, if the Gospel was to be preached widely among the people. Each clan followed the religion of the king or chieftain of the clan. The Ard Ri or High King could countenance a new religion but could not introduce it into the clans. Patrick came to Ireland about 432 A.D., the fourth year of Laoghaire (English form is Leary) as Ard Ri. He realised the strength of Christianity through contact with the Roman Empire. Christianity was now the official and fashionable religion since Emperor Constantine's conversion. Laoghaire's wife may have been a Christian, his son's wife certainly was.

When Patrick approached Laoghaire in 433 A.D. at Tara, the king had to contend with the strength of tradition behind the Druidical system and the Brehan (tribal) law. Accordingly, the missionary bishop found that effective support did not come at once.

Furthermore, Patrick was not an Irishman, nor was he a Gaul. Since clergy had to be imported from Gaul, racial feeling sometimes led to endeavours to undermine his authority.

#### PROGRESS.

However, Patrick made progress with remarkable success. In 433 A.D. Conall, brother of the High King, was converted at Donaghpatrick, Co. Meath. Soon other clan kings yielded to the Gospel. In 445 A.D. Patrick founded the Church of Armagh, which is still the seat of the Primate of All Ireland.

As his work bore fruit through the East (about 439 A.D.), Patrick found necessary

the supply of the assistant bishops—Auxilius, Secundus, Iserninus. Of these three, the latter was an Irishman and the other two may have been Romanised Britons. Secundinus died in 447, but the other two out-lived Patrick.

With extension of the work further in the north and west the need to weld the whole into a unity led to the elevation of Armagh to the primacy.

By this time (447) racial feeling against Patrick was strong among the clergy. Apparently he was slandered by some friend who discovered some youthful indiscretion. His "confession" is a defence — partly autobiographical — by Patrick to the British ecclesiastical authorities.

#### WAS PATRICK A ROMANIST?

There is no evidence that Patrick even consulted the Pope before his consecration as bishop to the Irish (Picts). In his Confession, when defending his genuineness as a bishop, he does not mention the Pope. If he had been consecrated by so important a Bishop would he not mention it? If he had the Pope's approval, would he not say so?

In his "Confession" Patrick shows no vestige of those additions to and corruptions of Christian doctrine peculiar to the Church of Rome, e.g., Mariolatry, Papal infallibility, indulgences, invocation of saints, or veneration of relics. His Creed is found in the "Breastplate" which commences "I bind unto myself to-day the strong Name of the Trinity," and is innocent of the special doctrines of Rome.

Moreover, neither Gaul nor Britain at the time were uniform with Rome, and Patrick's clergy came largely thence. Not till a century and a half later did Augustine bring the Church in Kent into conformity with that of Rome. The rest of England had its own rites and customs.

Saint Patrick's disciples for many years were distinguished for their missionary zeal, but we need remember only the differences of Columbanus with Pope Gregory the Great to realise that the Irish customs concerning the date of Easter, and the clerical tonsure were quite distinct. Indeed the Irish Church was implored by Pope Honorius in 634 A.D. (200 years after Patrick's landing) to keep Easter with the majority of the Christian Church.

In short Patrick could not have been Roman in outlook, or authority. All the evidence forbids the claim of Rome to have brought the Gospel to Ireland.

#### WORK WELL DONE.

During his missionary work Patrick is reputed to have ordained 3000 clergy and consecrated 365 bishops. These bishops, of course, were not all diocesan but were connected with clans, for Patrick realised that the Church must adapt itself to the established customs of the people in so far as these were not contrary to God's law.

Patrick passed to his rest on 17th March, 461, having received his last Holy Communion from Bishop Tassagh, his friend. Trusting in the only sacrifice for sin, Jesus Christ our Lord, he at last completed his own sacrifice "a living victim, my soul to Christ our Lord."

From the converts he left behind sprung that vigorous and noble company of missionaries and scholars that earned for the Emerald Isle her title, "Isle of Saints and Sages," and that carried the banner of Christ to heathen regions in Scotland, England, Gaul and Germany.

### GOOD FRIDAY PROCESSION.

The Most Reverend the Archbishop of Sydney has decided to again hold the Procession of Witness on Good Friday next, March 23rd. The Rev. H. N. Powys, rector of St. Michael's, Vaucluse, has been requested by the Archbishop to again organise the procession.

Adults and children from all the parishes are urged to make a special effort and join in the march. The marchers will assemble in the Sydney Domain, behind the Sydney Hospital, at 4 o'clock on Good Friday afternoon under the signs of their various Rural Deaneries in preparation for the march which commences at 4.20 p.m. The Procession will move out of The Domain into Macquarie St., thence to the Cathedral, via Martin Place and George Street. On arrival at the Cathedral a short service will be held, conducted by the Archbishop.

Choirs, and members of special church organisations will wear uniforms, and carry banners in the procession, as on former occasions. Bands will play appropriate music en route.

In the event of rain preventing the procession a service will be held in St. Andrew's Cathedral at 5 p.m.

Further details from the organiser, at St. Michael's Rectory, Vaucluse. Telephone: FU 7099.

### EVENING MEAL.

The C.E.N.E.F. Memorial Centre is providing an evening meal for the convenience of those who are desirous of attending the Cathedral or Town Hall services after the Procession of Witness. A cost of 2/- will be made to cover costs only.

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### NEW BOOKS

"The Land of Life and Rest," by Graham Scroggie. A study from the book of Joshua. 5/9 (6/2).  
"Conformed to His Image," by Oswald Chambers. 10/6 (10/11).  
"The Keswick Week," 1950. — Report of English Keswick Convention. 10/6 (11/1).  
"Behold Thy King Cometh," Brother Edward. Papers on the Second Coming. 8/6 (8/11).  
"This One Thing," Amy Carmichael. The story of Walker of Tinnevely. 25/6 (26/4).  
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## TO AUSTRALIAN CHURCHMEN.

## The Proposed Roman Catholic University

Without any opportunity for preliminary discussion the Cabinet of the N.S.W. Government has announced its intention of promoting a bill for the establishment of a Roman Catholic University. A religious Order with headquarters in the U.S.A. are, we are told, already forming plans in order to give effect to the proposal.

We venture to hope that even at the eleventh hour the Government will not make this a party matter but will allow all members of the House full freedom to vote as they feel disposed. There is a good precedent for this in the action of the British House of Commons in the case of the Prayer Book Measure of 1928. Some of the statements made by Mr. McGirr have occasioned surprise. He told the Press that the arguments urged by the Anglican Archbishop of Sydney and others against the proposal had received careful consideration. We are, of course, glad to know that such consideration has been afforded to reasoned presentations. But it would have assisted us to form a truer judgment as to the value of the Cabinet's reply to such objections had the arguments thus presented been fairly met. If the limitations imposed by a statement to the Press precluded the adoption of this course, it would have allayed much alarm had the Premier offered to meet a deputation and to set out to them the grounds on which the objections had been overruled.

The question had been agitated some time ago. The belief gained ground that the Government intended to take no action. Suddenly, when the whole subject had faded from the public view, we were confronted with this determination. That is not the soundest or safest way to secure an untrammelled democratic decision. We think we have some reason to complain concerning it.

But it is well that reasonable objections to the proposed scheme should be placed before the public and we hope that efforts will be made to place the ordinary man in possession of facts which may enable him to form a judgment on this matter. The University of Sydney has expended very large sums of money on the provision of suitable buildings and laboratories for the better prosecution of its task. It is not, as yet, adequately equipped. We

believe that the diversion of students to another corpus instead of providing, where necessary, affiliated colleges, is a very grave mistake. The Roman Catholics constitute about 20 to 25% of the population. We believe that every effort will be made to divert the intelligent members of the Roman Catholic community in the direction of the new university and away from the established institution. At a time when great efforts are being made to develop the activities of Sydney University so as to meet the exacting demands of scientific research such a procedure is most unwise.

