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67,000 at Meeting Great Crusade Continues

The Billy Graham Crusade in Sydney included the second week of the four week schedule with an attendance at the Sydney Showground of 67,000 at the meeting on Sunday, April 26.

The Governor of New South Wales was present at the service on April 19.

Mr. Graham chose as his subject that afternoon, "The Last Days." During the first two weeks of the Crusade there was a total attendance of 455,000 of which 100,000 responded to the invitation given to come forward as an act of committal to Jesus Christ.

Mr. GRAHAM says that this is a higher proportion of enquirers than in any of his previous crusades.

A highlight of the first week's Crusade program was a special meeting for Ministers at the Trocadero, Sydney, on Monday, 13th April. Some 100 Protestant Ministers and Christian workers attended the meeting. In the course of an inspiring address Billy Graham said that the success of a Crusade was mainly due to the faithful sowing and cultivating of the Word of God in local congregations. He claimed that his task as reaper was no more important than that of the minister of the smallest Church in the community.

Many are watching with interest to see the impact of the Crusade on parish life in the diocese generally. This week the "Church Record" asked three clergy from different types of areas for their impressions so far.

King's Cross Response

Canon A. W. Morton, Rector of St. John's, Darlinghurst, the most densely populated parish in Australia, says that at the end of the first week he has received over 100 referrals of people who have responded to Mr. Graham's appeal each night. (These are sent within 24 hours to the clergy concerned). With a very small staff the Canon is endeavouring to visit as many people as possible, those not found at home are being contacted by letter.

Dr Morton said, "The response

from King's Cross is surprising there is a never-ending stream of people from all classes and walks of life coming to the Church vestry at St. John's to book seats on one of the three buses which go from the parish church to the Showground each night."

He also pointed out the good proportion of men amongst those who were referred to him by the Crusade authorities.

Suburban Parish

The Rector of Christ Church, Gladesville, the Rev. J. R. Reid, received 86 cards during the same period, about 75 per cent of these people had been visited at the time of going to press, most, he said, were linked in some way with the Church though a small group had had no previous church connection.

Mr Reid commented, "There is no doubt at all as to the reality of the conversion of many of these people, many have told me as they have opened the door, how glad they were to see me. Having received Christ as Saviour, they were eager to discuss their experience at the Crusade."

New Housing Area

The Curate in Charge of a new housing area, the Rev. S. A. Horton, of Regent's Park and Birrong, tells of the effect the Crusade is having on his district.

"It is just a week since the Billy Graham Crusade began and already there have been great blessings. We are not a big Church, averaging about 30-35 each service with up to a hundred on special occasions and we lie on the outer fringe of the metropolitan area.

"The first response was the handful who offered for counselor training. These in themselves have become the key workers in pre-Crusade activity in the parish.

"Secondly, neighbourhood prayer meetings have proved a means of spiritual strength to the comparatively small number who have attended, and have begun many on the road of participatory prayer.

"Thirdly, census visitation introduced many to the thrill of getting out to meet and invite people to heed the things of God. Our keenest group of visitors were the older Youth Fellowship members.

"Next, referrals from the Crusade have now exceeded 20 and amongst the first decisions have been church officers and key members. Individuals, married couples, teenagers, have all begun new lives through this personal encounter with Jesus Christ. The whole parish is now swinging into additional Bible study and prayer groups to cater for the needs of these new Christians and old Christians who have rededicated their lives to Christ.

"Lastly, there is new vision and spiritual interest, new friendliness and co-operation in our church life."

Easter Convention at Adelaide

OVER the Easter weekend a Missionary Convention was held at St. Luke's, Whitmore Square, Adelaide. The principal speakers were Bishop Yohari Omari and Mr Festo Kivengere, of Tanganyika.



The Archbishop of Sydney, and the Hon. Mrs. Gough, at a recent inspection of a factory in London, prior to their departure for Australia.

Bishop Takes Action Against Durham Vicar

'REFUSES TO ACCEPT
MY AUTHORITY'

Disciplinary action has been taken against a parish of 13,000 people. The Bishop of Durham (Dr. Harland) has sent a letter to the parochial church council of St. Margaret's Church, Castletown, near Sunderland, stating that he does not propose to visit the parish because the vicar, the Rev. Peter Spargo, refuses to accept his authority.

IN his letter the Bishop says: "It is with deep regret that I have to inform you that in spite of my efforts the vicar refuses to accept my authority as bishop and to observe the rulings and directions which by reason of my office I am in duty bound to make. I am therefore compelled to refuse to visit the parish or accept from the vicar any candidates for Confirmation or any candidates for Ordination. It is with deep regret that I am compelled to take these disciplinary measures."

"Romanish Practices"

The bishop's decision was announced at a Press conference called by 15 of the 21 members of the parochial church council, who object to the introduction of what they describe as Romanish church practices. Mr Robert Nicholson, a member of the church council, who presided, read a statement which said: "We endeavoured to meet the vicar's views on a proper and equitable basis, but to our great sorrow we failed to secure his co-operation."

"As a result, the church's affairs have passed completely out of our control and much has happened which we most deeply regret. As an outstanding instance the church hall has been used against the wishes and better judgment of very many people for the purpose of gaming, which has even been continued during the season of Lent."

The 15 members of the church council said that they objected to the ringing of the Sanctus bell, to the Stations of the Cross during Holy Week, and the introduction of new furnishings.

The Rev. Peter Spargo has said that in spite of the ban by the bishop he would continue to prepare candidates for Confirmation and "present them through other priests in the diocese." Earlier this month 37 candidates from St. Margaret's were confirmed.

Mr Spargo was appointed to the living by the Crown two years ago after it had been vacant for two years.

Great Meeting of Ministers

ON Monday, April 13, Dr. Billy Graham addressed several thousand clergy, ministers and full-time Christian workers on "Evangelism, the Man, the Method and the Message."

Bishop R. C. Kerle chaired the meeting, and the Rev. Gordon Powell, the Rev. Alan Walker, and Dr E. H. Watson took part in the meeting. Dr Graham spoke at length on his relationship as a mass evangelist to the pastoral work of the churches, and spoke on the content of the Evangelistic message, and the place of outward expression of a decision at the meeting.

April 30, 1959

Witness is Worship!

