

THE AUSTRALIAN CHURCH RECORD

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

No. 13

JULY 7, 1955

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BISHOP DAVIDSON CONSECRATED IN MELBOURNE

(By A Special Correspondent)
On St. Peter's Day, June 29,
1955, in St. Paul's Cathedral,
Melbourne, Edwin John David-
son, B.A., Th.L., was consecrated
11th Bishop of Gippsland by the
Reverend Joseph Booth,
Archbishop of Melbourne.

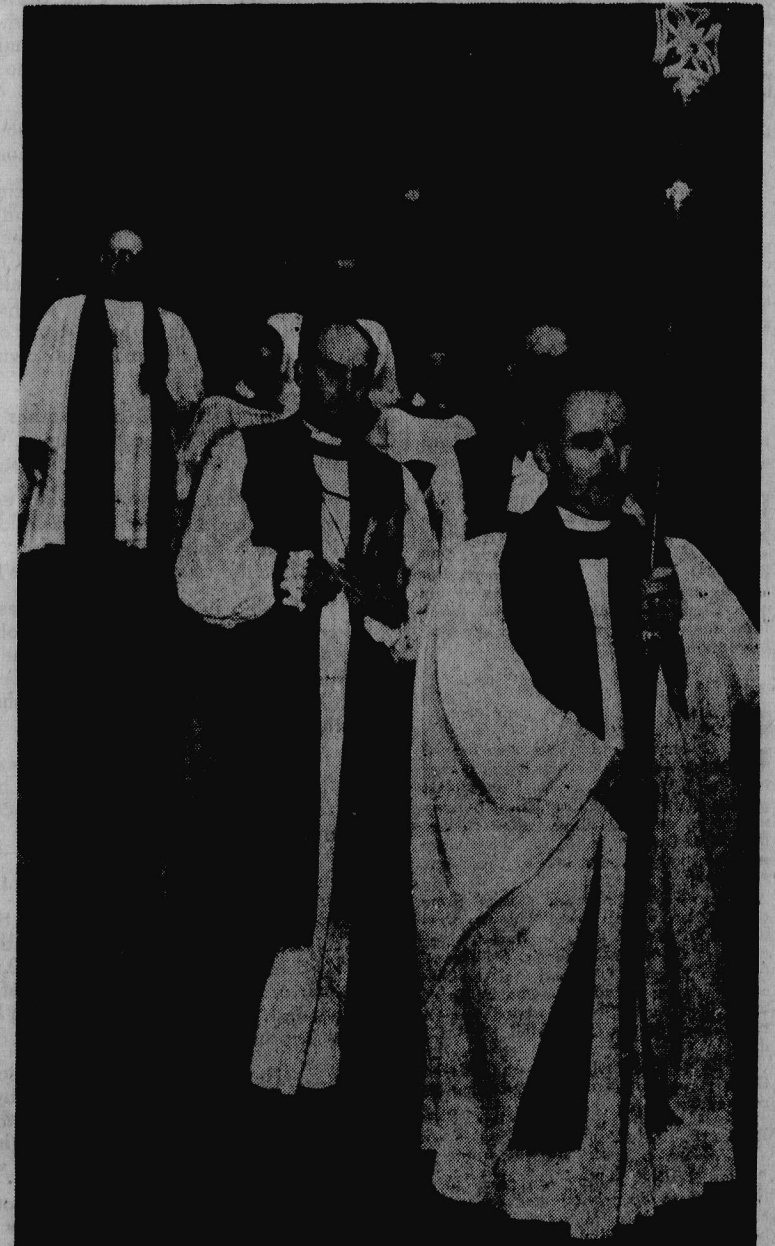
Drizzling rain did not dampen the
enthusiasm of the company which be-
gan gathering an hour before the ser-
vice was scheduled to commence. By
10.15 a.m. the Cathedral which seats
approximately 2000, was near full,
and was filled to capacity following
the processions.

At 10.30, into a silent Cathedral,
the first procession entered, a full
procession followed by representatives
of other denominations, the theolo-
gical students, then came the Diocesan
priests and deaconesses. This
procession concluded with the clergy
of the Melbourne and Gippsland
Dioceses. In all about 200 clergymen
part.

Then the congregation began to sing
"Hymn of Praise to the King," the second pro-
cession entered. The Advocate of the
Melbourne Diocese led in. The Re-
verend Lay and Clerical Canons
of the Chapter, and Dean of the Cathe-
dral came next; walking alone wear-
ing his plain purple cassock came
Bishop Davidson, the Bishop Designate.
The Chancellor, Administrator
of the Bishop of Gippsland follow-
ed together with retired Bishops
Gibson and Baker. Provincial Bishops
of Gippsland concluded with the Metro-
politan of the Province of Victoria.
The procession fittingly concluded
with the congregation finishing the hymn.
Archbishop Booth entered the
sanctuary, and all were in their ap-
propriate places.

The Epistle was read by the Bishop
of Bendigo, and the Gospel by the
Bishop of Ballarat.

(Continued on page 13)



Bishop Davidson leaving the Cathedral after his consecration. The Archbishop of Melbourne is on the Bishop's left and they are preceded by the Precentor, the Rev. Hugh Girvan.
—Photo: "Sydney Morning Herald."

Off the Record

A BLANK ON THE FORM.

Elsewhere is published Mr. Nash's comment on my comparison between the episcopal strength of Australia and the U.S.A. I have no quarrel whatever with the moral he draws. The Protestant Episcopal Church claims that about two-thirds of its baptised membership of about three million are communicants. Australia has about three million "census" Anglicans, but a large number of these are not even baptised. In England, only about one baptised person in seven ultimately becomes even an Easter Communicant, much less a regular member. I would be very surprised if there are as many as 250,000 regular members of the Church of England in Australia.

Makes you think!

*

Incidentally, if my figure of 250,000 practising Anglicans is anything like correct, it means that we have, on the average, one diocesan bishop to 10,000 church members, which is not bad going!

*

THE PARSON'S HUSBAND.

Yes, there is such a person, and, what's more, he's a Church of England clergyman!

This year's chairman of the Congregational Union in England is the Rev. Elsie Chamberlain, B.D., and she is the wife of the Rev. John Carrington, a priest of the Church of England. The Reverend Elsie was a chaplain in the forces, and for a time she was pastor of a Congregational church four miles from the parish church where her husband was vicar.

*

CHURCH MILITANT.

A century-old jest was recalled at the Bishop Barker centenary gathering in the Sydney Chapter House last month. It used to be said that Sydney was not well fortified when Bishop Barker arrived in 1856, for there were only two canons, and one of these was Allwood!

Canon Robert Allwood carried some ammunition for all that. He was Rector of St. James' and the Principal of our first theological college, St. James' College. He was Chancellor of the Diocese of Sydney, and Vice-Chancellor of the University of Sydney where his portrait hangs in the Great Hall unto this day.

It is also said that he was offered the bishopric of Newcastle, but that he refused the offer.

*

The Rector calling on the local Roman Catholic priest remarked on the comfort of his presbytery. "You have better halves," said the priest, "but we have better quarters."

—Q.

TO AUSTRALIAN CHURCHMEN

THE CHURCH IS IN YOUR HOUSE

In the providence of God, the young human is nurtured for a large section of his total life span in the home of his parents. For the child, his parents are in the place of God. The complete dependence which he learns to place on his parents is a true parable of our relationship to God which should mark the whole of life. The absolute, trusting obedience which God requires from all his children finds its first exercise in the obedience which a child gives to its parents.

It is not without significance that in the Ten Commandments, the epitome of God's will to the Hebrew nation, the duty of children to parents finds a place and from its position is seen to be closely linked with man's duty to God. And St. Paul declares that every family on earth reflects and witnesses to the eternal Fatherhood of God Himself. This reminds us of the innate dignity of every human family and it imposes an obligation on the Christian family in particular so to order its life as to honour and glorify that eternal Fatherhood.

The husband is the head of the home, and the responsibility is particularly his to take the lead in the honouring of God by his household.