We shall be told, in fact we have been told, that the expenses of University education will still remain a burden on the community at large even if a Roman Catholic University is permitted to function. No funds out of the public purse, so we are informed, will be employed to assist the new University in its operations. This argument has apparently convinced Rev. D. Flockhart, ex-Moderator of the Presbyterian General Assembly. But already the Liberal Party is proposing relief of taxation to those who send their children to denominational schools. This is evidence of the pressure brought to bear on all political parties to recognise either directly or indirectly the denominational principle in education. We are not as confident as Mr. Flockhart that all danger of subsidy will be forever removed. But, even if it were, there is a more serious consideration which has not received the attention it deserves. Mr. McGirr quite cheerfully announced that his Government is prepared to offer similar facilities to any religious denomination that demands it. So we can have a Church of England, a Presbyterian, a Methodist, a Congregational, a Baptist, a Christian Science, a Christadelphian, a Unitarian, a Church of Christ University, and possibly some more. In a population of 8,000,000 we would have ten Universities advocating a particular line of religious philosophical and scientific study. In addition it is to be presumed we would have the existing State Universities. It may be urged that the commonsense of the Protestant denominations would prevent such a principle of segregation. But it is surely significant that a responsible minister of State openly voiced such a policy.

New Zealand with greater vision has one University with affiliated colleges scattered over the two islands for close on 2,000,000 people. Otago, while preserving its ancient rights is glad to co-operate with the State University. It seems to us that the policy proposed of which the Roman Catholic University is the harbinger, is fraught with disaster to higher education. Soon we will have the spectacle of an ill-equipped body complaining piteously that it is using its limited reserves to the utmost of its powers. The Government will be faced with the dire alternative of permitting deficient centres of learning, or subsidising distinctively denominational educational establishments. In the latter case citizens will be compelled to finance religious houses with which they have no sympathy. Taxation cannot be regulated on the religious census. The varieties in wealth alone would make that impossible. In the former case we will have the humiliating experience of seeing sound learning perishing at the instance of strong religious prejudices. Neither position appears satisfactory.

There are many other objections to the Government proposals and we hope to deal with some of them in a succeeding article. It only remains to point out that the argument we have advanced weighed very heavily with the British Parliament. In former times the Universities in Great Britain and Ireland had definite links with the established church. It was not possible to obtain a degree in Oxford, Cambridge or Dublin without signing an assent to the Thirty-Nine Articles of religion. This principle prevailed up to 1873, when all tests were removed in the case of students attending Dublin University. What we wish to point out is that the course adopted by the British Parliament was the course of removing tests in the case of existing universities and not creating fresh universities with their own tests or with freedom from tests. We are told that any student of any denomination can attend the proposed new Roman Catholic University and we believe it. But if it is to retain its character as a Roman Catholic University its teaching staff must be recruited from that church. It was this restriction of the teaching staff to a particular religious outlook that was finally removed in Great Britain. It is the imposition of such a restriction that is now advocated by Mr. McGirr. We hope a strong protest against such a retrograde step will be speedily forthcoming.

## DEVOTIONAL.

FIFTH SUNDAY IN LENT.  
MARCH 11th.

The Fifth Sunday in Lent is also called "Passion Sunday," because the Epistle sets forth the object of our Lord's Passion. His blood was shed that He might obtain eternal redemption for us. During the first four weeks of Lent we are reminded of our sins, and of the warfare which the Christians must ever wage against them, but during the final fortnight of this sacred season we are reminded of the Sin-bearer, "the lamb of God that taketh away the sin of the world." We are invited to follow Him, in spirit, up to Jerusalem, until on Good Friday, standing by the Cross, we see the Saviour suffer and die for us and for the whole world.

The first morning lesson tells of the burning bush, where God revealed His new name to Moses, "I am that I am." In the Gospel we read how Christ also revealed Himself, to His enemies, as the Eternal God, "Verily, verily I say unto you; before Abraham was, I am." He Who died in His human nature on Calvary was none other than the Eternal God. He put away sin by the sacrifice of Himself. Is it not easy to fully trust such a loving God, and to pray in the words of the Collect, "We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul?"

THE SUNDAY NEXT BEFORE EASTER.  
MARCH 18.

The subject for the day is "No Cross, no Crown." The collect refers to God's "tender love towards mankind" in sending His Son to suffer death upon the Cross, and prays "that we may both follow the example of His patience, and also be made partakers of His resurrection." In the original collect, all is based upon the word "mercy"; that we may "deserve" to have the example of His patience, and a share in His resurrection. We "deserve" nothing of God, hence the importance of the Reformers' alteration, that we may "follow" the example, and "be made partakers of" the resurrection.

The Epistle sets before us the example of the humility involved in the Lord's Incarnation; who though He was in the form of God thought not His equality with God a matter for clinging to, but took upon Him the form of a servant, and descended step by step to the degradation of the death of the Cross. Its lesson is clear, "Let this mind be in you which was also in Christ Jesus."

The Gospel gives an account of the sufferings in which our Lord's patience was so conspicuously seen. The four accounts of the Passion are read during Holy Week. They begin with St. Matthew 26, the Second Morning Lesson for this Sunday; the Gospel, St. Matthew 27, is evidently intended to follow as a continuous narrative at the same service. The custom of having the Holy Communion before Morning Prayer, or apart from it, was not in the minds of the compilers of our Prayer Book.

the true fellowship of worship our churches come alive.

Into such a friendly and united fellowship we can invite people. And we should. If our Lord came to seek and save, we too must seek. Too long have we left this work to clergy and ministers. It is both the privilege and duty of each member actively to seek others. We can at least say to non-worshippers, "Come and see."

The tragedy of the world to-day is the tragedy of disunion, of wars, class bitterness, industrial troubles, broken homes. Unity comes of a common life — seeking together in worship the life of Jesus Christ. Thus we find life. And if we draw others into our fellowship so that they too come to know the life in Christ, they also live.

An active worship, a living fellowship, an out-sending missionary soul, these are the need of the churches in Australia to-day. At the same time the Australian Churches cannot live to themselves any more than can the nation. Our missionary endeavour must seek to bring the peoples of other races, especially of Asia and the Pacific, to the knowledge of Christ and of fellowship with ourselves in Him.

To this venture we earnestly call you in the name of Christ and for the well-being of our country and the wider world. Gilbulla, Menangle, N.S.W. February, 1951.

WILL YOU HELP THE WOMEN  
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## M.C.C. TEAM.

Our English guests have this week left for New Zealand. We are particularly glad for their success in the final Test Match.

Many Christian people throughout Australia had the privilege of meeting John Dewes and David Sheppard, both of whom are members of the Cambridge Inter-Collegiate Christian Union. They gave unstintingly of what spare time they had, to give their testimony to the Gospel. In particular, meetings were arranged for them by the Inter-Varsity Fellowship of Evangelical Unions, the Crusader Union and the C.S.S.M. Many young people were greatly helped by the messages they gave. Both young men were converted as students at Cambridge University through C.I.C.C.U. Missions. When in Sydney they were entertained by the Archbishop of Sydney at Bishops Court. His Grace was himself President of the C.I.C.C.U. when a student at Cambridge, and is now an honorary Vice-President thereof.

The magazine of the Inter-Varsity Fellowship in its "Fresher" number just published, contains the following testimony from David Sheppard:—

"From what I was taught at home and at school, I believed a number of facts about God, about Jesus Christ and about the whole Bible story—just as I believed a number of facts about Alexander the Great and Julius Caesar—and I went to church to meet with God. But as I came out of this comparative shelter of home and school life, into the Army, I found that my Christianity seemed to have less and less relevance to my life and to have less effect on it.