MANY churchmen are in the habit of using the word "Worship" frequently in religious talk, and it is generally assumed that the meaning of the word is clear; yet it is safe to say it is almost always used of an inadequate concept. Two illustrations taken from widely differing ecclesiastical poles may be given to illustrate that the word "worship" is in need of very careful definition. A well-known evangelist recently contrasted an evangelistic meeting with what he called a "worship service," that is, the normal morning service of a parish church, as though implying that the evangelistic preaching of the Gospel was not worship. Secondly, an Australian Bishop of high church reputation has recently written "The prime duty of the parish is worship." The Bishop assumes that all his readers know in what worship consists!

Worship may be defined, if the derivation of the word is considered, as the ascribing of worth to God. It is, put simply, the rendering to God what is due to Him. From this definition it is plain that God's character controls the worship that men should offer Him. Their concept of God will shape their form of worship, e.g., pagans, who think of God as a cruel deity, offer Him a bribe to make Him favourable. The view held of God's character and of His attitude towards men shapes the worship that is offered.

In Jesus Christ, God is revealed as a just, holy and loving God. God is the one who offers men salvation, if they will believe. He offers to provide for all their needs if they will cast their cares on Him. How should such a Heavenly Father be worshipped? That is to say, how should His character be acknowledged by His children? Firstly, by accepting His provision of salvation. As the Psalmist puts it, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation" (Ps. 116:11, 12). It is in vain to acknowledge God in any other way, unless this basic acknowledgment of His saving character has been made by the worshipper. It is nothing less than insulting to praise God for His greatness displayed in creation, while spurning His love made known through the giving of His Son to be our Saviour.

Secondly, the God and Father of our Lord Jesus Christ is worshipped when His children acknowledge His Fatherly character by trusting His promises of provision and protection. Accordingly, the Psalmist goes on to add, "I will call upon the name of the Lord," for faith and trust are expressed through prayer. Prayer for daily need glorifies God, for it is an acknowledgment of His character; as the Psalmist puts it, "Call upon Me in the time of trouble. I will hear thee and thou shalt glorify Me." (Ps. 50:15).

There is another and very important way by which Christians should worship God. This is by the declaring of His mighty acts, through song, through psalm, and especially through preaching the Gospel. It is sometimes thought that preaching does not form part of worship, but indeed it is one of the most central acts of Christian worship. The opening verses of Psalm 105 speak of various elements in worship, including thanksgiving, prayer, and psalm-singing, but the emphasis falls on preaching — "Make known His deeds among the people, talk ye of His wondrous works, glorify ye His holy name." The preaching of God's grace is central in worship. The evangelistic sermon is not something extraneous, but is integral to the worship of the God whose chief glory for sinners is His redeeming love. Of course, not every sermon glorifies God. The central subject-matter of every sermon that is true worship must be Jesus Christ and Him crucified. It must make known the name of God. Jesus prayed, "I have glorified Thee . . . I have made known Thy name . . ." (John 17). Witness is worship.

It will be seen that the worship of God is not merely a Sunday activity, but should be discharged moment by moment as opportunities for prayer, praise and witness present themselves. The common worship of all church people on Sundays should contain these same elements.

A man's idea of God's character controls the way he thinks God ought to be worshipped. Ineffective methods of worship will be seen on examination to result from inadequate comprehension of the character of God as He has revealed Himself in Holy Scripture.

The Ministry of the Reconciliation

(This article, which appeared in the "Record" many years ago, was written by a former Archbishop of Sydney and Primate, the late Archbishop J. C. Wright.)

2 Cor., v. 18: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

It is better termed "The Ministry of the Reconciliation," emphasising the Greek article, which seems to me most significant in this connection.

What, then, is the Ministry of the Reconciliation? It follows the great truth of the Reconciliation referred to in the beginning of the text, "God hath reconciled us to Himself by Jesus Christ," and enlarged upon in subsequent words, "God was in Christ, reconciling the world unto Himself," the whole blessed series of facts that tell us the grounds of the Divine forgiveness, the Christ of God Who died upon the cross in the sinner's stead, sin atoned for, the way to God opened even for sinners. God has thus provided means by which His wanderers may return.

But it remains that they must learn of it, that the way is actually opened; they must be called to return invited to enter into the reconciliation. To do this is the function of "the ministry of the reconciliation."

Reconciliation Committed

Primarily to all those who have already entered into the reconciliation. It is the privilege, as it is the duty, of those who know the Saviour to summon those who do not know Him. That is Christ's great commission in the Upper Room. "He breathed on them and said unto them, Receive ye the Holy Ghost, whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained." (John xx., 22, 23). To whom was that commission given? Not to St. Paul personally, though he says, "God hath committed unto us the word of reconciliation," for St. Paul was not present in that Upper Room. Nor was it committed to any official class. The apostles at this time were the only group who could be called in any sense an official class, and the commission could not be said to have been given to

them for two reasons. The whole Apostolic band was not present; St. Thomas was absent. Others were present and were addressed by Christ, who were not apostles, men and women who were disciples.

Christ gave His great commission to the Church of the living God assembled in that Upper Room, the body of the faithful, and to that body of the faithful, increased and continued in successive generations, that duty belongs always, to the end of time. Christ commissions them for their work, and enables them for it. For their enabling He "breathes on them." They are quickened by the Holy Ghost to receive the responsibility.

As at the first creation God breathed on man, and he became a living soul, so at this new creation God breathes upon the body of His faithful, the spirit of courage, the spirit of self-sacrifice, the spirit of witness.

It is a vast responsibility. On their fidelity the happiness of mankind in large measure rests. "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained." If they hold their peace, men may die ignorant in their sins; if they speak faithfully, it may bring joy and peace from realised and applied knowledge of the forgiveness that is in Christ Jesus. Each disciple of Christ is, or ought to be, an "ambassador in Christ's stead." But many forget it.

Do you forget it? Still more decline it. Do you decline it? If so, why? Many excuse their silence on the plea that this ministry of the reconciliation belongs to the function of the clergy only.

The Christian Minister

Let us consider what is the function of the Christian minister, especially as regards this ministry of the reconciliation, and what is the relationship in this respect between his functions and that of the ministering by the body of the faithful.