The family is the unit of society and God must be honoured there as well as in the individual's life and in the community. The epistles of the New Testament show, especially in their ethical instruction, that a church is regarded as composed of so many Christian families. Moreover, such families should fulfil in themselves the essential pastoral functions of the Church. One of our greatest needs to-day is that heads of families should realise their responsibility to share the pastoral office of the Church, especially in relation to the baptised children in their own homes, teaching them, and leading them in the worship of God.

To the family, as to any other gathering of Christians, truly belongs the gracious promise of the Saviour: "Where two or three are gathered together in My name, there am I in the midst of them."

This promise should surely encourage heads of families to do their duty by assembling their households to honour God through Bible reading and prayer in daily family worship. Such a gathering not only honours God, but blesses the home, builds up the Church and leavens the community.

Worship in the home is not easy to establish or preserve in these days of crowded timetables and manifold engagements which draw members of the family apart leaving little time for common activities. Yet nothing is more important than that Christians should put their minds and wills to overcoming these difficulties to ensure that there is a regular worship of God daily in their homes.

There is no more effective testimony to the grace and power of God to those who are strangers to the Christian gospel than in the relationships to be found in a Christian home sanctified by the presence of Christ given in accordance with his promise.

C.M.S. FILLS ITS BUDGET

All will be glad to know that the N.S.W. Branch of the C.M.S. closed its books with a credit for the year. The budget required £56,000. By the previous Sunday only £50,000 had been received at branch headquarters, and on the morning of Thursday, June 30, £2,000 was still needed. But by 4 p.m. this had been received and the year closed with a surplus of £515.

During the day £500 was received from the Young People's Fellowship of St. Stephen's, Willoughby. A member of the parish had promised to match £1 for £1 that the Fellowship raised. By direct giving and by raising money by cutting lawns, hedges and such like, the unexpectedly large sum of £250 was raised by the Young People.

In view of the urgent opportunities throughout the world, C.M.S. this year, hopes to launch new projects, which will require a larger budget; but it is confident that its supporters will endorse this "looking-forward" action, by increased giving.

Early Theological Training in Australia

ST. JAMES' COLLEGE, GLEBE

By Canon M. L. Loane.

The history of theological training for the Church of England in Australia begins with Bishop Broughton and is full of interest. He was keenly aware of the need to use local resources in training men for ordination as few could afford the long journey home to England or the University course at Oxford or Cambridge.

This led him in 1845 to found his own College at St. James' Church, King Street, with the Rev. Robert Allwood as its principal. Eight students were enrolled, and the crypt was used for a class-room. Robert Chapman and Thomas Wilkinson who were ordained on September 20, 1846, were among the first students. It is noted in the official register that they had been "students in the Theological Class recently established." George Fairfowl Macarthur, Charles Priddle and James Hassall used to board with the Curate, the Rev. Charles Kemp, at the corner of King and Macquarie Streets, while George Gregory lived in his own home in Macquarie Street. It would seem that the other two original students at the College were Philip Agnew who was ordained by Broughton in June, 1846, and a nephew of Dean Macartney, named Cheyne, who was ordained by Perry in December, 1849.

Early in 1847 the College was moved from King Street to a more commodious site in Glebe called Lyndhurst. This had originally been part of a 400-acre grant to the Rev. Richard Johnson, but it had been absorbed into the "Church and Schools" Estate. This was sub-divided and sold by public auction in 1828. Part of it was bought by Dr. Bowman and this became known as Lyndhurst. When he died in 1845, he left a fine home which stood in 20 acres of ground lying between what is now Glebe Road, St. John's Road, Pyrmont Road and Blackwattle Bay. Broughton arranged for the lease of this site during 1846 and transferred the College from King Street to Lyndhurst early in 1847. He proposed to accommodate both Divinity students and secular students in the College, and it was launched with a dinner at which the

Governor and the Members of the Executive Council, as well as certain other leading citizens, were present. An appeal was published in order to enlist subscriptions for its support. The Rev. Robert Allwood was still the Principal and his wife was in charge of the domestic arrangements. There were four Divinity students who received lectures from clergy such as William Walsh and Robert Sconce, and five secular students who probably attended lectures at the Sydney College. Bishop Broughton was full of enthusiasm and declared that without such a College, "learning would be banished and letters cashiered."

Home in Bishop's Carriage.

Life at St. James' College, Lyndhurst was pleasant enough for the Divinity students who could turn from Pearson or Paley or Burnett to the harbour where they kept a four-oared boat and used to pull down to Fort Street and back in an hour. Once a week they had to visit Broughton at his home in Darlinghurst and present a sermon which he required them to compose. He would read it during the next week and make his comments on their return. Then would follow two hours' vigorous instruction on this and that, and last of all, a good dinner in the pleasant company of Mrs. Broughton and her daughters. They would return to Glebe with the Bishop's blessing and in his episcopal carriage.

In March, 1848, Macarthur, Priddle and James Hassall were ordained, all being noted as "students of St. James' College, Lyndhurst." In December, 1848, George Gregory, "student of St. James' College, Lyndhurst," was ordained. But no further record seems to exist as to students or their ordination, and the College began to sink into obscurity. Bishop Broughton still

In this article the Principal of Moore College, tells of the days before the College — our oldest theological college — was founded. Some of the interesting facts in the article have come to light in the course of Canon Loane's preparation of the Centenary History of the College, which is to be published later this year.

The second part of the article, to be published next issue, tells how St. Patrick's Roman Catholic College at Manly has a curious link with Lyndhurst.

had plans for Lyndhurst, but they did not mature. Cowper's Autobiography only says that "for some time it gave much promise of success, but ultimately it had to be abandoned." It had trained eight men for ordination and had housed five others who were engaged in secular studies. But classes in theology and facilities for secular students did not survive beyond the year 1848. There were various difficulties.

College, University, Grammar School.

Sydney College had been opened in 1830 when it began as a High School rather than as a College. But its founders had in view the gradual introduction of teaching in the higher branches of education and planned to institute Professorships and Lectureships for the purpose. Thus the University had its true origin in the Sydney College, although as early as 1841 difficulties arose in the attempt to cover so many subjects. Sydney College closed down at the end of 1848, but its buildings in Hyde Park were occupied by the University when it opened in 1852; they were sold in 1856 by the Senate of the University as a site for Sydney Grammar School which opened in 1857.

Thus St. James' College was faced with a major problem at the end of 1848, and its future was in suspense. On December 19, 1848, a special meeting of the Committee of the Sydney Diocesan Society passed this resolution: "That, being impressed with a conviction that the maintenance of the College is most desirable and indispensable, they will use their utmost endeavours to promote its permanent establishment." The Committee felt that the time was ripe for the establishment of the College on a permanent basis in order to provide a Church education for the rising youth of New South Wales who wished to prepare for a professional career. Thus a Provisional Council was nominated by Bishop Broughton and plans were drawn up to enlarge its whole sphere of operation; it was proposed to enlist the good-will of the public for "an extensive endowment of the College after the model of the English Universities." As late as 1851, the S.P.G. was still considering Broughton's request for its consent to use a large benefaction from the Rev. Dr. Samuel Warneford "for the endowment of St. James' College, Sydney." By then, the time had passed.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

As the mind thinks, so the character is formed. As the nation's mind thinks, so the nation's character is formed. The national press seems to be competing one with another to provide the most worthless reading matter to debase the minds of the readers. For example, recently a famous Australian national daily advertised in a panel on its front page its new serial in these terms: "This penetrating story of treachery and betrayal is set in France. Piece by piece evidence accumulates to convict a vicious wartime traitor, and the revelation wrecks a home. Don't miss the first instalment."

On the contrary, the Christian injunction to guide our reading is "... whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." (Phil. 4:8.)

God requires obedience from his children. If we will not obey the plain word of God, we must not expect to be given the grace to continue to be His children. The field for obedience includes what we chose to read in the daily paper.

The tone of Australia's daily papers, especially the evening papers, continues to decline. This is understandable. The competition for circulation makes it difficult if not impossible for a newspaper that wishes to remain solvent to attempt to stand on its own above the general level of sensational sex and vice journalism. An editor is faced with the invidious dilemma of lowering his standards to the level of a debased reading public or else of going out of circulation.