"I had once set my ideal with Christ in the 'Sermon on the Mount' but the ideal was rapidly changing into the normal approach of the world to life. When I told God I was sorry for sins committed, I found it increasingly difficult to do so with sincerity because I so often knew that they would be repeated. I began to realise that repentance involved more than saying 'Sorry,' that it included turning my back on the sins for the future. But back would come the retort, 'If I was forgiven everything, I could not keep it up; I should be just the same sort of person.' I had too often tried 'turning over a new leaf' to imagine that a continual series of 'new leaves' could make up the real Christian answer.

"Towards the end of my first term at Cambridge I made friends with someone who believed a quite different Christianity from what I had always imagined to be the genuine article. And he not only believed it, he obviously experienced its power in his life. He showed me that the essential facts in my relationship with God were that my sins had put up a barrier between God and me (1 Peter 2:24) to remove the sin-barrier; that I needed to accept that forgiveness for myself to put myself right with God.

"But the Good News that my friend told me had another point which altogether revolutionised my ideas about Christianity. Alexander and Caesar could remain parables no longer.

"Jesus died to set me free  
From the guilt of sin;  
Jesus lives that I may be  
Strong the fight to win.

"I was not believing in Someone who was put to death hundreds of years ago, and finished with, but in Someone as alive as my best friend. In fact He wanted to come into my life and to be my best friend.

"One evening I heard a sermon when it was made very plain, that in no other way could I be made right with God (John 14:6); After that I went back to my room in college, knelt down and quite simply asked the Lord Jesus to come into my heart (Rev. 3:20).

"I have proved Him for more than a year now; there has been no question of my 'keeping up' something for He has 'kept me up'; nor have I remained just the same sort of person, for He has changed my life by His Presence in it.

"All the different parts of the Christian life which had naturally been but formal observances before—praying, Bible-reading, going to Church, Christian service—have fallen into their proper place. Certainly there is much He still has to do with my life, but, on my side, there is peace with God, a real knowledge of Jesus Christ in my life, and a definite purpose in living.

"I used to think that I led a very full life, but it was a life with no centre and with no end in view, and it was empty compared with the new life.

"A very keen cricketer from the age of six, I knew almost everything there was to know about Len Hutton—the runs he had made, his style at play. I had watched him play, I had read books about him, but when I met him and played for the same side, I came to know him and he became my friend.

"In a very similar way my relationship to Jesus Christ has changed. He stands outside the door of every life and asks to be allowed to enter. Many do not receive Him, but those who receive Him become Sons of God (John 1:11, 12).

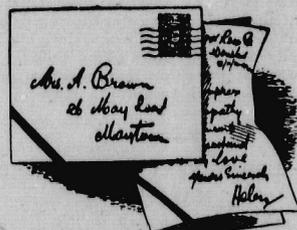
## OUR ANNUAL SALE

The Annual Sale of Work, of which the proceeds are to be divided equally between the Endowment Fund and the Maintenance Fund, will be held on June 8, 1951. All the usual stalls are being arranged for. Help for any of these stalls will be welcomed. Offers of help and material gifts may be left at the office, Room 6, Diocesan Church House on any day, Monday to Friday, during office hours.

## LENTEN SERVICE FOR SUNDAY SCHOOL TEACHERS.

On Friday, 16th March, at 8 p.m., in St. Andrew's Cathedral, Sydney, there will be a service for Sunday School teachers, arranged by the Diocesan Board of Education, at which the preacher will be the Right Rev. W. G. Hilliard, M.A., Th.D., Chairman of the Board. This Lenten Service is designed to provide an opportunity for corporate prayer and worship for Sunday School teachers of the Diocese, and to be a source of inspiration for the great task to which we are called in teaching the truths of God's Word to the boys and girls in our Sunday Schools.

The Rev. Colin Craven-Sands was inducted to the Parish of St. Paul's, Castle Hill, on March 7th, by the Archbishop of Sydney and Archdeacon J. Bidwell. Mr. Craven-Sands has recently returned from England, where he served in parishes in Lancashire and Cornwall.



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## CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents)

## AN APPEAL!

(The Editor, "Australian Church Record.")  
Dear Sir,

I wish to bring before the notice of your readers the need of the Church in industrial Sydney, particularly at Alexandria. It is as vital to proclaim the Gospel here as it is in the new housing areas, for this is the weakest and most dangerous sector in the church's campaign to-day. The population is large and the congregations are small, so that outside help is necessary to maintain the progress that is being made. This is the help we need—your understanding, sympathy and prayers, younger people to help run clubs, a piano for the Sunday School and money to enable the skilled assistance now available to be continued. Money could be made from scrap; see my advertisement in this issue. The Church people are doing their utmost and would be encouraged as well as helped by your support.

Yours faithfully,

J. A. DAHL.

The Rectory, Waterloo, Sydney.

## THANKS.

(The Editor, "Australian Church Record.")  
Dear Sir,

I am wondering whether you will grant me space in the next issue of the "Record" through which to thank those many friends and colleagues of my late husband, the Rev. F. A. Walton, for their kindly sympathy and assistance during these past weeks.

I have been able to acknowledge some hundreds of letters, but in many cases the address has been insufficient for me to do so, I should like them to feel that I do indeed appreciate their many tributes to my late husband personally and to his work.

Thanking you,

Yours sincerely,

BRENDA A. M. WALTON.

St. Andrew's Rectory,  
South Brisbane, Q'land.

## A LAYMAN'S SUGGESTIONS.

(The Editor, "Australian Church Record.")  
Dear Sir,

May I be permitted to submit some constructive suggestions that would, I believe, help the services and work of the Church?

(1) Holy Communion.—The beauty and continuity of this service should not be interrupted by the reading out of notices—which sometimes include particulars of social, sporting and theatrical activities. It is most distracting. I submit that before the service commences the clergyman could read them out.

(2) The Lessons.—A clergyman whose influence spread far beyond his own parish always gave the context before the lesson. It was a wise, understanding man.

(3) Practical Christianity.—Christ, we read, went about doing good. This angle seems to be overlooked or almost so in some parishes. I believe that there are able men

and women in every parish whose services could be co-opted to form an organisation that would enable the parish church to help and comfort its sick, needy, and lonely, and also the young parents faced with the problem of bringing up families in these days of housing shortage and ever-rising costs—with the chief burden falling on the women.

(4) Parish Magazines.—Too often poor anaemic things! It should be possible, with such a wealth of good material to draw upon to make them really challenging and inspiring. Parish papers enter a large number of homes.

I am, etc.,

"LAYMAN."

## BIBLES AND AN ORGAN.

(The Editor, "Australian Church Record.")  
Dear Sir,

The Home Mission Society has available a number of Lectern Bibles in excellent condition which would be particularly suitable for new Churches or for that matter for any church that may have the need of one.

Also a Weaver 10 stop Organ is available for any Church, or Sunday School. The organ is in good condition.

I appreciate the opportunity of making the availability of these articles known through your columns and would suggest that enquiries be made to me direct by telephone on MA 5632 or by letter to me at Diocesan Church House, George Street, Sydney.  
Yours, etc.,

R. G. FILLINGHAM,  
General Secretary.The Home Mission Society,  
Diocesan Church House,  
George St., Sydney.

## "MINISTRY OF WOMEN."

(The Editor, "Australian Church Record.")  
Dear Sir,

It is very distasteful to have to argue the status of women in the Church, particularly to one like myself who owes so much to his mother. Nevertheless your comment in the issue of Feb. 22nd makes this necessary. The old Catholic order or faith once delivered to the saints is not to be changed by an unnecessary pressing demand. What is behind the move to ordain women to the priesthood and to admit them to Synods and vestries? Is it not the general state of disorder in church discipline? A small percentage attend public worship, but they get the ministrations of the church, at weddings, funerals, and baptisms. The remedy is the N.T. discipline following our Lord's directions. Discipline is not penal, but curative; until this statement is clearly thought out, congregations will shy off applying it, and it should be enforced only by the people, not the minister.