It is well to ask first, Who is the Christian minister? He is the one who has heard the call of God to forsake and set aside all worldly cares and studies, and to devote his life solely to the great mission of bringing men to God in Christ, and the seal of his calling has been this setting apart by the body of the faithful. It is an overwhelming and comprehensive charge, but the faithful did not resign all their duties and responsibilities for the ministry of the reconciliation at its ordination. Their obligations still remain the same, though his are added to. How can the Christian minister discharge his duty? He has to dispense the Word of God, and to order the Sacraments of the Gospel; which latter function he can only discharge efficiently, as he has first effectively set himself to dispense the Word of God, by specialised study of the message, and of the method of its delivery. In this dispensation of the Word of God, he exercises in particular the ministry of the reconciliation.

How does the Christian minister exercise that ministry of the reconciliation? He delivers the message without fear or favour. The features of his message are inimitable, and yet the same; they include the call to all men to recognise that they are sinners, the announcement that God is a Judge, and yet a Saviour; the whole mystery of the Cross; the glorious news that God is reconciled, and that all men are saved if only they will accept the reconciliation by faith and enter into the full liberty and service of the children of God.

In delivering this message he must ever have in front of him the manner in which Jesus Christ presented the reconciliation that he seeks to minister. For instance, he can never wisely depart from the principles inculcated by the parable of the Prodigal Son. What does Christ vividly teach there? The son returning from his wandering comes willingly; he is not drag-

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Crusade Response in New Zealand

Personal letters from various parts of New Zealand speak of the great blessings which have come as a result of the Billy Graham Crusade early in April. With attendances reaching over 50,000 in Christchurch, Dr. Graham commented on the amazing response.

ONE letter received by the "Church Record" shows the wide effects of the meetings.

"As Vicar of a small country parish 50 miles from Christchurch, the Crusade would be expected to only slightly influence my district. So I thought at the beginning, but how different the response has been! Many hundreds have attended. Our faith was not great enough."

The campaign began under the ministry of Rev. Grady Wilson, with the crowds and the inquirers increasing gradually as the Crusade progressed. The final two nights, under Dr. Graham's ministry, saw 50,000 and over 60,000 in attendance with a response on the first night of 2,600 and 3,700 on the second.

"In Auckland," our correspondent continues, "one or two Anglican ministers were on Crusade committees and their interest and backing seemed to grow in warmth as preparations drew nearer finality. Some ministers ignored the campaign completely. One, whose church had over 50 referrals, has said he is not interested in following them up. Another church is having a social evening to welcome the newcomers. A third, where a faithful man is Vicar, has over 40 folk who went forward and an Adult Bible Study Group has resulted. 'I guess,' our informant concludes, 'that the general Anglican reaction in Auckland will

Services for Students

THE Sunday evening services arranged by the Chaplain to Church of England students in Sydney University commenced for the year on the first Sunday of this month when the preacher was Dr. Ralph Davis of New York, who is International General Secretary of the Africa Inland Mission.

A large number of students was present, including a number from the University of N.S.W.

Students read the lessons, acted as ushers, took up the collection, and provided the supper in the Community Centre after the service. Miss Margaret Cheng of Singapore and Sydney University, was at the organ.

The next service will be on the first Sunday evening in May when the preacher will be the Right Reverend M. L. Lorne.

The Chaplain is the Reverend D. W. B. Robinson.

be more like the first two mentioned."

Our correspondent says, "The Christian public was thrilled with the ministry of Grady Wilson—Dr. Graham's ministry left them speechless. God worked in a wonderful way and the proportion of response to attendance speaks for the fruitfulness. The greatest weakness lies in the follow-up work, where disinterested or antagonistic churches are undermining or neglecting the work of God begun in people's hearts."

In Christchurch, a Vicar "not keen on mass evangelism," has received over 150 cards concerning inquirers and there are more flowing in, but has made no attempt at follow up.

CENTENARY CELEBRATIONS

THE celebration of the centenary of the consecration of St. James, Pitt Town, April 11, 1859, was spread over two days.

On Saturday, 11th April, 1959, the Church of England Historical Society made a pilgrimage to some of the Hawkesbury district churches, including St. John's where Wilberforce which was also consecrated 100 years ago.

Eighty members of the society, under the leadership of Mr. P. W. Gledhill, spent an enjoyable afternoon at St. James in spite of the showery weather. Inside the delightful little church they viewed the beautiful windows and sang some hymns. Afternoon tea was served in the school hall and a tent in the grounds. Much interest was shown in a display of old records and documents arranged by Mr. A. R. Kennedy. Such items as:—Specifications for a prefabricated iron church in 1852; contracts for the erection of the present building, original registers of Births, Marriages and Burials as well as some old photos were to be seen.

On Sunday afternoon, with the sunshine streaming through the coloured windows, a full church and an overflow crowd with amplifiers heard the Venerable Archdeacon R. J. Hewett preach a stirring sermon concerning the building of God's sanctuary as a place of refuge. He reminded the people that the church was made up of the individual members who should be reconciled to God through Jesus Christ.

The service was conducted by the Rector, Rev. R. L. Maddigan and the first lesson was read by Rev. Warren Bryden-Brown, of Kiama, who was rector at St. James during the years 1949-52. The second lesson was read by Rev. S. Howard (1925-1937) now in his 80th year, but still filled with vigour, and living in retirement at Bowral.

Bishop Baker Resigns as Archdeacon

Bishop Donald Baker has asked Archbishop Woods to relieve him of his office of Archdeacon of Geelong from 31st May. The Archbishop has reluctantly acceded to the request knowing that the Bishop has for some time felt the strain of the frequent and long journeys inherent in the discharge of his duties.

In the relinquishment of this office, the Bishop breaks the last official tie with the work of the diocese, in which he has served since 1938, when he resigned as Bishop of Bendigo to become Principal of Ridley College, a post which he filled with distinction for 15 years.

In the wider sphere of Australian Church life, Bishop Baker has an honourable and distinguished record. He was ordained to the priesthood by the Archbishop of Sydney in 1906, served several curacies there, then spent three years as curate of St. Matthew's, Cambridge, where he graduated. In 1913 he became Rector of St. George's, Hobart. After seven years he was elected Bishop of Bendigo, serving in that office from 1920 to 1938.