Yet the matter is not beyond remedy. Competing newspapers can agree mutually to limit their sensationalism and to conform to a common standard of newspaper ethics. This agreement can probably best be arrived at by membership of a voluntary Press Council. Such a Council has in recent years been formed in England. It is highly desirable that similar ones should be formed in Australia with the object of improving by mutual agree-

ment the quality of the news which is published in the dailies. This is a matter of no slight importance to those who have the interests of our community at heart.

The newspaper hoardings have become a disgrace to the community. As one day succeeds the other, new statements of old vices assault the eyes at every street corner. Those who buy and read the evening papers do so knowing their calibre. But there are those who prefer to follow the apostolic injunction not to fill their minds with filth unnecessarily, and who refrain from reading these papers. But now it is no longer possible to walk a city block without having one's mind invaded by the worst scum that the editors have been able to collect for the day. This is intolerable and calls for restraint; for the community will be judged by the things which it allows.

It would be hard to exaggerate the importance of prayer in the life of the believer, and in the work of the Church. Private prayer is of great importance as our Lord has taught us; and so is united prayer whether in the case of the family or of the Church.

But prayer may be misdirected. There is no warrant either in scripture or in reason to pray to fellow Christians who are departed this life. Neither is there any scriptural authority for prayers for the dead.

Prayers for the dead were unknown to the Church in apostolic times. They were later introduced and became a central feature of the medieval church. This greatly strengthened the authority and power of what is called the Christian priesthood. This is only natural. That Class to whom the welfare of the dead is assigned hold in their hands tremendous power and the potential source of great riches. This is illustrated in ancient Egypt as well as in the Christendom of the Middle Ages.

No prayer for the dead has been lawfully used in the Church of Eng-

land for the past four hundred years. Many of our clergy, some with medieval leanings, some with humanistic and modern, crave for the reintroduction of prayers for the dead. Prayer is not sentimentalism articulated. Prayer is part, and a vital part, of the great battle for the Kingdom here and now. Prayer is realistic. If we could pray as we ought we should see lives being changed before our eyes. Prayer is a hard but essential and integral part of the struggle. If we are to prevail we must pray and we should pray unitedly. But misdirected prayer is a loss. It raises a fog of sentimentalism and "will worship" and cuts the nerve and weakens the arm of many a man who would otherwise be a good fighter. Once we leave the authority of Holy Scripture no man amongst us knows where he is.

"The third part of the sermon concerning prayer" in the Book of Homilies treats of this subject quoting from the Bible and also from early Christian writers, and adds, "let these and such other places be sufficient to take away the gross error of purgatory out of our heads, neither let us dream any more that the souls of the dead are anything at all holpen by our prayers... the only purgatory wherein we must trust to be saved is the death and blood of Christ."

The Church of England has never adequately adapted itself to the New South Wales system of education. Before State Schools superseded the Church Schools, Church people were paying directly for the education of their children in secular subjects and in Christian doctrine. When the State took over they still continued to pay through taxes for the secular education of their children but no further deliberate payments were made for the teaching of Christian doctrine, although this teaching is provided for in the State system. But it must be given at the church's expense.

This teaching has been given down the years by the clergy and their helpers if any, who have usually been honorary ones. Thus the cost of it has been a charge on the parish system and church people generally have no idea as to what this cost is. The advent of a higher leaving age and large centralised secondary schools means that the simple parochial system cannot provide this very essential special religious instruction.

For many years the Board of Education in Sydney has from very limited funds employed a few full-time teachers. (Continued at foot of next column)

The Australian Church Record, July 7, 1955

PERSECUTION CONTINUES IN COLOMBIA.

In Roman Catholic Colombia, South America, another 13 Protestant primary day schools were forced shut during May, making a total of 30 for this year and over 160 since organised religious persecution began in 1948. This is in spite of the fact that more than half the children of Colombia do not receive any educational instruction. Protestant children who attend Roman Catholic schools are forced to receive religious instruction there and to take part in the Mass, recitation of the Rosary, Litanies to the Virgin Mary, and other rites.

Nearly Half Illiterate. It is estimated that 44 per cent. of Colombia's adult population is illiterate. Yet Colombian officials, under pressure from the Roman Catholic Church, have carried on a six-year campaign in which more than 160 Protestant schools have been put out of operation completely. Schools in the mission territories were closed because of the 1953 Concordat with the Vatican which gives the Roman Catholic Church complete control of education in those areas.

4,000 BIBLES IN A WEEK.

As a happy contrast to the conditions of persecution in Colombia, crowded evangelistic meetings are taking place in large halls and open air stadiums in Chile. Recently, over 4,000 Bibles were sold there in a week. Spanish is the dominant language in South America (except in Brazil where it is Portuguese) but in Chile no fewer than 20 languages are spoken.

ers for this work and they are possibly the lowest paid of all church workers. But it is possible to see what this work does cost. The number of classes that one person can take per week is limited by two factors. The classes are almost invariably larger than normal school classes and teaching conditions for other reasons are worse, so that in many cases twenty classes per week would be the limit. Another major factor is how many classes can be organised under the present system of transport and school time-tables where often a school of seven hundred pupils has to be taken in two periods.

On this basis one person could take 800 lessons a year, and for a full-time woman teacher ten shillings a lesson would not be a living wage. For a man seventeen and six per lesson would not be a high figure. In many parishes thirty lessons a week are being taught and at fifteen shillings this is nine hundred pounds a year—usually in excess of all the wages paid in the parish. Rectors earn most of their salary just by taking scripture in the schools. Parishes never budget specifically for this item. If the church is going to face up to this tremendous opportunity and crying need, then a substantial amount of extra money will be needed every year. An adequate survey of what is being done and not done at present so that the church can see clearly what is needed and so respond adequately to the situation.

The Australian Church Record, July 7, 1955

ANGLO-CATHOLICS PRESS FOR RESERVATION IN EVERY PARISH

6,000 members of the Church of England including 300 clergy (but no diocesan bishops) attended a rally in the Albert Hall, London, a fortnight ago, with the object of fostering the perpetual Reservation of the Sacrament in English parish churches. It was claimed by one of the speakers that this was the practice already in 2,000 churches and eight cathedrals in England.

It was admitted that the practice was contrary to the law of the Church of England, but the laity present were urged to press their incumbents for the institution of Reservation in spite of its illegality. "Nobody can possibly prevent it in the face of a large demand by the faithful," said Sir John Shaw, one of the speakers.

The rally underlined the fact that there are in the Church of England at the present time two irreconcilable beliefs as to how God may be found, how His grace may be obtained, and how He should be worshipped.

Could Not Find Christ in Abbey.

The Chairman of the rally, Mr. Ivor Bulmer-Thomas, a prominent layman in the Church Assembly, said:

"We know that, in the Blessed Sacrament, we are in the presence of God. Here, no less than in the earthly life of Jesus, the natural meets the supernatural, the finite stretches out to the infinite, and human is rapt by the divine.

"We know that in churches, where that little light gleams on or near the altar, we make contact with the divine as we cannot do elsewhere.

"I love Westminster Abbey; but for all its ascending glories of arcade, triforium, clerestory and vaulting, for all the history embalmed in its tombs and shrines, something is lacking. Like Mary Magdalene at the empty tomb, I am obliged to confess, 'They have taken away my Lord, and I know not where they have laid Him.'

"When I pass from the magnificence of that great collegiate church across the road into the simple and austere chapel of the Cowley Fathers, I know what is lacking. Here, in St. Edward's House, I find myself brought to my knees before the Risen Christ with the glad cry, 'Rabboni, Master'."

God Under an Umbrella.

Father Dennis Marsh, an English Franciscan monk, told the audience the following story:

"I remember Dom Gregory Dix telling us of how he had heard, on his way to Africa, of the processions of a certain chief, in which he paraded under a great gold umbrella, preceded by a huge, naked warrior bearing a sword. The swordsman's duty was to execute anyone approaching too near the shadow of the king's umbrella. Dom Gregory arrived in Africa on Trinity Sunday and found a summons to the chief awaiting him. 'I am now a Christian,' he said, 'and next Thursday there will be a procession in which you, Father, will carry Christ the King under the royal umbrella.'"

"And our Lord went in the royal procession, accompanied by a warrior with a sword carried in his honour, and before him went the king, bare-headed in the fierce African sun, a penitent carrying a candle.