The rights of women inevitably lead on to the rights of children to equality also. This is seen in the undisciplined child of to-day. It would be very hard for any parents to keep control of children till they are 21 years of age. Very few courts would uphold them. Gainful employment at 16, entering the armed forces at 18, and many other present day customs have strengthened the hands of the adolescents in their fight against parental control. This fight for women's rights is a sure sign of national decadence. They were to stop wars and many national

evils, but in many ways they "out-herod" the man. The present nakedness finds its apotheosis in beauty contests. A new Australian is figured in scanty costume, and all measurements given, as if she were a prize animal. With men going shirtless we are back to the fig leaves; God made them coats of skins, in other words a neck to knee covering; smoking, drinking and immorality have increased among women since the Suffragette movement gained the vote. I wonder if the woman who threw herself in front of the Derby winner would consider the sacrifice worthwhile to-day. Surely there is a difference of function for the sexes. A few Deborahs and Huldahs emerge occasionally like Dorothy Sayers and Maude Royden, but they only emphasise the failure of their contemporary males. The prophet who sees the Roman Catholic church ordaining women to the Priesthood is of the same prophetic order as those who see the day when Christianity or the Church will disappear as unnecessary or outmoded.

In conclusion, Mr. Editor, it is a pity that a paper of your standing should fall into the error of using slipshod, popular jargon. If you look it up you will find that the able Canute rebuked his courtiers for their foolish flattery in suggesting that he could order the waves to forsake their natural movements, at his behest.

I'll remain,  
Yours faithfully,

B. B. LOUSADA.

St. Matthew's Vicarage,  
Bruthen, Victoria.

## CHINA INLAND MISSION.

## ITS FUTURE.

Some nine hundred people were gathered in the Assembly Hall, Sydney, on Tuesday night, February 27th, to hear messages from the Directors of the Mission from various parts of the world. Bishop Houghton, the General Director, viewed the position in detail and explained that owing to the withdrawal of the Missionaries under the Communist pressure it was being planned that survey parties would visit certain areas including Thailand, Malaya, the Philippines, Japan, with a view of missionaries taking up work in these countries. He asked for the prayerful support of our friends of the Missions for the future of the work. Mr. Fred Mitchell, of Great Britain, and the Rev. Griffin, also addressed the gathering. Mr. J. O. Sanders presided.

## OUTGOING MISSIONARIES.

A largely attended meeting was recently held in St. Paul's School room, Chatswood, to say farewell to Sister Joan Eatch, A.T.N.A., and Miss Elisabeth Knox, B.A., Dip.Ed., who sailed by the "Strathaird" on Saturday last for the C.M.S. Mission in Central Tanganyika. The Rev. K. N. Shelley, who presided, made a presentation to each of the outgoing missionaries on behalf of parishioners. He said that Miss Eatch had been a member of St. Paul's since kindergarten days and Miss Knox had lived at St. Paul's Rectory for eight years, where her father, Canon Knox, was in charge of the parish.

It is the custom of St. Paul's to mention missionaries from the parish by name at the services of the church.

## PERSONAL

Miss Elizabeth Knox, of Gordon, and Miss Joan Eatch, of Chatswood, sailed for Tanganyika on Saturday last for missionary work in connection with the C.M.S.

The Rev. and Mrs. Keith Cole, of Sydney, and their family have arrived safely at Kahuhia, Kenya, East Africa, their future home. Mr. Cole writes: "On Sunday I went to see the Divinity School at Limuru. Here I had an opportunity of wandering around and having a yarn (in English, which they spoke quite well) to the students. They spoke very highly of the lecture they had received from Canon Loane because 'he spoke of the Cross.' I was really touched by a remark of a lad from Nyanza. 'Bwana, we thank you for coming. Thank you. But, Bwana, why do not more people come from your land to teach us?' And I, too, wondered. A glorious climate, quite intelligent young people, untold opportunities for all kinds of development. Why do not more come?"

Lt.-Col. G. Hurry, D.S.O., who died on Wednesday, Feb. 7th, was, besides being a distinguished soldier and a former representative of the Bendigo Electorate in the Federal Parliament, a prominent Churchman. He held many offices in Church life at St. Paul's, Kyneton, and was for many years Chancellor of the Diocese of Bendigo.

The Rev. W. H. Funnell, Assistant Director of the China Inland Mission in New Zealand, who has been in Melbourne and Sydney in connection with C.I.M. matters, preached on Sunday morning last at St. Clement's, Mosman, and in the evening at St. Matthew's, Manly.

The engagement to be married is announced of Miss Middleton Jeffries, of Hunters Hill, Sydney, and the Rev. C. W. J. Gumbley, rector of All Saints, Hunters Hill.

Mrs. Wynne Jones and her family of four children are expected to arrive in Sydney from Tanganyika on March 8th.

Bishop F. Houghton, General Director of the China Inland Mission, preached the sermon at the Ordination Service in St. Andrew's Cathedral, Sydney, on Sunday morning last.

The Rev. N. C. Bathgate has been appointed curate of St. Paul's, West Manly, Sydney. He commenced duties on March 1st.

We regret to note the death of the Rev. L. G. Edmondson, of Sydney. Mr. Edmondson had been ailing for some time and had retired from his parish at Five Dock in 1948. Ordained in 1920, he served curacies in the parishes of Newtown, Rockdale, and Marrickville, and in 1926 was appointed Curate-in-Charge of St. George's, Earlwood. In 1931 he was appointed Rector of St. Thomas', Rozelle, and Rector of St. Alban's, Five Dock, in 1942, where he broke down in health. Mr. Edmondson was well known for his fine singing voice, and he earned the esteem and love of his parishioners in the various places he served. A funeral service was held in St. Andrew's Cathedral. The Archbishop of Sydney was present. Bishop Wilton gave the address and paid tribute to Mr. Edmondson's faithful ministry. We offer

our prayerful sympathy to his widow and bereaved relatives.

The Rev. Guy King, rector of Christ Church, Bekenham, London, has been appointed an hon. canon of Rochester Cathedral, England. Canon King is a well known speaker at the Keswick Convention and the author of a number of widely circulated devotional books.

The Rev. J. F. Mason, Rector of Moss Vale, N.S.W., has been appointed vicar of St. John, Ballarat, Vic.

The Rev. R. A. Wotton, rector of St. Mary's, North Concord, has accepted nomination to St. John's, Gordon, Diocese of Sydney.

Canon F. L. Cuttriss, of Lecton, N.S.W., has been appointed Vicar of Mentone, with Parkdale, Diocese of Melbourne.

After a brief illness the Rev. Lionel Edward Frederick Sarroff died in the Alfred Hospital, Melbourne, on Wednesday, Feb. 7, aged 46 years. Born in Sydney, Mr. Sarroff studied at St. John's College, Morpeth, gaining the Th.L. in 1926, and also King's College, London. He was ordained in 1934 by the Bishop of Wangaratta and served as curate at Milawa and tutor at St. Columb's Hall 1934-34, was locum tenens at Deniliquin 1935, rector of Longwood 35-36, Nathalia 36-40, Seymour 40-46, Chaplain A.M.F. 1943. He was given permission to officiate in Melbourne diocese 1946-48, assisted at St. Paul's, Malvern, and graduated in Arts at Melbourne University — 2nd Class Philosophy—in 1947, and in 1948 was appointed to the charge of Glenroy cum Pascoe Vale. He leaves a widow and daughter. Mr. Sarroff senior and members of the family, from Sydney, and the Rev. George Haydar Eparch, of the Syrian Orthodox Church, were present at the funeral service at Glenroy on Thursday, February 8, when the Archbishop

preached and the Rev. J. S. Drought officiated.