New Archdeacon

Archbishop Woods has announced that he has appointed Canon M. W. Britten, M.A., B.D., Vicar of St. Mark's, Camberwell, to be Archdeacon of Geelong in succession to Bishop Baker. The appointment will take effect from 1st June. Canon Britten was educated at Melbourne Grammar School and Trinity College, his course being marked by more than ordinary academic success, winning in the one year, 1926, the Bromby Prize for Biblical Hebrew, the Stewart Prize (Theology) and Th.L. (First Class), and was made Deacon in 1927, and advanced priest 1928. Later he went to England and gained B.D. at London University. In his early ministry Canon Britten served several curacies and was Organising Secretary of the National C.E.S. for two years. For three years (1936-1939) he was Vicar of Drysdale, which at that time embraced practically the whole Bellarine Peninsula, with the exception of Queenscliff and Point Lonsdale.

During the War he was Chaplain to the A.I.F. and later at Duntroon Military College, and after the War he filled the post of Assistant Chaplain at Geelong Grammar School before becoming Vicar of St. Barnabas', Balwyn, in 1950, becoming Vicar of St. Mark's in 1952.

H.M.S. to Broadcast

AS from Wednesday, April 4, a regular weekly broadcast will be conducted by The Home Mission Society. The session may be heard over Station 2CH every Wednesday at 1.45 p.m.

Overseas News

Germany
(Berlin) — In a speech made in East Berlin, Prime Minister Otto Grotewohl of the East German Republic has accused "certain church leaders" of intolerance and disloyalty.

Addressing a "cultural affairs" group, he protested to them against the churches' attempt to "monopolise" marriage and name-giving ceremonies and "to organise a sort of 'Kulturkampf' (cultural conflict)."

President Grotewohl said that "these church leaders act as if the liberty of faith and conscience guaranteed to all citizens by our constitution applied only to the Church." He went on to say that "liberty of faith and conscience means that every citizen can decide for himself how he wishes to celebrate his marriage or the naming of his children, and whether his children are to attend the youth dedication, confirmation or both."

The Communist leader declared that "any attempt made by church leaders to obtain a monopoly is a form of pressure on people's conscience and creates artificial tensions. We cannot tolerate attempts of this kind to mutilate our constitution and place restrictions on the democratic right of our citizens," he said.

EPS, Geneva.

East Germany

(Berlin) — Churches in East Germany (DDR) are offsetting obstacles created by restrictions on the church Press by developing use of filmstrips and sound recordings.

Film use is difficult because of import and production barriers, but a film of the Leipzig Kirchengesang of 1954 is widely used.

CRUSADE CHANGES

DR JERRY BEAVAN, director of the Billy Graham Australian Crusades, announced in Sydney last Friday that the dates for the crusades in Perth and Adelaide have been altered.

The decision to change the announced dates was made after consultation with the Executive Committees for the crusades in those cities.

The crusade in Adelaide was scheduled to begin on May 21, and to conclude on June 4. Under the new schedule the crusade will begin on May 13, and will conclude on May 26.

Associate Evangelist Rev. Joseph Blinco will conduct the crusade during the first 11 days, with Billy Graham speaking at the three final meetings on May 24, 25 and 26.

In Perth the originally scheduled dates were from May 30 to June 7. The new schedule puts the crusade opening on May 15, with the closing meeting on May 22. Associate Evangelist Rev. Grady Wilson will speak at the first six meetings, and Billy Graham will speak at the two concluding meetings on May 21 and 22.

The dates for the crusade in Brisbane, May 17 to 31, will remain unchanged.

The Sydney crusade, currently in progress, is scheduled to continue until May 10.

together with a full-length production of the churches' institutional care of the deaf, dumb and blind called "Hands that Speak." Permission to show "Martin Luther" and the productions of the West German films made by the Matthias Film Society in Stuttgart has been denied by the government.

Filmstrips and colour slides on the ecumenical movement, the younger churches, church social work, church reconstruction, the history of missions, Bible stories and Christian art are widely circulated in the parishes.

Tape recordings are being used, in spite of the lack of equipment and its high cost. Members of youth groups take recorded Sunday services to old and isolated people in their homes. Lectures and plays are also re-played on tape.

EPS, Geneva.

Denmark

(Copenhagen) — Dr Albert Schweitzer has been named by the Sonning Foundation in Copenhagen, Denmark, to receive the 100,000-kroner (14,300 dollars) Sonning Prize. The 84-year-old missionary has agreed to accept the award when he visits Europe next autumn. Established with funds bequeathed by the late C. J. Sonning, a Danish editor, the Sonning Prize is made for outstanding contributions to European culture.

EPS, Geneva.

England

(London) — Some 43 missionary societies and Bible colleges have joined to form the Evangelical Missionary Alliance under the aegis of the Evangelical Alliance in England. The E.M.A. has come into being not in order to oppose any existing body or bodies, but rather to pursue a positive program in the interests of evangelical societies, whether denominational, interdenominational or undenominational. Each member mission enjoys complete autonomy and is not to be the subject of censure because of any other relationships whether national or international in which it may be involved.

Campaign's Final Phase

(By a Correspondent)

FOR the current two weeks are the culminating phase of the Tell London Campaign, which has been arranged jointly by the Christian Unions and the Movement for World Evangelisation.

The Rev. Maurice Wood, Vicar of Islington, is one of the speakers, and he will also address a lunch-hour service at Westminster Abbey. But the campaign is interdenominational. The first phase, which has been going on since January, has consisted of a large number of services and meetings usually at lunch-time in the City and in Central London, in churches and also in hospitals.

With some courage, the promoters booked the Central Hall for a fortnight for this final phase.

The principal speaker was the Rev. George B. Duncan, a Presbyterian minister, who had come down from Troon.

Death of Bishop of Caledonia

THE death occurred at Prince Rupert, Canada, of the Bishop of Caledonia (the Right Rev. Horace Watts). He was fifty-seven.

Before the Bishop's consecration he was very much engaged in missionary endeavour as field secretary of the Missionary Society of the Church of England in Canada. He had served in the Far East, and in 1946 he was the Canadian representative on the Archbishop of Canterbury's Commission to Japan.

Successful Mission at Lismore

THE Sydney Diocesan Missioner, the Rev. Bernard Gook, conducted an evangelistic mission in St. Andrew's Church, Lismore, during Holy Week. Total attendances registered 13,000 and over 100 people signified their desire to place their faith in Jesus Christ as Lord and Saviour.

Mr. Gook claims that from the point of view of numbers this is the most successful mission with which he has been associated. He attributes the success of this mission to the detailed preparation program carried out by Lismore Parish.