"May it be our prayer and purpose that in many more of the churches in our land there may be a welcome to the sacramental presence of Jesus."

Bishops Condone.

The rally, which was organised by the Church Union and the Confraternity of the Blessed Sacrament, witnessed to the alarming growth of Reservation and Adoration of the consecrated bread and wine since the bishops began to connive at it during World War I, and to the fact that doctrines and practices officially repudiated and condemned by the Church of England are carried on by many hundreds of her clergy without reproach by their bishops, and even, to quote a speaker at the rally, "with approval in several notable quarters."

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CORRESPONDENCE

AIDS TO WORSHIP

Dear Sir,

I must thank you for giving prominence to my letter on this subject, but I must admit that I was disappointed in your comment upon it.

You appeared to miss what I had intended to be the main point of my letter, viz., to challenge the statement in your original article that "emblems and pictures, when used as aids to worship, are plainly prohibited by the Word of God."

In your reply, you neither substantiated nor withdrew this statement.

I am not, personally, greatly concerned with "images," but I am much interested in the right use of Christian emblems, which I have always encouraged in my Church, together with a judicious selection of sacred pictures, and of stained-glass windows (which, after all, are merely pictures in glass), all of which I believe to have real teaching value, as well as contributing to the general decoration of the Church. They can be most effective, in helping to create an atmosphere of worship, and to convey the "definite impression" that, on entering the Church, one is in the house of God.

I cannot think that you are serious in maintaining that such things are contrary either to the Word of God or the law of the Church.

Yours, etc.,
J. HARVEY BROWN.

St. Paul's Vicarage,
295 Somerville Rd.,
Kingsville, W.12., Vic.

[In answer to our correspondent's question we would quote what we said in our original article:—

"The Old Testament laid it down that God was to be worshipped without the aid of sculptured representations. Christians, of course, are not under the Mosaic Covenant nor obliged to keep the Mosaic law as legal precepts. But they are obliged to observe the eternal will of God, which may be discerned in the Mosaic law, as throughout the rest of scripture.

"It was a principle of Old Testament worship that God was to be worshipped without the aid of material representations. The principle was reiterated in the New Testament (e.g., John 4:24, Acts 17:22ff, 1 John 5:21). It was universally followed by the Early Church."

What the church of the first four centuries thought of pictures in churches may be seen in the indignant action of Bishop Epiphanius on his discovery of a painting "of Christ or some saint" in a church which he entered. The story is retold in the Church of England homily "Against the Peril of Idolatry and Superfluous Decking of Churches."

It is paying reverence to images, pictures, or other creatures, as part of our worship of God that is forbidden in Scripture. This may be done by outward gesture or by the attitude of the mind, and is what we meant when we spoke of using an object as an aid to worship. Deuteronomy 4 establishes the principle clearly.

In Solomon's temple there were sculptured representations of pomegranates and cherubim, as pious decorations. But the brazen serpent was destroyed by Hezekiah when he discovered that it was being revered with incense.

Images, crosses and pictures have been abused similarly in our own church in the past. In other churches they still remain snares, enticing the worshipper to idolatry. This is why the church of England, wisely, is cautious in giving faculties for the erection of these objects in churches, even for innocuous purposes.

Pictures and such-like decorations are not objectionable in church so long as they are part, and remain part, of the general background. But they must not be revered with outward gesture nor be so prominent that they seize and hold the attention of the worshipper while he is engaged in worshipping God. God is a Spirit and must be worshipped in spirit and in truth. His word is truth.

True Christian worship is not nourished by external fittings so much as by an internal faith quickened and enflamed by a lively sense of the greatness and graciousness of God's promises—a faith which is wrought in our hearts by the Holy Spirit through the Word.

The teaching properties of a stained glass window or of an image have often been exaggerated. They are not great and sometimes the implications of the representation are untrue, even misleading. God has promised to make Himself known to those who seek Him through His word.—Ed.]

CHURCH MEMBERS AND THE CENSUS.

Dear Sir,

Is "Off the Record" correct in its comparison between the Church of England in Australia and the American Episcopal Church? In U.S.A. church membership means signing on the dotted line, keeping up with your dues, and being fairly actively committed to the Church and its programme. It represents a willingness for full identification.

Those who do not identify themselves with a Church in America are honest enough to leave the space in the form blank. We would do well to realise that as a Church in the New Testament sense our membership compares most unfavourably with the Episcopal Church of the U.S.A.

Is it not time we forgot the census returns and supplied our own? Then we might get somewhere, because we would realise that you cannot use your eggs until you buy them or cultivate fowls. A potential is nothing until those who have been baptised as infants ratify and confirm their baptismal promises, and are continuing the children of God for ever.

I suggest that, before the next census, a notice be displayed in the press everywhere:

Don't call your religion Church of England unless you really mean it.

Were you in Church last Sunday?

You can fool the Commonwealth Government statistician but you can't fool God.

It seems to me that Q is trying to steal his eggs without earning them.

Yours, etc.,

LAURENCE L. NASH.

St. Augustine's,
Moreland.

BISHOP KIRKBY.

Dear Sir,

As a layman and a journalist, I write in appreciation of the article in the "Church Record" of June 23 on the late Bishop Kirkby.

He and I were personal friends for a good many years, our friendship having begun when he was Secretary of the Bush Church Aid Society. I remember the assistance he was ever-ready to give me as a journalist, but it is as a friend that he will always remain in my memory.

In a character sketch of the Bishop which appeared under my name in "The Sydney Morning Herald" of April 4, 1933, I described him as "a man's parson."

That was only a few days before he was called upon, as Bishop Administrator, to preside over the Diocesan Synod because of the death of Archbishop Wright, only two months before.

Bishop Kirkby's handling of Synod was perhaps his greatest triumph—he had many other achievements to his credit—and I say that having attended the sessions of Synod from beginning to end.

Every time I am in the vicinity of St. Philip's Church, Church Hill, I pause to read the inscription on his tomb in the grounds of the Church. No greater tribute could be paid him than the simple words, "A great Australian and a great Christian," which are included in the inscription.

Yours, etc.,

G. A. KING.

Newtown.

A CORRECTION.

Dear Sir,

It was good to see from the article appearing in your last issue that the memory of Bishop Kirkby is still green, and that his services to the Church in Australia are yet remembered and appreciated.

However, as the article appeared to have been written to mark the twenty-first anniversary of the bishop's death, I would point out that the writer was in error as to the date.

The bishop died on July 12, 1935.

Yours, etc.,

TOM JONES.

Sydney.

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All communications to be addressed to
The Hon. Secretary.

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CORRESPONDENCE

THE CATHOLIC CHURCH

Dear Sir,

It should be remembered that the Draft Constitution is by no means alone in claiming that the Church of England is part of the Catholic Church. Hooker, for example, says: "The Catholic Church is in like sort divided into a number of district societies, every one of which is termed a church within itself" (Ecc. Pol. III, 1, 14); and he enumerates these societies as "the Church of Rome, Corinth, Ephesus, England and the rest" (loc. cit.). The Canons of 1604 contain the following words as a preamble to the Bidding Prayer (Canon 55): "Let us pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people disposed throughout the whole world, especially for the Churches of England, Scotland and Ireland. And so emphatically Evangelical a scholar as Dr. W. H. Griffith Thomas did not regard this claim as inconsistent with the Biblical doctrine of the Church. For he says: "We have observed that the teaching of our Prayer Book is in close accord with the New Testament teaching on the Church, and that the Church of England is therefore an integral part of the 'One Holy Catholic and Apostolic Church'." ("The Catholic Faith," 1952 edition, p. 129.)

A heavy onus of proof is cast on the impugner of the theological correctness of a claim made by Hooker, endorsed by an Evangelical theologian of the calibre of Griffith Thomas, and adopted officially by the Church of England by being incorporated into its Canons. Particularly is this so when no-one has ever before contended that the claim, as expressed in the Draft Constitution, is theologically erroneous.