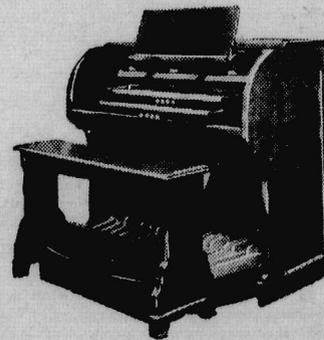
Rev. F. A. Keay, recently vicar of All Saints, Wanganui East (N.Z.), has been appointed one of the chaplains to the Church of England Grammar School, Melbourne, and takes up his duties this year.

The Directors of the China Inland Mission who have been meeting in Australia have spoken at meetings in Melbourne, Sydney, Brisbane and Adelaide, since their conference in Melbourne. Bishop Houghton will be returning to England via New Zealand and America. Mr. Sinton has returned to Hong Kong, Mr. Mitchell has left for England via Hong Kong and Rev. H. W. Funnell will return this week for New Zealand. While in Sydney Bishop Houghton preached at the Ordination Service at St. Andrew's Cathedral and Mr. Mitchell preached at St. Stephen's, Willoughby, and the Rev. H. W. Funnell at St. Clement's, Mosman, and St. Matthew's, Manly. It has been of interest to note a link with the famous "Cambridge Seven" in that Mrs. Houghton, the wife of Bishop Houghton is a daughter of the late Bishop Cassells, and Mrs. Funnell is a daughter of the late Mr. Polhill, both of whom went from Cambridge to Christ. Mrs. Houghton and Mrs. Funnell have been with their husbands in Australia.

The Rev. John Stott, the Vicar of All Soul's Langham Place, London, is the successor in that parish to the late Rev. H. Earnshaw-Smith, the well known Evangelical leader.

We offer congratulations to Mr. G. Raymond Simmons on obtaining his B.Ec. degree. For some years Mr. Simmons was on the staff of Barker College (his old school); he has now resigned, and left for England recently to gain further experience in teaching, and also to do post graduate studies at Cambridge. Mr. Simmons is the younger son of the Rev. and Mrs. R. H. Simmons, of St. Cuthbert's Rectory, Naremburn.

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## THE WORLD OF BOOKS

"Behold, Thy King Cometh!" A Symposium edited by Brother Edward, with a Foreword by D. R. Davies. pp. 128. The Canterbury Press, London and Edinburgh. Aust. Price, 8/6.

Here is an interesting and thought-provoking book on the Second Advent. There are eight essays apart from the Foreword and Editor's Preface. At least two or three of the contributors are Anglo-Catholics and another is a member of the Orthodox Church of Syria. It is not a polemic book, despite the many controversial points touched on. It is produced with an obvious desire to stress the essential truths concerning the Lord's Return, and to exhort to a greater zeal and expectancy in the light of them. Many of the contributors show an awareness of critical questions associated with the study of Biblical eschatology, and are at pains to vindicate the teaching ascribed to the Lord Himself in the Gospels. Two essays of particular interest are "The Jews and their future in the Kingdom of God," by Ulrich Simon, and "The Lord's Day and the Day of the Lord," by George Khodre. The former is guarded, but regards the return of the Jews to Palestine as of real significance. Simon acknowledges the many problems involved, particularly the "Messianic problem." The Jews "have known Jesus in practically every respect: in flight, in agony, in crucifixion, but not yet in the resurrection. Hence they are precluded from faith."

The essay "Humanity's need of its King," by Dr. Frederick Spencer, contains some doubtful speculation as well as some difficult reasoning—unless it is the syntax which is difficult. The writer seems to envisage a Millennial reign of Christ on the earth, the main purpose of which is apparently to give the "good tendencies" of "humanity" a chance to develop without hindrance from sin. Somewhere, too, there is to be a raising of the "unspiritual departed" from Sheol, "that they may be rendered sufficiently sensitive and intelligent to respond to the saving and life-giving grace of God," p. 47. The trouble with this essay is that it starts at the wrong end, with, to borrow some words of the writer, "our own rational expectations of the future of mankind."

"The Two Comings," by Cyril Wheeler, is a good exposition of New Testament general teaching. "The Second Advent and Catholic Mysticism" is all right when it is speaking of the Second Advent, but full of strange ideas when speaking of Catholic Mysticism and other topics. "Catholic doctrine teaches that all souls must pass through Purgation to reach the Beatific Vision of God." This is the sort of statement which makes people wonder where Catholic doctrine comes from. The Editor contributes a final essay "Concerning Antichrist" which has some excellent material.

The ordinary reader will no doubt find this book somewhat confusing. Those who know something of the doctrine and its history will benefit most. Evangelicals will be surprised at the naivete with which some familiar ideas are put forward with an air of being new discoveries. But if the book stimulates study and prayer, as its writers hope, its production will have been worth while.

It is attractively produced, but why 8/6 in Australia when only 5/- in England? Exchange accounts for 1/3 only. The reviewer recently bought a book for 7/6 whose English price was 6/-.—D.R.

## TO SUNDAY SCHOOL TEACHERS.

This letter is being sent to all our Sunday School teachers.

First, I wish to remind you of the extreme importance of the work you are doing.

(a) You are dealing with children at the most formative period of their lives. Impressions they receive in your class and under the influence of your teaching will remain with them throughout long years. What they become in later years depends to a large extent on you.

(b) You are giving to children the highest teaching they can ever receive. You are endeavouring to impart to them that knowledge of God and His Word which will issue in eternal salvation. No lessons they learn at school or college can possibly compare in importance with those you teach them from the Bible.

(c) You are dealing with the nation's future teachers, leaders, politicians, authors, editors, and with the Church's future missionaries, ministers and workers. Be careful how you train and mould such precious material, of inestimable value to God and man.

Well, may we exclaim with Apostle Paul, "Who is sufficient for these things?"

Secondly, I would remind you of the riches of the grace at your disposal for the proper carrying out of the difficult task entrusted to you. In ourselves we are utterly insufficient, but "our sufficiency is of God." God does give the Holy Spirit to those who ask Him,

and when we do His work in His Name, and for His sake, He will surely give wisdom, love and strength for the task.

And in the third place, I make a few suggestions which I hope may be useful, and which I am sure will be accepted in the spirit in which they are made.

(a) Be earnest in prayer for the little ones you are seeking to win for the Master. Make a list of their names and pray daily for them.

(b) Be diligent in the preparation of the lesson. Make a start early in the week. Get the Scripture story well into your mind. Look up all the scripture references in the "Trowel." Think how you can make the story interesting to children. Use your imagination. Don't give rein to it. Keep it on the curb, but use it.

(c) Remember the force of example. Show the children that you believe in the importance of regular Church attendance, even as the Lord did. Let them see that you reverence the sanctity of the Lord's Day, even at the cost of self denial.

(d) Cultivate the personal touch. Let the children see your interest in them, and love for them. Try to look up during the week any who are absent on Sunday.

I am most grateful for all you do, and thank you warmly for it. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

(From a parish in the Diocese of Sydney.)

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## SHOULD WOMEN BE PRIESTS?

(By "Kanonikos.")

This is the title of a recent booklet by the Master of St. Peter's Hall, Oxford, to which reference was made in the last issue of the "Record." "Priest" is an unfortunate word in English, since it has to represent two fundamentally different types of person, whose functions, both in the ancient and modern world, were very different the one from the other. The word itself is derived from the Greek "presbuteros," meaning "elder." This is the meaning of "priest" as it is used in the Prayer Book for the second of the three orders in the ministry of the Church of England. But "priest" also does service in general usage for the "sacrificing priest" both of non-Christian religions and of the Roman Catholic Church. This use represents, not the Greek "presbuteros," but the Greek "hierous." Needless to say, this concept is quite foreign to the New Testament idea of the ministry. Its existence in the Roman Church and its recrudescence in Anglo-Catholicism is an error which denies the New Testament Gospel of the Cross.

When, therefore, we ask, should women be priests? we mean, should women be ordained to the presbyterate? In the New Testament the presbyter or elder is identical with the episcopos or bishop, and both exercised their functions in relation to a local congregation, not any larger body.