DEACONESSES' CONFERENCE

Deaconesses from the Church of England, Methodist and Presbyterian Churches will meet at St. Catherine's School, Waverley from Monday the 18th to Thursday the 21st of May for a combined Conference of Deaconesses.

ABOUT 50 Deaconesses are expected to attend the conference, and the heads of the three Churches will also be present to convey good wishes.

The main speaker will be Deaconess Dora Schlatter, a Swiss who is visiting Australia to investigate Deaconess work in the various Churches. Deaconess Schlatter is a prominent Churchwoman on the Continent, she is the President of the Swiss Federation of Protestant women, which unites women together from all Protestant Churches, and is linked with the Council of Ecumenical Churches.

She is a member of the executive committee of Diakonia the world Federation of Deaconesses, and in addition is Swiss representative on UNESCO. She will address the Conference four times, on developments of Deaconess work overseas, and on the future prospects of Deaconess training and work.

Head Deaconess Kathleen

Sheppard from the Diocese of Melbourne will give the Bible studies each morning, and Head Deaconess Mary Andrews will speak on her impressions of Deaconess work overseas. Deaconess Andrews said this week, that there is growing interest in the role of Deaconesses in the Church, and there is planned an all Australia Conference for Deaconesses in January, 1960. She said also that in Australia and overseas there is a growing support for the World Federation of Deaconesses, and in Pakistan Bishop Chandu Ray is preparing for the formation of the Order of "Evangelical Deaconesses in the Sind."

Deaconess Dora Schlatter will address a meeting which is open to all Protestant women on Friday, May 29 at 1.45 p.m. in the social hall, Bible House.

BISHOP OPENS CHURCH HALL

ON Sunday, April 5, Bishop M. L. Loane licensed and dedicated St. Clement's, West Bankstown, before a congregation of almost 300.

This new timber building, in modern design, has been completed in contemporary colours and will serve this thickly populated area. The Curate in charge, Rev. B. C. Wilson, first came to the district in 1955 and since that time there have been two divisions. In what was his original parish, two new churches have been built, two rectories erected and two church halls extended in that short period.

Notes and Comments

The wind that bloweth where it listeth

We are almost spectators, and not participants, in this work at the Sydney Showground. We seem to be like the throng in a London tube station at peak hours, moved along by a pressure that is completely involuntary.

The difference is that there is nothing man-made about this movement. Dr. Graham is a powerful preacher, whose personality and friendliness win immediate sympathy. But it is not from these factors that the result comes.

Those who are being added to the Church through the daily ministry of the Crusade are being made children of God, "not of blood, nor of the will of the flesh, nor of the will of man." There is an invisible "something" that is powerfully present. It is not emotion, it is not mass hysteria. For the most part there is no visible evidence of any emotional stirring in those who go forward. There is a quiet, orderly, but decided response which is seen in the clear-cut answers that most enquirers are giving to the counsellors.

Perhaps we cannot convince the indifferent world about this, but we ourselves know that this spirit of conviction that brings thousands to their feet in response to the message comes from God, Who, of His sovereign will, has chosen this gifted man as His channel of special communication to this generation. We can simply stand by, do our own small task as well as we can, and reverently say, as the Crusade hymn puts it, "To God be the glory."

Numbers are important . . .

There are wisecracks who still shake their heads and mutter, "Numbers aren't everything." They may not be; but many a clergyman, looking down at a greatly expanded congregation in his church last Sunday, would be hard to convince that numbers are unimportant.

So far as we are able to forecast on available figures, by the time this appears in print there will have been a total attendance at the Sydney Showground of something like three quarters of a million people. The total numbers of enquirers will be in the vicinity of 50,000.

We do not know how many of these people will find a permanent place in the church life. But we do know that on the first Sunday after a week of Crusade meetings, most of those who went forward were present at Church. This is not to be despised.

In many of our Churches these people will be fed with the Gospel, nurtured on the Bible as God's Word, received into a warm fellowship and loved for Christ's sake. In those churches the converts will remain faithful, for the most part. They will grow, and they will find work to do for the Kingdom.

A rise, too, for the workers . . .

Men and women of the community, many of them rank and file members of the political parties whose parliamentary representatives have rewarded themselves so handsomely, have been granted a 1/ rise in the recent basic wage adjustment.

It may be, as employer groups have stated, that even this should not have been awarded. It may also be, as unionists claim, that the increase is inadequate. What does appear to many on both sides as an enormous injustice, is the disparity between this wage adjustment and the very great increases which the parliamentarians have given themselves. It can only lead to a situation in which disrespect for government, already marked in the community, will increase.

In a time when standards are challenged on every hand, those in authority must learn to put the community first and themselves last. The adage that no man can be a judge in his own cause has been given a striking illustration in this whole unhappy episode. Both Government and Opposition have lost caste, and respect for parliamentary government has received a check. The worker will be glad of his shilling, but will feel little gratitude to the system which grudgingly awarded it.

Drink not deadly, say Brewers . . .