To discharge that onus the Rev. Don Robinson would have had to do one of two things: In the first place he would have to establish that the term "Catholic Church" can only mean the Invisible Church, which he well describes as "the mystical body of Christ, the whole company of the elect of all ages." It would then follow that Hooker and the Canons of 1604 were wrong when they used it to mean all professing Christians in any one age, and Mr. Robinson would be justified in his conclusion that the Draft Constitution, in assuming "that the relationship is that of a part to the whole," is guilty of a "theological error." Alternatively, he must show that, although the term "Catholic Church" can be used to mean all professing Christians in any one age, the Draft Constitution in fact uses it to mean the Invisible Church; in which case, of course, his conclusion would again follow.

But Mr. Robinson has not attempted to prove either of these things—very wisely, from his point of view, as it is an impossible task. For as the term "Catholic Church" is not used in Scripture there is no reason why Hooker and the rest should not use it in any sense they like. And there is no rule of interpretation by which it can be shown that the intention of the Draft Constitution in using the term differs from that of Hooker and the Canons of 1604.

All Mr. Robinson has done is to show that one of the legitimate meanings of the term is "the Invisible Church." But it does not follow from this that the statement in the Draft Constitution contains "theological error."

We are therefore justified in continuing to believe that the Church of England in Australia (assuming, with Mr. Robinson,

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that it is an ecclesiastical unit) is a part of the one Holy Catholic and Apostolic Church of Christ.

Yours, etc.,

G. S. CLARKE.

Box 382, P.O.,
Darwin, N.T.

DANISH KING LEADS IN CHURCH SERVICE.

At the dedication of the new Danish church in Paris, King Frederik took active part in the church service, a unique event in the history of the Danish Church and in the history of the Danish Royal family. It is usual at the dedication of a church to have portions of Scripture read aloud by four clergymen, but as one of these had been prevented from attending, Bishop C. W. Noack asked the King to take Dean Hermansen's place. The King consented and read the first of the four passages.

BIBLE COLLEGE RESULTS.

The Church of England Bible College announces the results of the First Term Examination for internal and external diploma students:—

M. Krause, 86%; N. Keys, 58; V. Austin, 75; J. Dooley, 89; M. Bannerman, 89; M. Dooley, 87; A. Roberts, 81; M. Walters, 60; R. C. Stubbs, 81; G. Harford, 84; E. Best, 56; B. Matthews, 59; M. Bowering, 90; J. Hansby, 84; G. Barwick, 80; S. Keeley, 82; R. Netheim, 70; P. Boughey, 77; G. Allen, 93; D. Preece, 80; B. Doggett, 60; A. Gray, 83; I. Mahoney, 63; I. Gilbert, 77; R. Loom, 68; N. Fish, 69; V. Russell, 80; J. Adams, 86; P. Edwards, 85; B. Mattinson, 68; W. Ramsey, 74; G. Pike, 74; B. Durham, 89; Jeanette Lawrence, 85; E. Garvie, 78; F. Needham, 76; E. Mann, 76; D. Dickson, 53; M. Caudell, 83; J. Dykes, 75; J. Martin, 69; Joan Lawrence, 86; J. Williams, 62; V. A. Williams, 83; V. Maidment, 70; P. McCann, 87; C. Dickens, 61; D. Stoddart, 64; D. Umbers, 53; A. Moss, 79; A. Hampton, 60; D. Wolfe, 73; H. Doull, 67; H. Sadler, 82; P. Luker, 73; D. McDonald, 67; M. Heesh, 81; R. McMurdo, 73; E. Burnett, 58; G. Montgomery, 56.

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GOD and "THE WRATH"

By Dr. Leon Morris.

C. H. Dodd prefers the translation "the Wrath of God" to Moffatt's "God's anger" in Rom. 1. 18, "because such an archaic phrase suits a thoroughly archaic idea," while Nicolas Berdyaev writes "Anger in every shape and form is foreign to God," and again, Sydney Cave speaks of law and Wrath as "almost personified powers, which, owing to God their origin, act on in partial independence of God, and are hostile to men as He is not."

In such words many modern writers give expression to their conviction that God cannot be thought of as exercising wrath towards men, so that where the Scripture speaks of "the wrath of God" it must either be explained away or abandoned. But this seems far too hasty, and indeed it may be doubted whether we can get along without the idea that there is about God that which is most aptly described as "wrath," though it may be freely conceded that this must be understood carefully, and that it is easy to misunderstand it. But this is not a peculiarity of wrath. It applies to every other way of speaking to God. For example we have no hesitation of referring to "the love of God," but can we think for a moment that that puny thing that human love is at its best is really like the love of God? Of course we can't, but we use the term with a mental note that when we employ it of God it is without the manifold imperfections that are implicit when it is used of man. So with wrath.

Wrath in the Old Testament

Sometimes the attempt is made to show that the wrath is absent from the Old Testament, and that the New Testament writers simply take up and repeat this idea. Thus Dodd argues that in the Old Testament "the wrath of God" is simply a name for an impersonal process of cause and effect; sin is the cause, disaster is the effect, and God is not personally active in wrath as He is in mercy.

This kind of reasoning is very difficult to substantiate, and the present

Others rely on the New Testament, and suggest that it is significant that there we do not often find the expression "the wrath of God," it being more common to find the more impersonal term "the wrath," and Cave can make the remark at the head of this article. But the connection of the wrath with God is not so slight as we are being led to believe. It is explicitly associated with Him in Jn. 3. 36; Ro. 1. 18; Eph. 5. 6; Col. 3. 6; Rv. 19. 15, and hardly less so in Ro. 9. 22; Rv. 11. 18, 14. 10, 16. 19. A different Greek word, somewhat more vivid in meaning, gives the same thought in Rv. 14. 10, 19. 15. 1. 7, 16. 1, 19. 15.

Nor is it only in the passages which explicitly speak of wrath that we find the idea expressed. For example in Ro. 1. 24, 26, 28, we have it three times said of certain sinners that "God gave them up" to the appropriate retribution. It is true that for St. Paul, sin has

its consequences, but it is also true that the hand of God is to be seen in these consequences. Nor is this confined to the here and now, for such a passage as 2 Thess. 1. 7-9 thinks of this kind of activity in connection with "the revelation of the Lord Jesus from heaven."

It seems clear enough that we can no more remove the idea of the wrath of God from the New Testament than we can from the Old.

Modern Thought

Accordingly exponents of such points of view often fall back on the idea that in the middle of the twentieth century it is impossible for thinking men to ascribe to the Deity such an irrational passion as wrath.

To this it may be retorted in the first place that by the wrath of God we do not mean an irrational passion. It is rather that which we speak of as "righteous indignation" raised to the highest power. This may not be an ideal way of speaking about God, but we must refuse to accept alternatives which do not safeguard the truth that God is totally hostile to everything that is evil. To speak of an impersonal retribution does not, for it implies that God personally is indifferent to moral evil, which is a repellent thought.

In the second place, we can see the necessity for some such concept if we think for a moment about expiation. Nearly all theologians would admit that Christ expiated our sin, but what if He had not? Why should sin be expiated? If it were not, would the consequences for man be unpleasant? And if so, would the hand of God be in those consequences?

As soon as we ask such questions we see the impossibility of the idea. Put forward as acceptable to modern thought it will not stand up to modern examination for a moment, unless we are prepared to accept the idea that God is indifferent to evil. The concept of the wrath of God is necessary if we are to think of God as a righteous God.

Wrath and Love.

This does not mean that we must choose between a God of Love and a God of wrath. D. M. Baillie speaks of the wrath of God as "identical with the consuming fire of inexorable divine love in relation to our sins," and this gives us the point of view. It is just because the love of God is real love, and not mere sentimentality that the wrath is necessary. Because God loves us so greatly He is vigorously hostile to our sins. Wrath and love are complementary conceptions.

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DO WE WANT AN EPISCOPAL OLIGARCHY?

By J. R. L. Johnstone, LL.B., Th.L.

Whatever the aim and intention of the framers of the proposed draft Constitution may be, it does in fact pave the way for an episcopal oligarchy in which the bishops as a body could have "dominion over your faith," and be "lords over God's heritage." This would be contrary to apostolic principles laid down in the New Testament.