For this reason, incidentally, the fact that women may to-day be elected to membership of synods, is not really relevant to our discussion, for a synod is not a church, nor has it any spiritual authority over a church. Our question then is, should women exercise the functions which in the New Testament are exercised by the presbyter or bishop? Or in other words, should they fulfil the ministry of the Word and the ministry of supervision or ruling in a local congregation?

### Ministry in the New Testament.

The functions of the presbyter were only part of the ministry as the New Testament envisages it. "Ministry" (diaconia) is used of a wide range of Christian activity, from apostleship to menial tasks, and of course women participated in many avenues of this ministry. We remember the women in the Gospel who "ministered" to Jesus (Matt. 27:55), and who have many successors in the early Jewish and Gentile churches. But the min-

istry of women was not only of a domestic character, so to speak. Paul, whose attitude is of especial importance in this matter, is glad to recognise the association of certain women with him in his apostolic mission. Priscilla (with her husband) is a "fellow labourer in Christ Jesus" (Rom. 16:3) and Paul exhorts his true yoke fellow in Philippi (Luke?) to "help these women (Euodias and Syntyche), for they have laboured side by side with me in the gospel with Clement and the rest of my fellow workers" (Phil. 4:3). This statement may well mean that these women assisted Paul in the actual proclamation of the gospel in some way. The social position of women was comparatively high in Philippi, and such activity would not be surprising there. Euodias and Syntyche may have been among Paul's first converts there (Acts 16:13), and if so, they would naturally have assisted in the beginnings of the work, especially after Paul's enforced retirement (Acts 16:39).

Writing to the Romans Paul describes and commends Phoebe as the "servant (diaconos) of the church at Cenchræa" (Rom. 16:1). Here Paul uses the ordinary masculine form of the word ("deaconess") does not appear in the New Testament), and there is no reason to suppose that Phoebe held a position to which she had been officially ordained. The word is used some 30 times in the New Testament, almost always meaning servant or minister in the ordinary sense. Phoebe was worthy of honour as having served the church at Cenchræa, but the description of her does not imply an order of deaconesses. Like the Mary of Rom. 16:6, she had "worked hard" among her people.

It is only in 1 Timothy 3:8 ff. (and possibly in Phil. 1:1) that we meet with "deacons" who constituted an order of that name. The "women" in 1 Tim. 3:11 might be "deaconesses" but are more likely the wives of the deacons. The only regular order of women is that of widows (1 Tim. 5:9). At a later time these enrolled widows

answered to the description of deaconesses, although in 1 Timothy, apart from a ministry of prayer (v. 5), widows do not minister, but rather are ministered unto, in return for their ministry of good works and hospitality in the past (v. 10).

Women, then, had a real part to play in the ministry of the early church. The question is, were there some functions of the ministry which women were not permitted to exercise?

### St. Paul's Teaching.

To this question Paul gives a quite definite answer. Writing to the Corinthians he says: "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church" (1 Cor. 14:33 ff.). A similar injunction occurs in 1 Tim. 2:12: "I permit no woman to teach or to have authority over men; she is to keep silent."

Now it is to be noted that both these injunctions (together with the command in 1 Cor. 11 about women being veiled in praying or prophesying) are based on the principle that women should not exercise authority over men. And in view of the fact that the Apostle does not prohibit praying or prophesying, we may reasonably infer that "not to speak" means that women should not be teachers or preachers in the congregation. It also follows from the principle that women should not have the oversight of a congregation.

Now there are many who deny or minimise these injunctions, alleging that the principle of the subjection of women is merely a peculiar view of Paul's own, or that Paul is making a particular rule for Corinth, which badly needed it. Canon Howard, in the booklet mentioned above, says of the Corinthian passages that Paul "was surely only making local rules for a particularly volatile Christian community."

### The Primitive Tradition.

Unless Paul is completely untrustworthy, neither of these criticisms can stand for a moment. For Paul distinctly says that in these matters concerning the position of

men in the churches he is giving the Corinthians the commonly received tradition. This tradition underlies the teaching of much of 1 Corinthians. As we see in the cases of the Institution of the Lord's Supper (11:23) and of the facts of the gospel (15:3), the tradition was something "received" by Paul. The great importance of this common tradition for the training of converts in the days before the New Testament was written, was emphasised by Roland Allen in his book "Missionary Methods; St. Paul's or Ours?" (1906), and its authority has recently been examined in a valuable article by the Rev. Donovan F. Mitchell, of Melbourne, in an article entitled "Women and the Ministry: Whither Exegesis?" in the Reformed Theological Review for February, 1949. There can be no doubt that Paul's teaching about the position of women was part of this tradition.

Three facts emerge about this teaching:

1. It did not originate with Paul.
2. It was the common teaching and practice of all the churches (1 Cor. 11:16, 14:33 cf. 14:36).
3. It derived its authority not only from "nature" (1 Cor. 11:14) and from the "law" (1 Cor. 14:34), but from "the command of the Lord" (1 Cor. 14:37).

This last point should surely be accepted as decisive. It is of a piece with "not I, but the Lord" in the question of marriage (1 Cor. 7:10). The silence of women in the churches is not a matter of "permission" (as in 1 Cor. 7:6), or of "opinion" (as in 1 Cor. 7:25), but of "the command of the Lord" (as in 1 Cor. 7:10).

At this point it is necessary to notice an important fact about the principle on which Paul's teaching is based. The women of whom Paul speaks are, primarily at least, married women. In 1 Cor. 14:33 ff. the women who are to keep silence may, if they desire to know anything, ask their husbands at home. In 1 Tim. 2:11 ff., though no woman may teach or have authority over men, yet she will be saved through childbearing. The relationship described in 1 Cor. 11 is clearly that of husband and wife. From this we can see what was surely the chief reason for Paul's concern. It was to secure that the relation of husband and wife as expressed in the divine ordinance of marriage should not be traversed or abrogated when it came to an assembly of the church. A Christian wife could not be subject to her husband at home and yet have authority over him at church.

But though Paul may have had married women primarily in mind, the general form in which his argument is couched makes it difficult to deny that the relationship which is seen in particular in marriage exists in general between man and woman. Therefore it would be rash and doubtful to conclude that there is no barrier to unmarried women or widows exercising authority over men in church. Theirs may be a somewhat greater freedom than that of married women, but it is only in degree.

Our conclusion, therefore, is that, if we accept the authority of the New Testament as final for all matters of faith and conduct, then it is clearly not permissible for women to exercise the regular ministry of the Word or the ministry of supervision in a local congregation, and thus cannot fulfil the chief functions of a presbyter or bishop. We feel bound to query the statement of Canon Guy Rogers as reported in the Church of England newspaper that "theological objections to their ordination have now been abandoned as unsound."

If Canon Rogers is right, well might Mr. Mitchell ask "Whither exegesis?"

### Some Final Points.

Of women and the ministry of the sacraments it is difficult to form a judgment for the simple reason that there is no ministry of the sacraments in the New Testament. We do not know whose function it was to baptize. People "were baptized." That is all we are generally told. There seems no reason why a woman might not baptize in certain circumstances. In the 2nd Century "Acts of Paul and Thecla" written, we are told, by an orthodox presbyter, Thecla in an emergency baptized herself, and the fact that the 3rd Century "Didascalia Apostolorum" prohibits baptism by women as "dangerous" suggests that the custom was not unknown.

We are equally in the dark concerning the Lord's Supper. We do not read of anybody "administering" it. If, as seems possible, the communion bread and cup were taken in the course of a fellowship meal, then no one may have been regarded as "minister of the Sacrament." The president of the meal was no doubt a man, but there seems no reason why women should not have assisted in the passing of the bread and cup, as in the meal itself.

Other forms of ministry were certainly open to women. Priscilla instructed the learned Apollos in a more accurate knowledge of the way of God (Acts 18:26); but this was not "in church," and in any case, she did it along with her husband.