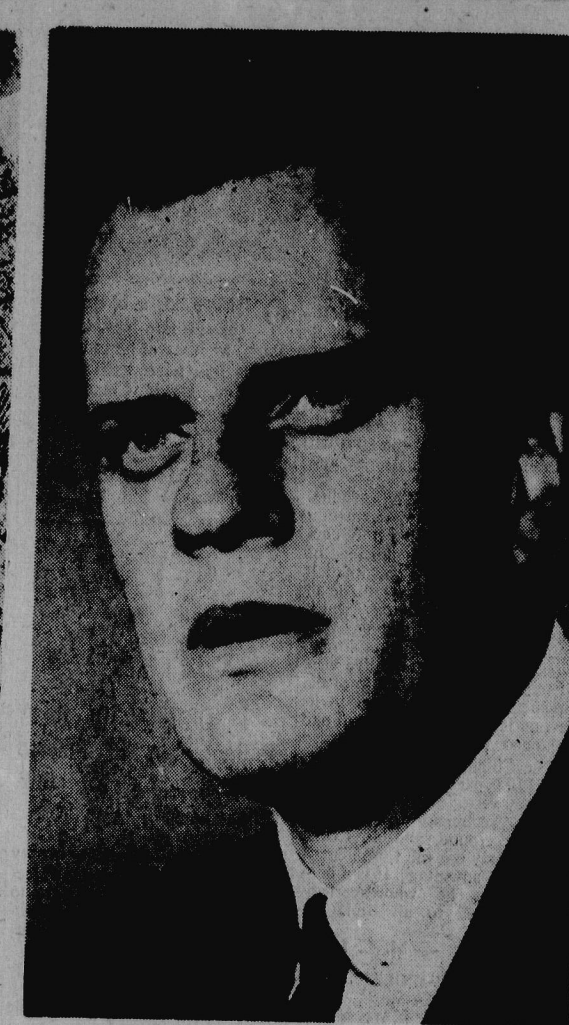
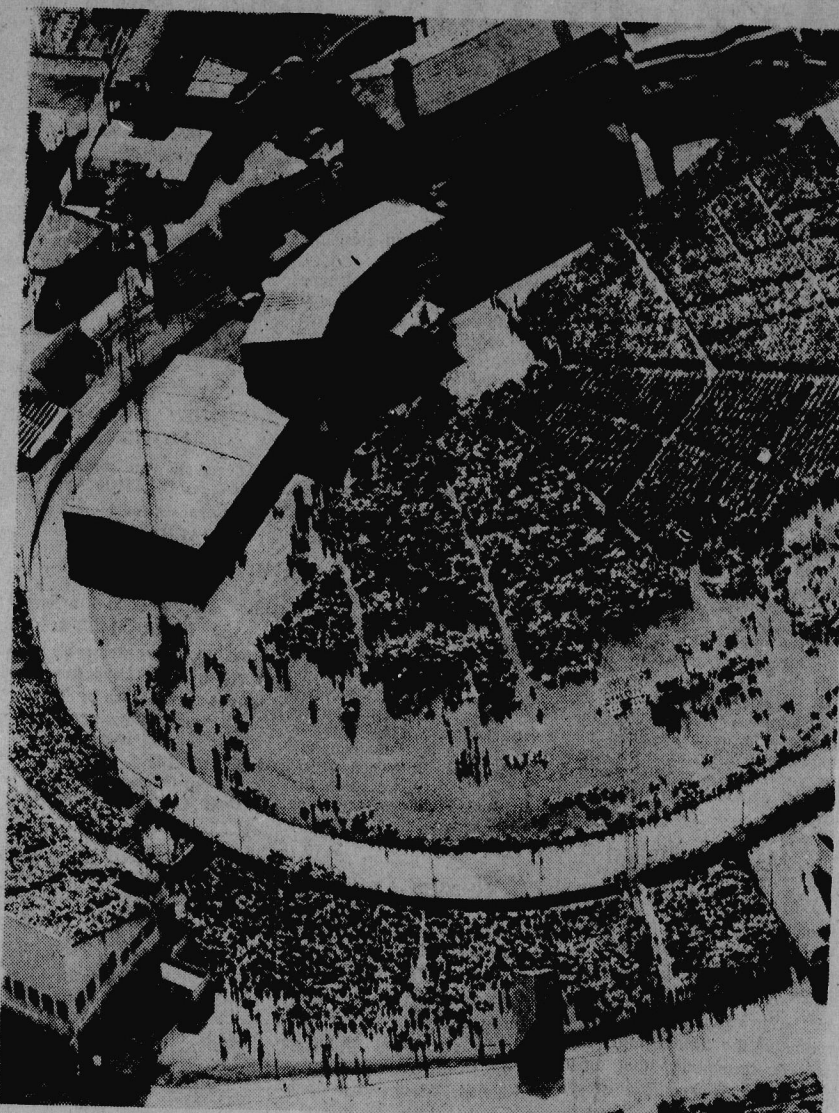
It is a matter of some encouragement to note that the Victorian Brewers' Association felt impelled recently to make a public pronouncement on the subject of drink and road accidents. It looks as if trouble is brewing for the brewers.

A triumphant declaration, supported by statistics, that only 2.21 per cent of road casualties and 4.71 of road deaths were caused by drunken driving, will deceive nobody.

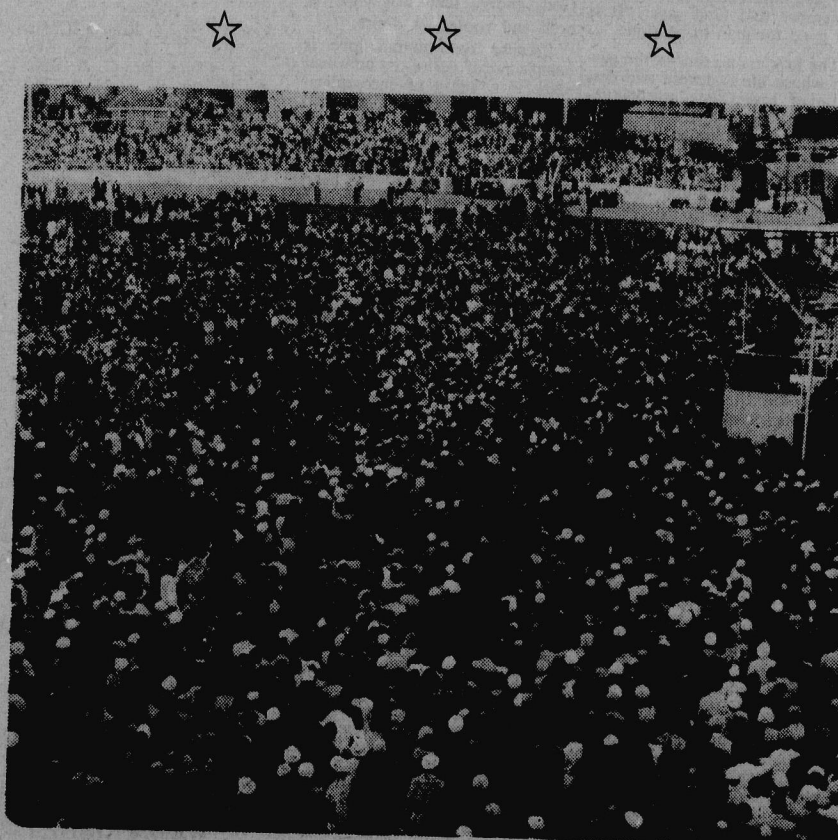
It is not drunken drivers who cause the majority of road accidents, for most drinkers who have to take cars on to the roads are wise enough not to drink to the point of drunkenness. But drinking drivers and their toll on the roads are another question. Recklessness is born of a few drinks, false courage and a defiant attitude to others come from the stimulus of even a little alcohol. Judgment is impaired, consideration for others reduced because of a heightened egoism caused by the presence of alcohol in the blood.