The Royal Supremacy would be replaced by a supremacy of the bishops. Under this Constitution the bishops of the Church at some future time, possibly half a century away, could, if they so desired, submit to the jurisdiction of the bishop of Rome and thus bring the Church effectively under the Papacy and destroy the work of the Reformation. Such an action could only be challenged in the Appellate Tribunal of the Church in the last resort, and for that Tribunal to decide against the action, the concurrence of at least two bishops would be required, and possibly also an opinion of the House of Bishops condemning the action of the bishops! In any challenge to an action of any serious nature done in the name of the bishops as a body, the judgment of at least two and possibly the majority of the bishops would be necessary to decide the matter. The Royal Supremacy should be reinstated in the Constitution if the Church is to have an effective constitutional guarantee of freedom for the future.

Bishops' First Say.

The bishops would have the first say in the most important kinds of legislation affecting the ritual, ceremonial and discipline of the Church, and the only say if the proposed legislation was not to their liking. The

rest of the General Synod would not be entitled to express its will in such matters if the bishops vetoed the legislation. Is this Christian democracy? Further, the bishops would have a veto on all kinds of legislation, however important or unimportant. They would have power to issue statements as to the faith of the Church, matters of ethics, politics, social order or any other matters on which they chose to speak, without reference to other orders of the Church or to Synods. I venture to suggest that this is a departure from the true historical functions of both bishops and synods and it could be done under the authority of the Constitution itself and their statements would probably be officially binding on the Church.

Diocesan Synods.

The diocesan Synods would have only a minor role under the proposed Constitution. The Church would be effectively centralised. Under the present loosely federal system, each diocese plays a much more important part in the government of the Church. Australian conditions really require this; and not centralised control.

Little Power for Laity.

The lower orders of the clergy would tend to become more subservient to the bishops, while the laity would have little power in the framing of legislation and the government of the Church. The power of both clergy (other than bishops) and laity in this regard would tend to become merely one of agreeing to or disallowing measures which would have originated in the House of Bishops. This would appear to be the effect of the Constitution in regard to the most important matters of legislation and government in the Church. The tendency of the Constitution is to leave the initiative in the hands of the bishops. This would stifle the interests and energies of many consecrated clergy and members of the laity. History surely does not reveal that bishops are necessarily the best people to initiate a new movement in the Church of God.

The draft Constitution is, in fact, as I see it, a departure from the

genuinely democratic trend in constitutional development in the Australian Church over the last century. It is in form democratic, but the balance of power is weighted heavily on the side of an episcopal hierarchy which could easily become an oligarchy.

Our Constitutional Correspondent comments:—

Readers will be grateful to Mr. Johnstone for his examination of the implications of the proposed Constitution. The matter is of such great importance. However, the following comments may be made:

(i) The Royal Supremacy is already a shadow in Australia. The Australian church, unlike the Church in England, has no appeal to the Crown in ecclesiastical causes.

(ii) In paragraph three, it should be remembered that all the three orders, bishops, clergy and laymen, have each an absolute veto over any legislation desired by the other two. This veto is not confined to the bishops. The fact that the bishops have the sole right of initiating certain legislation (unless this implies, which seems unlikely, that the other orders are prevented from discussing the desirability of such legislation) is no great concession to the bishops, seeing that the house of bishops, just as the other two houses, has a right of veto on the legislation, wherever it is initiated.

It is true that the bishops under the new constitution may meet and issue statements. They already do this now; it is a right any group of citizens may exercise. The fact that provision is made in the constitution for this does not seem to be of great moment, unless Mr. Johnstone is right in saying that "their statements would probably be officially binding on the church." There is nothing in the constitution to support this statement. If there is any possibility of its being true it is a matter of great importance to have cleared up, for it would be disastrous if the bishops had the power to circumvent the synod, to which has been entrusted the right of authoritative definition of the faith. Statements of bishops about the faith of the church will always be of weight, and they cannot be prevented from making such statements. But this is a different matter to giving them the right to put out a definition of the faith which is binding on the Tribunals. This the Constitution does not appear to have done, but rather to have reserved this power to the Synod.

(iii) Diocesan Synods at present are autonomous. It is the avowed intention of the new Constitution to limit this autonomy. In the first draft of 1926 the limitation was drastic. In this latest draft it is much less and could be negligible if the diocesan Synod so wished it.

"The Record" endorses Mr. Johnstone's preference for a federal system of church government. It is a question of what functions should be centralised. A uniformity of liturgy and of church law throughout Australia would appear desirable. We have both under our present federal system. But how long can this be retained without change?

For at least a generation, the uniformity in worship and law required by the present constitution has been ignored. The new constitution would legalise the diversity that prevails. The question is whether this is wise. Yet it does not seem probable that a new constitution for the whole church in Australia would be acceptable at the present time which did not legalise such diversity.

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THE WORLD OF BOOKS

The Reformed Theological Review. June, 1955. Price, 2/6.

The Australian publication has established itself as a journal of high standard and it deserves wider support than at present it receives. The present issue is an excellent one to begin on for anyone who wishes to subscribe to it. There are three good articles. The Rev. A. G. Hebert has an important discussion of the meaning of "faith," and "faithfulness" in the New Testament, with special reference to the meaning of the key verses: Romans 3:21-25, Gal. 3:22, Phil. 3:9, Col. 2:12, Gal. 2:16. Dr. Hebert suggests that "the faith of Jesus Christ" in, e.g., Rom. 5:22 means "the faithfulness of Jesus Christ," in accordance with the common Hebrew sense of the word, rather than "faith in Jesus Christ" as most commentators take it. God's faithfulness, like his righteousness, is set forth in Jesus Christ and His death. Upon that faithfulness, or complete trustworthiness, rests our salvation. Our faith ("to all them that believe") is but our reliance and trust on his faithfulness ("through the faith (fulness) of Jesus Christ"). This article merits careful examination by all who love these scriptures and preach on them.

Professor H. H. Rex, of Otago, contributes "An Attempt to Understand 1 Corinthians 7," a passage which has many problems for the exegete, and on which Prof. Rex's exposition throws some interesting light.

The Vice-Principal of Moore College, the Rev. D. B. Knox, has an article on "Worship in the Reformed Church" (including, of course, the Church of England) in which he sets out a vital piece of Reformation theology, namely, what kind of worship we may offer God who has revealed himself as self-giving love. "The Reformers answered that trust in God is the only adequate way of acknowledging His nature." In other words, faith is worship, and the highest form of worship. Mr. Knox shows how this is illustrated in the Communion Service on the Book of Common Prayer.

There are ten pages of book reviews.

—D.R.

The Journal of Theological Studies. April, 1955.

Of special interest in this learned journal are two notes, one by the Vice-Principal of Ridley College, Melbourne, and one by Professor G. W. H. Lampe.

Dr. Morris writes on "The Biblical Use of the Term Blood," in reply to Canon Lindsay Dewar's rejoinder to his recent article in J.T.S. on the same subject.

Dr. Lampe writes on "The Place of Confirmation in the Baptismal Mystery," also in reply to critics, who have questioned positions in his important book on "The Seal of the Spirit."

Law and Grace. By J. N. D. Anderson. London, Inter-Varsity Fellowship, 1954. pp.20, price sixpence.

This is the 1954 Presidential Address of the I.V.F., London, given by Professor Norman Anderson. Professor Anderson was for many years a missionary in Egypt, and was engaged there during the war in the British Army as a Colonel in liaison with the Arabs. He is now Professor of Islamic Law in London University. He deals here with common errors in regard to Law and Grace, dealing first with a false antithesis and then with a false synthesis.

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PERSONAL

The many friends of Mrs. G. B. Lean, of the Parish of St. Andrew's, Lane Cove, were delighted by her appointment as Commonwealth Secretary to the Mothers' Union, at the recent Australian Commonwealth Council held at Belair, South Australia. Mrs. Lean is greatly valued for her work in the Parish and also for her untiring efforts on behalf of the Mothers' Union in the Diocese of Sydney.

The Rev. John and Mrs. Medowcroft, of Nelson, N.Z., are leaving shortly for England for training prior to taking up their post with C.M.S. in Sindh, Pakistan.

The death is reported of The Rev. C. G. Brazier, Geelong. A senior clergyman of Melbourne, he rendered valuable service in Surrey Hills and in Garden Vale.