Prophecy was evidently a gift of many women, and this was, or could be, exercised "in church." It had Old Testament precedent (cf. Anna the prophetess in Luke 2:36-38), and, as we have already seen, women, married or not, could pray or prophesy in church so long as there was due recognition of their status (1 Cor. 11:3 ff.). Philip the evangelist had four unmarried daughters who prophesied (Acts 21:9), and the wicked Jezebel of Thyatira (Rev. 2:20) is at least evidence of the prophetic activity of women in the churches. We remember that part of the Pentecostal promise was "your daughters shall prophesy" (Acts 2:17). Exactly what this gift was, and how it may be employed by women in the church to-day, are questions which the advocates of the ministry of women might profitably discuss.

(Quotations from Scripture in this article are taken from the American Revised Standard Version.)

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### BIBLE SOCIETY ANNUAL MEETING.

PITT STREET CONGREGATIONAL CHURCH  
THURSDAY, MARCH 29th, AT 7.45 P.M.

The Chairman, The Archbishop of Sydney, will Farewell Rev. W. H. Rainey, B.A., F.R.G.S. (retiring Commonwealth Secretary), and Welcome Rev. H. M. Arrowsmith, Th.L. (incoming Commonwealth Secretary), who will speak on

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REV. A. W. STUART, B.A., General Secretary,  
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### UNITED PROTESTANT ACTION.

A public meeting will be held in the Chapter House on Friday, March 9th, at 8 o'clock. The Rev. S. W. McKibbin will speak on "Immigration"; Archdeacon T. C. Hammond on "Communism"; and Rev. Frank Robinson, President of N.S.W. Council of Churches, on "State Aid for Denominational Schools." The Rev. B. Judd will preside.

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## AMONGST THE ABORIGINES.

## THE FOOTPRINTS.

Although it was very hot we hastened merrily along the sandy track to a billabong. Some native children were looking forward to a swim. Others thought of the nuts they would dig from the ground with their sharp pointed sticks. The missionary noticed that all of the usual party were not present. A native youth was quick to assure him that some had gone ahead, pointing to the footprints in the sand and naming whose they were. On arrival it was found that those named were already splashing in the water.

## THE INTERPRETER.

"This picture, old man, is a picture of Jesus calling Peter. He say, come follow Me and I will make you a fisher of men. You know, old man," said the aboriginal interpreter, to the one who knew very little English: "He no more mean you throw-em in line and catch-em fish and pull-em up fish, but Him mean, old man, him, Peter, him

catch-em men and bring-em to Jesus." "Yo! Yo! I understand, me likem Jesus, me believe in Him." Not many months later the crippled old man was called from this life.

## WAITING.

If looks meant anything you would not have given twopence for him. A short old man lying on the bare ground practically naked. His flesh crinkled, covering loosely his very thin body. He seemed to be without strength and to be void of any interest. The missionary spoke to him, he listened but did not move. Then he suggested prayer and immediately the old man began feverishly beating the ground, saying, Yo! Yo! and drew up on his knees and with his head in his arms which rested on the ground in the attitude of prayer. He passed from this life a few hours afterwards.

## THE PICTURE.

It was hung in the mission hospital. It showed a medical missionary with a vision of Christ standing behind him as he was stooping resting on one knee

assisting a sick native. The picture spoke volumes. It was not unusual to see an aboriginal child gazing at it as the mother explained the meaning. The child would stand perfectly still with eyes wide open drinking in the wonder of it all and occasionally whispering an exclamation or asking a brief question.

## MIRIAM.

She had a happy face enriched by a perfect set of pearly white teeth. A short scripture lesson began the day's work at school. The subject was that of "The Cross." When asked what Christ had done for us Miriam quickly replied, "He shed His Blood to wash away my sin." Her remark was spontaneous.

## OTHER SHEEP.

Everyone who has been to the mission field appreciates the full meaning of our Lord's words: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock and one shepherd."

—Norman Woodhart.

## SOME STORM!

In a recent letter from The Oaks (Diocese of Sydney) we read: "We had a very heavy hailstorm recently. Every window-pane in the southern side of the church was smashed. In some places the hail pierced the galvanised iron on the roof of both the Church and the Rectory. In the Rectory there are now more than 100 holes in the roof."

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Diocesan  
News

## SYDNEY

## ● Ordination at Cathedral.

The Primate, at St. Andrew's Cathedral on Sunday, 4th March, ordained as deacons 13 candidates for the Ministry.

The ordinands were: J. S. B. Buckman, T. R. Butler, H. J. Butterley, N. Delbridge, R. Fraser, A. J. Glennon, F. S. Ingoldsby, A. M. Kimmorley, K. R. Le Huray, L. W. Long, G. B. Muston, J. R. Nyman, and R. W. Reynolds.

The Bishop Coadjutor, the Right Rev. C. V. Pilcher, the principal of Moore Theological College, Archdeacon T. C. Hammond, Archdeacon R. B. Robinson, the Dean of Sydney, Dr. S. Barton Babbage, and other clergy took part in the service.

## THE SERMON.

Bishop Frank Houghton, the General Director of the China Inland Mission, preached the sermon and took his text from the Gospel in the service for "The Ordering of Deacons," St. Luke 12, v. 35, "Let your loins be girded about; and your lights burning." The Bishop said that it was not given to every clergyman to be a great preacher, but every clergyman could be a good pastor.

The present-day slackness and irresponsibility gave the clergy great scope for service.

"The knowledge of the Scriptures will make you stronger in your Ministry. Your duty is to get in touch with the people in your parishes, and to get the people to know God."

The Bishop quoted a saying from the late Bishop Cassells, of West China, to him personally, and he passed it on as something that had been constantly in his mind: "Get to know God, get to know your people, and then draw them together."

The aim should be to make the parishioners fellow servants of God with their minister.

"You have to live not so much for yourselves as for Him, and we pray that you will rededicate yourselves for Him, and for service and love."

There should be in the life of each minister "disciplined alertness." It was a solemn charge from their Master to keep "their loins girded and their lamps burning."

## APPOINTMENT TO PARISHES.

Mr. Buckman to Warragamba, Mr. Butler to Manly, Mr. Butterley to Narrabeen, Mr. Delbridge to Coogee, Mr. Fraser to Eastwood, Mr. Glennon to Haberfield, Mr. Ingoldsby to Kiama, Mr. Kimmorley to Willoughby, Mr. Le Huray to Kingsford, Mr. Long to North Sydney, Mr. Muston to Waterloo, Mr. Nyman to Burwood, Mr. Reynolds to Campsie.

## MELBOURNE

## ● Ordination.

"My wife and I had the pleasure of having seventeen Ordinands and the Examining

Chaplains with us for two days. I feel how much better it is to get to know them in one's own home if possible and I trust they had a useful time of fellowship and refreshment.

The following were made Deacons: — David Houlden Chambers, Th.L.; Edwin Angus Cooper, Th.L.; William Richard Dowel, Th.L.; William Alexander Reid, B.A., Th.L.; Harold George Richards, Th.L.; William John Stockdale, Th.L.; Geoffrey James Taylor, L.Th.; and David Brooke Warner, B.Com., Th.L. These men were ordained Priest: — Rev. Gordon Allan Brown, B.A., Th.L.; Rev. Phillip Revett Cooke, Th.L.; Rev. George William Phillips, Th.L.; Rev. David Thomas Pritchard, Th.L.; Rev. Bruce Herbert Reddrop, B.A., Th.L.; Rev. John Leslie Richards, Th.L.; Rev. Jack Lugton Ryan, Th.L.; Rev. Geoffrey William Simondson, Th.L., and Rev. Gordon George Garner, Th.L.