If the basic cause could be found of wrong decisions on the road, careless driving, impatience with others, and many other immediate conditions in which accidents occur, drink would often be found to be a real factor. But this would not appear in any statistics of road accidents.

SYDNEY'S BILLY GRAHAM CRUSADE



Above: Dr. Graham has preached to 455,000 people since the beginning of the Crusade in Sydney. Below left: Portion of the 1,600 inquirers who responded to Dr. Graham's invitation to come forward to seek Christ. Below: Dr. Graham being greeted on his arrival at the Showground.



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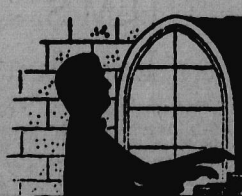
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Stibbs Commentary

"THE FIRST EPISTLE OF PETER," A Commentary by the Rev Alan M. Stibbs, M.A. (p.p. 192).

THIS is the sixth volume in the series of Tyndale New Testament Commentaries published under the general editorship of Professor R. V. G. Tasker, and it is an excellent addition to this valuable series.

Mr Stibbs is well-known as the Vice-Principal of Oak Hill Theological College. Perhaps there are few expositors in England today who more truly reflect the salient characteristics of Bishop H. C. G. Moule. Mr Stibbs has a gift for uniting the most careful exegesis with a devout and reverent interpretation of the spiritual truth which each passage contains.

This Commentary is introduced by an extensive introduction in which Mr Stibbs not only covers all the ordinary questions of authorship, language and kindred problems, but discusses in detail many of the difficulties which more recent scholars have propounded. His introduction strongly supports the conservative view of the apostolic authorship of the Epistle and the argument in its favour is a model of careful and balanced thinking.

The Commentary itself extends over 105 pages and provides a verse-by-verse discussion of the Epistle. Technical details are in the background and any Bible student may use the Commentary with great advantage. It is a book which can be wholeheartedly recommended to all Bible students.

— M. L. Lorne.

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Books

ON May 31, a biography of the late Rev. C. H. Nash, M.A., will be published. It has been written by the Rev. David Chambers, the Vicar of St. John's, Bentley, Vic., and is entitled "Tempest Tost." It is a book with 214 pages and 22 illustrations.

I Object

"I OBJECT TO BILLY GRAHAM," by Dr Howard Guinness, p.p. 16, Australian price 1/3.

THIS is an excellent breezy book, with concise objections and clearly set answers to Billy Graham. The book is wittily illustrated by newspaper cartoonist Beniere.

This book could be excellently used if, in this very week, it could be spread by people throughout Sydney.

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"God Is Love"

By S. Barton Babbage, M.A., Ph.D.,
Dean of Melbourne.

"He that loveth not knoweth not God; for God is Love."
—1 John 4:8.

A FEW days ago a young man allowed me to read a letter which he had received from his wife. She had come from England to marry him, but had foolishly left him after only a week of marriage.

She had immediately secured a passage back to England. By the time the ship reached Colombo, however, she began to regret her rash impetuosity: she realised now that she had run away from the only man who truly loved her. She feared that having rejected and deserted him, she had lost him. She wrote an urgent, frantic letter pleading that she might be forgiven and that she might return. "Say you still love me," she wrote, "or I will die."

I am not concerned with the psychological problems of this case — the instability and immaturity of this woman — but I am concerned with the passionate cry of the human heart for love.

'Made to Love'

Life without love is always a lonely thing, barren and sterile. We are made for love. When a man speaks of finding his "other half," or even his "better half," he is giving unconscious testimony to the truth of this fact. He is recognising that apart from the rich experience of giving and receiving love, life is incomplete and unfulfilled. And we remember that God says: "It is not good for man to be alone."

The loveless person — the person whose life is devoid and destitute of love — is always unhappy. The enjoyment of power, the rewards of preferment, the pleasures of wealth: these things are a poor and inadequate and unsatisfying substitute for the priceless experience of human love. The fact is that life without love is at best a poor desiccated thing.

No one can engage in social work among those who are maladjusted and deprived without discovering the tragic consequences which result from the absence of love. There is nothing more damaging, more warping, than the experience of being unwanted and unloved: it not only destroys a man's self respect, it also destroys a man's capacity for love.

The fact is that we only begin truly to live when we learn to love, and the greater our capacity for loving, the greater will be our capacity for living.

God's Capacity

What are we to say, then, about God's capacity for loving? How great is His capacity? We cannot rightly use the word "capacity" at all, for in God love and being are one and the same thing. Love is not simply a capacity which God happens to possess: on the contrary, love is His very essence. In His very being — in His very self — He is love. He

is love, essentially and eternally, completely and utterly.

There was no point of time at which God began to love, and there is no point of time at which He will cease loving. God is love eternally. That is why God can say to Israel, "I have loved thee with an everlasting love."

It would be difficult to find three shorter and simpler words combined in one pregnant sentence than the words "God is love." In these words we have the heart of the Christian gospel. Their very familiarity is apt to hide their strangeness and to obscure their meaning. We would never use a sentence like this of any human being. We might say, quite properly, "John is affectionate," or "John is loving;" we would never say, "John is love." When we say that "John is love," we mean that John has a capacity for love and affection. He is capable both of giving and receiving love. But when we say that God is love, we mean that His nature is altogether loving, that He is love pure and unalloyed.

Human Love

Human love is born of need and rooted in desire. Our human desires, it has been said, are like a ladder set up on earth and reaching to the stars. They range from the evanescent to the enduring; from the ephemeral to the eternal. Whether our desires are of the earth, earthy, or of God, godly, they are born of need and rooted in desire.

Because our human love is compacted of desire, its universal mark is a sense of incompleteness — a pain of deprivation and a sense of longing.

Human love then is always self-centred; because it springs directly from the hunger of our heart and our sense of need.

God's Love

God, however, has no unfulfilled and unsatisfied desires, no thwarted needs, no secret frustrations. His love is simply an expression of His nature and it flows from everlasting to everlasting. Because God is love, His love overflows in creation.

He created the world, not because He was lonely, not because He needed us, but because He willed that there should be other things capable of sharing the infinite riches of His own eternal being and perfect love. His creation, then, is an expression of His nature and a revelation of His heart.

He, who is love, created us love and for love.