On Saturday, May 14, a farewell was tendered to Mr. and Mrs. S. Colefax, of St. John's, Campsie, N.S.W., who have joined the staff of the Bush Church Aid Society to take charge of 21 small boys at the Mungindi Hostel near the Queensland border.

The Rev. D. E. Langshaw, Rector of St. Paul's, Harris Park, and Rose Hill, has accepted nomination to the Parish of St. Cuthbert's, Naremburn, N.S.W.

The Rev. T. P. Eglington, Rector of Robertson, N.S.W., has accepted nomination to the Parish of St. Saviour's, Redfern, N.S.W.

The Rev. E. J. Storey, Rector of Byron Bay, N.S.W. (Diocese of Grafton), and formerly of Nelson, N.Z., has been appointed Curate of Holy Trinity, Dulwich Hill, N.S.W.

The Rev. K. H. Roberts is to be inducted to the Parish of St. Peter's, Brighton Beach (Dio. of Melbourne) on July 12.

The Rev. Eric Baldwin will be inducted to the new Parochial District of St. Silas', Nth. Balwyn (Diocese of Melbourne) on July 7.

The Bishop of Bunbury has appointed Mr. E. C. Eastman to be Chancellor of the Diocese.

The Rev. E. L. Beynon, Rector elect of Gnowangerup, W.A. (Diocese of Bunbury) left England on June 28.

The Rev. John Cross has accepted the charge of the Parochial District of Boyup Brook, W.A. (Diocese of Bunbury). Mr. Cross was formerly Chaplain to St. Augustine's Hospital, Chatham Down, near Canterbury, England.

The Rev. W. S. Copland, B.Sc., Rector of Williams (Dio. of Bunbury) has accepted nomination to the Parish of South Bunbury.

The Bishop of Bunbury has granted Archdeacon A. M. Jenkins, four months leave on medical grounds.

The Rev. H. C. Dormer has been appointed Curate of St. Anne's, Ryde, N.S.W.

The Rev. D. C. Abbott, former Curate of St. Anne's, Ryde, has taken an appointment as Chaplain to the Australian Regular Army.

Miss Naomi Long, daughter of the Rev. and Mrs. R. C. M. Long, has been appointed full-time Social Worker for the Children's Court Chaplaincy (Diocese of Sydney), in place of Miss E. Hayes. She commences duty on July 25.

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On St. John Baptist Day, June 24, the Archbishop of Sydney celebrates the 33rd anniversary of his consecration as a bishop. He is now one of the most senior bishops in the Anglican Communion.

We offer sympathy to The Rev. R. G. Fillingham on the recent death of his mother. The late Mrs. Fillingham was a descendant of John Kendall, who went with Samuel Marsden on his first visit to New Zealand.

The Archbishop of Sydney has appointed the Rev. R. P. Gee, Rector of Pennant Hills, to be Rural Dean of Ryde in succession to the Rev. R. C. M. Long.

On Tuesday evening, June 28, a large gathering of parishioners and friends met to farewell the Rector of Milson's Point, the Rev. Ralph Ogden, and Mrs. Ogden. The Rev. Dr. Frank Cash and the Rev. W. J. Siddens both spoke, the latter telling how the church school was built and how it received its name. The Rector was presented with a wallet of notes and Mrs. Ogden was presented with a standard lamp. Mr. and Mrs. Ogden were honoured for the sterling quality of their work and all wished them God's blessing in their new parish, of Oatley West.

The Rector of St. Barnabas', Broadway, Sydney, the Rev. Howard Guinness, is conducting two university missions in New Zealand during July at the invitation of the Inter-Varsity Fellowship. He will be at Wellington from July 7 to July 18, and at Auckland from July 21 to August 1. Dr. Guinness asks for the prayers of all who are interested in this important work. Dr. Guinness is accompanied by Mrs. Guinness.

DR. MANIKAM TO BE BISHOP.

It is now announced for the first time definitely that Dr. Rajah B. Manikam, Joint East Asia Secretary of the World Council of Churches and the International Missionary Council, has accepted appointment as Bishop of the Tamil Evangelical Lutheran Church, South India. The appointment was made by the Church of Sweden Mission and the German Leipzig Mission. His consecration will take place on January 14th, 1956, at Tranquebar in connection with the 250th jubilee of the Lutheran Church and Mission.

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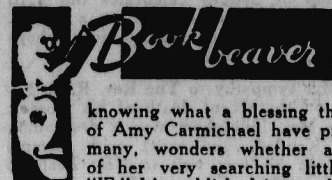


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Useful correspondence courses may be had. Past students are working with many societies, including the C.M.S.

Bishop Davidson consecrated in Melbourne

(Continued from page 1)

Bishop Burgman, Bishop of Canberra and Goulburn, preached from John 17:18, 19, "As Thou hast sent Me into the world, even so have I also sent them into the world, and for their sakes I sanctify Myself, that they also might be sanctified through the truth," together with the 37th verse of John 18: "Jesus answered, Thou sayest I am a King; To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Under Jewish law Jesus was charged with blasphemy because He said He was the Son of God, by the Romans He was accused of treason because they did not want a King of Israel—they had no king but Caesar. Secular law can often fail truth and justice. Secular law was inadequate here where Jesus was concerned. He was Truth Incarnate, consecrated to will of God. Truth can be progressively known by us. The Holy Spirit, as Jesus promised would lead us into all truth (John 16:13). Jesus says, "If we abide in Him and His words abide in us we shall know the truth and the truth shall make us free. The law cannot be disregarded (Jesus respected it) but like Him we must go further to the freedom above it. The Law is our schoolmaster to bring us to Christ and there the law falls behind us, we are above it.

Over its long history the Church has become influenced by Caesar's world, but we must maintain the Church at Christ's level; calling it holy names is not enough, we must all maintain our consecration at the standard Jesus demands — He Himself being the example. Bishop Burgman then repeated his text.

For such a task a consecration is needed of all our powers. We who want to serve must completely dedicate ourselves. This standard is too high for mortal man trusting only his own resources. From the Christian angle this standard is attained by God's power. Jesus puts us into touch with power — our loyalty to Him causes us to share His power, otherwise we cannot do His work.

A Bishop is not made to govern over Caesar's world, but is sent by Christ to service in the same consecrated spirit as Christ. Exaltation in Christ's Kingdom is measured by consecration. The main line of administration from God the Father to the ministry for the church is through Bishops, who alone ordain and confirm.

The preacher deplored the lack in the Australian Church of facilities for advanced scholarship for the more able men, and suggested the Australian Church still had too much of a Colonial flavour. He said the Bishop Designate, Canon Davidson, is an Australian and a hard working man, and well trained for the ministry, having served in city and country, also working in war and peace, and had showed great courage in public debate, and has a sound knowledge. The Diocese of Gippsland is to be congratulated on its choice.

Then the Presenting Bishops (Bishops of Ballarat and Bendigo) conducted the Bishop Designate to the vestry while the choir sang "Come Thou Holy Spirit come," to an old German melody arranged by H. G. Ley. The Bishop Designate returned to the Sanctuary wearing the Rochet, and the presenting Bishops presented the Bishop Designate to the Metropolitan.

The Certificates of Ordination and election were shown and read by Advocate, then the Registrar requested the Bishop Designate to read Oaths of Obedience to Her Majesty the

Queen and to the Metropolitan. The Bishop Designate then knelt before the Archbishop. Congregational prayer and full litany followed. The Examination was then carried out. Whilst the Bishop Designate was putting on the rest of the Episcopal robes, the congregation sang, "Bless'd be the day when moved I was, A Pilgrim for to be."

As the Bishop-Designate knelt for his consecration the congregation sang Veni Creator Spiritus, then the Metropolitan said the words of Consecration as all Bishops present laid their hands upon the Bishop-Designate. The Archbishop then presented the newly-consecrated Bishop with a Bible, on the inside cover of which were the names of the Bishops who had taken part. With this presentation were said the beautiful words of the charge to a Bishop.

The offertory followed during the hymn "Immortal love for ever full," then Communion was taken by the newly-consecrated Bishop and his kindred and close friends. During this the choir again splendidly rendered "Let all mortal flesh keep silence."