## ● Death of Mrs. A. E. McLennan.

Since I wrote the first part of this letter I have received word from Lady Clark that her mother, the widow of Mr. A. E. McLennan, former Registrar of the Diocese of Melbourne, died at Seaton, Devon, England, on the 9th February. Mrs. McLennan will be remembered by very many people for her interest in kindergarten work, Children's Homes and her general interest in the social welfare of the young. Mr. McLennan was the trusted adviser of three Archbishops and the family played a great part in the life and work of the Diocese. Miss Constance McLennan, who is now Lady Clark, rendered conspicuous service as Director of our Kindergartens, and Miss Joan McLennan, who died some years ago, served as secretary to the Archbishop for a long period. My wife and I had the great pleasure of spending a week with Mrs. McLennan, and Sir Ernest and Lady Clark, at Seaton which is situated in one of the loveliest parts of Devonshire. It was good to see Mrs. McLennan in such surroundings, though naturally her heart turned

to Australia, so full of memories and the scene of her happy married life.

(From the Archbishop's Letter.)

## THE LIVING BREAD.

The first Catholic Christian faith is most plain, clear and comfortable, without any difficulty or doubts; that is to say that our Saviour Christ, although He be sitting in heaven in equality with the Father, is our life, strength, food and sustenance; who by His death delivered us to eternal life. And in token thereof He hath prepared bread to be eaten and wine to be drunk of us in His Holy Supper, to put us in remembrance of His said death, and of the celestial feeding, nourishing, increasing and of all the benefits we have thereby; which benefits through faith and the Holy Ghost are exhibited and given unto all that worthily receive the said Holy Supper. This the husbandman at the plough, the weaver at his loom, and the wife at her rock can remember, and give thanks unto God for the same; this is the very doctrine of the Gospel, with the consent wholly of all the old ecclesiastical doctors. (Cramer against Gardiner, p. 396. Quoted by Waterland on the Eucharist, p. 194.)

## KESWICK SPEAKERS.

A large number of people were present in the Chapter House on Saturday night last when two well-known Keswick Convention speakers delivered messages "for the deepening of the spiritual life." They were Bishop Frank Houghton and Mr. Fred Mitchell, respectively General Director of the China Inland Mission and Chairman of the Keswick Convention. The Archbishop of Sydney presided. The inspiring addresses were truly appreciated.

Bishop Houghton's subject was "Crowning Christ as King," and Mr. Mitchell spoke on the need for and the conditions of "Revival."

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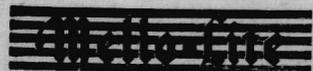
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The Dean of Durham, the Very Rev. C. A. Alington, is retiring from his position as Dean and will live near Hereford. He has been Dean of Durham since 1933. Formerly he was headmaster of Shrewsbury and later of Eton. He is a well known writer of devotional books and fiction. Evidently he has had some experiences with "Archdeacons" for two of his novels, "Archdeacons Ashore" and "Strained Relations" somewhat caricatures them.

MISCELLANEOUS. ADVERTISEMENTS

A BOOK-KEEPER TYPIST is required for the Sydney office of the Bush Church Aid Society. Successful applicant must be active member of Church of England and experienced in all branches of office routine. Apply in writing enclosing copies of references and details of previous experience to—

Organising Missioner, Bush Church Aid Society, Diocesan Church House, George St., Sydney

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WANTED for boy 19, apprentice, Board and Lodging. C. of E. family. Hurstville or Kogarah line. References. MA 9620, Family Service Centre.

BROTHER and SISTER wish to rent Small COTTAGE or FLAT. Church references. Apply "50," Record Office.

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HARMONIUM required for Side Chapel of St. Andrew's Cathedral, Sydney. Please reply MA 2927.

WANTED by retired male civil servant (who is healthy, active and a communicant) a small FLAT or LARGE ROOM, fur. or unfurnished anywhere. If any plumbing or electric wiring is necessary advertiser will bear cost of it. Reply "W.K." c/o Church Record Office.

FULL BOARD, for Business man. North Shore. £3 10s. Recommended. MA 9620. Family Service Centre.

Proper Psalms and Lessons

March 11. 5th Sunday in Lent.

M.: Ex. ii 23-iii end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Ex. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

March 18. Sunday next before Easter (Palm Sunday).

M.: Isa. lii 13-liii end; Matt. xxvi; Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

March 23. Good Friday.

M.: Gen. xxii 1-18; John xviii. Psalm 22.

E.: Isa. lii 13-liii end; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

March 25. Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom. vi 1-13. Psalms 113, 114, 118.

WITNESSING.

In the Book of Proverbs we read these words, as one of the greatest rules of life: "In all thy ways acknowledge Him." Now one of the values of grace before meat (especially in a public place) is that it is a very simple and obvious and effective way of acknowledging God.

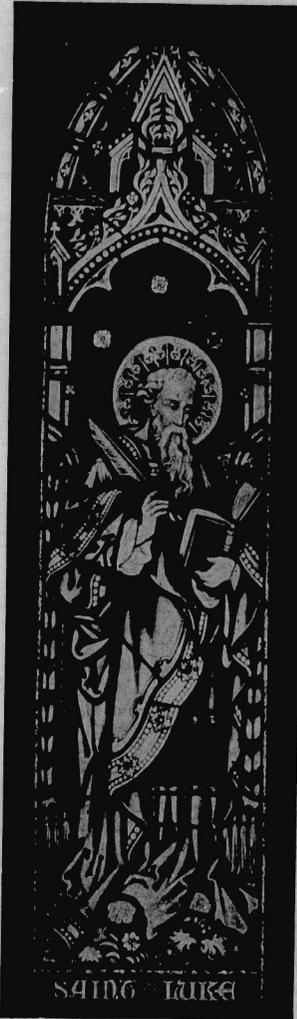
When taking lunch in town, I always ask a blessing. But in my case that counts for little, because I happen to wear a dog collar! But here is a different case. One day, when sitting at lunch, I saw a nicely dressed young lady come in and take her seat at an adjoining table. In due course her food was brought in and set before her. And then quietly and reverently she closed her eyes and bowed her head.

And I said to myself: "Thank God there is a young woman who is not ashamed or afraid to acknowledge God as the giver of her daily bread."

Her quiet simple, unobtrusive act, besides being a means of blessing to herself, was an unspoken sermon to all who saw her, and may well have proved a greater means of grace to some of them than any sermon they had heard.

Let the readers of this have the courage to follow that young woman's example — which is only following the example of our Lord: "When He had given thanks, He brake the loaves . . ." — W. B. Hutton.

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How Our Lord Interpreted His Death. Our Lord not only laid emphasis upon His death but He supplied His disciples with clear indications as to the manner in which He regarded it. We read in St. Mark's Gospel that He came to give His life as a ransom for many. In our Lord's frequent use for purchase of freedom for His hearers to understand that He was giving His life as a bold relief. We notice that the to purchase for them freedom from the bondage of sin. And there is something further, something which is frequently overlooked, the purchase price according to prevailing law was a satisfaction of a first claim upon the very person who was to Peter later, but it is implicit in this utterance.

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There must be action on the sinner's part. The old idea that we have here a much later reflection on our Lord's life and work has been dispelled by the discovery that we can with confidence return to the Fourth Gospel in its traditional date. The Master said, "And I, if I be lifted up, will draw all men unto Me." The widespread fact of redemptive work is not to be dismissed. The inspired narrative assures us that the words of the apostle have their application to the present. One figure, as the story goes, crowned under the cross, crowned with the crown of glory, crowned with the crown of life. Object of a work of grace. All are drawn toward Him. It was so understood by the Jews of His day and the thought received added significance by the baptism of John. We need to ponder earnestly these great passages. The Gospels the Redeemer intended His hearers to understand that He was giving His life as a bold relief. We notice that the to purchase for them freedom from the bondage of sin. And there is something further, something which is frequently overlooked, the purchase price according to prevailing law was a satisfaction of a first claim upon the very person who was to Peter later, but it is implicit in this utterance.