The Blessing was pronounced by the Metropolitan, and this grand service came to a close with the choir singing a closing vesper before the Recessional began, with the newly-consecrated Bishop on the right hand of the Metropolitan. The Processions left the Cathedral by the south door. The service concluded at 10 minutes to 1.

For a cap and bells our lives we pay,
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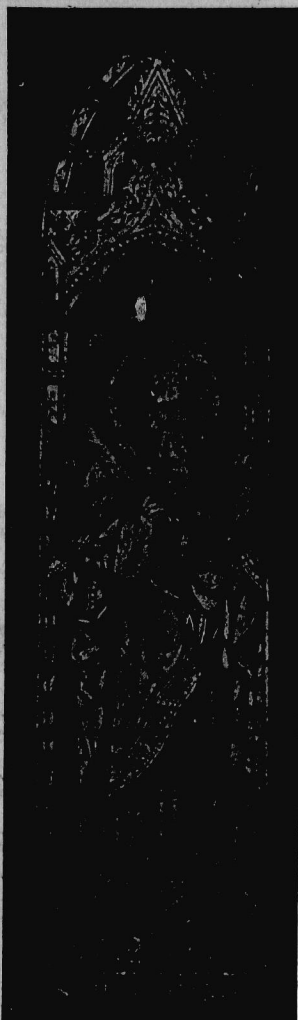
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NEWS IN BRIEF

● A MAN CALLED PETER.

The well-known biography of Peter Marshall has been recently filmed in Hollywood and will be screened in Sydney at the Century Theatre, commencing on July 7. The story is based on the career of the Rev. Peter Marshall, who went to America as a Scottish immigrant boy, entered the ministry and became Chaplain to the United States Senate and Washington's most popular preacher. A feature of the film are various extracts from sermons, one of which lasting some seven minutes is able to hold an audience's attention.

As we have had numerous religious films dealing with Roman Catholic personalities it is most refreshing to see on the screen the life and ministry of a Protestant Pastor.

● MEMORIAL COTTAGE.

The Women's Christian Temperance Union of N.S.W. has provided a cottage at Hammondville in memory of a former president, Mrs. Evelyn Strang.

● HOLIDAY CONVENTION.

The Southern Highlands Christian Convention will be held again on the Six-hour week-end at Bowral, N.S.W. Speakers will include Rev. K. N. Shelley (Rector of Drummoyn), and Principal G. H. Morling of Baptist Theological College.

● GOVERNMENT GRANT TO CHURCH.

The Archbishop of Sydney received a cheque for £7,250 from the Federal Minister for Social Services, the Hon. A. McMahon as a subsidy from the Commonwealth Government for the support of the Parish Nurses Home, "Chesalon," at Summer Hill, N.S.W. on Friday, June 24. The Archbishop and the minister praised the work of Sister Symons and her staff for the chronically ill at Chesalon and the visits made to patients in their own homes. A new motor car given by Hammond Social Services for the use of the nurses in their visitation was dedicated by the Archbishop.

● BIBLES FOR BLACK BISHOPS.

The four African bishops recently consecrated by the Archbishop of Canterbury have received four specially prepared and inscribed Bibles from the Bible Society. Three are in Swahili and one is in Arabic.

● 25 YEARS OF LUTHERAN HOUR.

On May 30, 1930, a small group of Lutheran laymen met together and prayerfully resolved to launch a radio mission, to be known as the Lutheran Hour. For 25 years this broadcast has faithfully brought Christ to the nations of the world.

● DEDICATION OF CHURCH AT INGHAM.

On Sunday, May 15, the Bishop of North Queensland dedicated the new Holy Trinity Church at Ingham. This modern church is specially designed for tropical conditions and is the first brick Parish Church to be dedicated in that Diocese since 1926.

● YOUTH OFFERING FOR C.M.S.

The Young People's Fellowship of St. Stephen's, Willoughby, raised £250 by direct giving and doing various odd jobs for parishioners as a budget offering for C.M.S. An anonymous group of Fellowship members undertook to double the amount of money raised so a cheque for £500 was sent to the Society on June 30.

The same organisation presented the same amount to St. Stephen's Kindergarten Hall Fund some seven months ago.

● BAPTIST BOATLOAD.

To attend the Golden Jubilee Congress of the Baptist World Alliance in London from July 16 to 22, 400 Australian and N.Z. Baptists have chartered a special ship, the Largs Bay. They will be among 7,500 Baptists present, representing 60 countries. The Archbishop of Canterbury will give an address at the opening meeting, and Dr. Billy Graham, himself a Baptist, will address the final rally at Arsenal Stadium, to which 60,000 are expected.

● MONEY FOR THE MEN?

The Dean of York said recently at a meeting of the Additional Curates' Society that more men were now choosing to enter the sacred ministry than in recent years. "We have almost reached the position in which the Church does not know where to look for the money to train them."

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The Missionary Fellowship (N.S.W.) requires a young lady for the position of Assistant Secretary. The ability to type is essential, and shorthand would be an added advantage. The work would be to assist the Organising Secretary in carrying out the expanding programme of spreading Missionary information and interest, and needs someone who would look upon the work as direct service for the Lord.

For further details please ring Mr. Powers, BW 4017, or write to the Organising Secretary, Missionary Fellowship (N.S.W.), 92 Pitt St., Sydney.

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Dr. Billy Graham said this during a two-hour visit to the Ecumenical Institute of the World Council of Churches at Geneva in June. He was discussing the relationship of his own work to that of the churches. "The evangelist can make some breach in the indifference of people," he said, "but the ministers in their congregations must move in afterwards like the infantry in warfare."

While in Geneva, Dr. Graham addressed 30,000 people in the vast Geneva Exhibition Hall. After leaving Switzerland he embarked with his team on a tour of major European cities, visiting Germany, Holland, Norway, Sweden and Denmark.

Many observers had predicted that the French people would not respond to an invitation, but at the opening meeting 575 persons streamed down the aisles to stand before the platform and then enter the counselling room. The response overwhelmed the 400 counsellors who had been trained for the Crusade. On a per capita percentage scale, the response was nearly treble that of the meetings in Glasgow and London a few weeks earlier.

Numbered in the counsellors were American and British missionaries who were in Paris studying the language before leaving for their appointed mission fields. The entire service each night was conducted in a bi-lingual fashion, with carefully trained interpreters repeating each sentence in French. The skill with which the interpreting was done in itself attracted favourable comment. The impact of the Crusade on the Protestant life of France was indicated by a ministers' meeting at which 103 of the approximately 130 Paris Protestant pastors were in attendance. A committee of pastors and church leaders is conducting the follow-up, and the

Alliance Evangelique Francaise has already issued "an urgent invitation" to Billy Graham and his team to return for a longer crusade at the earliest opportunity.

BILLY GRAHAM IN PARIS.

In five days in Paris, following the London campaign, Dr. Billy Graham preached to more than 42,000 people of which 2,254 registered decisions for Christ. Paris is nominally Roman Catholic and largely pagan in practice. Dr. Graham spoke through an interpreter. One newspaper said that he was "as well organised as a business man, as diplomatic as a Jesuit and apparently as pacific as a field of wheat." The Communist press thought he was a tool of millionaires "employed in a crusade against socialism."

LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

July 10. 5th Sunday after Trinity.

M.: 1 Sam. 17, 1-54; or Wisd. 1; Mark 6, 53-7, 23; or Rom. 13.

E.: 1 Sam. 20, 1-17; or 1 Sam. 26; Matt. 6; or Acts 14.

July 17. Sixth Sunday after Trinity.

M.: 2 Sam. 1; or Wisd. 3, 1-9; Mark 7, 24-8, 10; or Rom. 14, 1-15, 7.

E.: 2 Sam. 7; or 2 Sam. 12, 1-23; or Wisd. 4, 7-14; Matt. 7. or Acts 15, 1-31.

July 24. 7th Sunday after Trinity.

M.: 2 Sam. 18; or Wisd. 5, 1-16; Mark 9, 2-32; or Phil. 1.

E.: 1 Kings 3-8, 22-61; or Wisd. 6, 1-11; Matt. 9, 35-10 23; or Acts 16, 6.

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