God's love is a love that seeks not to get but to give, not to possess but to bestow. It is a love which is as sacrificial and selfless as our human love is selfish and self-centred. And the final expression and demonstration of this love is the Cross. "In this is love, not that we loved God, but that He loved us, and sent His Son to be the expiation of our sins."

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Cont. from Page 2

The Ministry of the Reconciliation

ged back. The Father meets him half-way, and prescribes no probation, no preliminary suffering, or compensation. He is reconciled already, and as soon as the son returns the reconciliation is consummated by the return.

The Christian minister must ever take warning from the sombre figure of the elder brother. He looks as though he was disappointed that he had not a share in readmitting the prodigal. He would like to have been allowed to test him, and put him to discipline, and then perhaps to present him to the father for readmission possibly to a menial place in the household.

Christ allows no elder brother to come between the Son and His Father. Equally so when he forgave the sins of the paralytic (Matt. ix, 2) Christ taught the same truth.

At once, without any intervention, recognising directly the penitent heart and the faith that trusted, He opened the door of hope and joy immediately. "Be of good cheer; thy sins be forgiven thee."

Minister's Single Function

That and that alone is the function of the Christian minister in his ministry of the reconciliation. He declares the revelation of the Cross, the heinousness of sin, and the release from guilt. He invites the sinner, provided his own conscience recognises that he has sinned, and desires the new start, to enter into the reconciliation open to him, if he will take his Saviour's word, and he bids him, "Be of good cheer."

This is the constant teaching of our Prayer Book in its directions to clergy and people alike. Our Church provides two great forms of Absolution. One is declaratory, used for the great congregation at Morning and Evening Prayer. "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." Many a tired, anxious soul, hearing the old truth proclaimed afresh officially in the name of the Church of Christ, has welcomed it, applied it, and entered into the reconciliation. The other form is intercessory, reserved for the inner circle of the communicants: "God have mercy on you; pardon and deliver you from all your sins: confirm and strengthen you in all goodness."

Many a lapsed communicant, coming back, has found his hesitating faith strengthened, and the clear assurance has shed sunshine upon his path as it shone before him at his Confirmation. Both forms of absolution are general in the spirit of the great Commission; which was delivered in the plural number. But the soul hears and God through the general words speaks to the individual.

Duty to Individuals

But has the Christian minister no direct duty to individuals in ministering the ministry of the reconciliation? Most certainly he has, just because individuals are individual. There are strange cases of conscience to be considered, twisted reading of

the promises of God, hesitancy of self-distrust, various ignorance, as well as the frequent inability to apply the general message to the personal life.

For this, the Church makes provision, not only in the general direction for pastoral ministrations given to her clergy at Ordination, but also in the special instructions of one of the prefaces in the Holy Communion Office. There the faithful are encouraged if they cannot quiet their own conscience, rather than abstain from the Holy Communion to "Come to a discreet and learned Minister of God's word," and "open his grief," and the minister is directed what to do.

He is to use "the ministry of God's Holy Word" that so the anxious soul may "receive the benefit of absolution." This means that he is to elucidate to the best of ability the promises of God, which the inquirer hesitates to accept; he is to try to make the issues straight, and to endeavour to restore the oblique vision, by the ministry of God's Word. He is to pray with him, and teach him above all the certain promise that God's Holy Spirit will illumine, as well as give courage of faith. He is not directed to pronounce any final absolution, but by putting plain the certainty of God's love and pardon, to lead him to seek and find "the benefit of absolution" from God, which only waits the seeking. So he ministers "the ministry of the reconciliation."

This was the great recovery of the English Reformation. In the years before that reformation of the faith and practice of the English Church, a mischievous system had grown up, partly through an effort to secure a right aim by a wrong method, under which social life had been honeycombed by a network of private confessions, which left no secret of the soul, or of domestic life free from a stranger's eye, and which at the same time robbed religion of all its joy.

Visitation of the Sick

After the Reformation these evil things were banished, and the soul was taught to look the Father straight in the face, and find peace in His reconciled and revealing love.

Once and once only is the minister of the Church of England permitted to say those words, "I absolve thee," by which for so many years souls had been bound in bondage that was not of God. In the Visitation of the Sick they may be used, but only in a carefully specified emergency, and even then surrounded by safeguarding words, which are intended to prevent any obscuring of the full freedom of the reconciliation in Christ Jesus.

If ministering to a sick person in grievous illness, upon whose soul something seems to rest as a cloud, the minister is directed to move him to make confession of the sin that weighs upon him, and then, if he humbly and heartily desires in his weakness to hear that he may trust the forgiving mercy of God in spite of his sin that seems to him to great for mercy, the minister may say, "I absolve thee from all thy sins," but in

order to show that as a Minister of God he claims no power to forgive sins, but only officially declares that he sees no barrier between the sinner and his God, the minister, must first pray the Lord Jesus "Of his great mercy forgive thee thy sins," and even after he has said, "I absolve thee," he is again to make prayer to God, "Open thine eye of mercy upon this thy servant who most earnestly desireth pardon and forgiveness."

It is the same blessed truth repeated again and emphasised, in the ministry of the reconciliation, pointing the sinful, given soul to the way of peace, which is wide open, and to the Saviour waiting to lead him into it, as He alone can.

The Holy Communion

Is there any other help to establish the sinner in his assurance of forgiveness?

I unhesitatingly point to the Holy Communion. I believe that it is given us today by our Master for this very purpose, amongst others. The Holy Communion does not give forgiveness nor ensure forgiveness, nor is it in any way an essential to being forgiven. But it is an undoubted aid which we neglect at our peril. The Holy Communion service points directly to the Cross. "The body of Our Lord Jesus Christ which was given for thee."

Many, many a time, when kneeling at the Holy Table, has the full light of realisation burst upon a darkly hopeful Christian as Christ Himself seemed to point to His work completed upon Calvary. We fail in our ministry of the reconciliation if we fail to teach and urge full use of this most precious legacy from our Master.

Do you ever deprive yourself of the joy of Christian life by careless neglect of obedience, to this His last and most beneficent command?

In conclusion, I sum up the message about the ministry of the reconciliation by two personal questions:—

(1) Are you reconciled to God? Have you come with your sins to Him? If you are still outside the door, how long will you prefer darkness to light?

(2) If you are reconciled to God in Christ Jesus, are you exercising your ministry of the reconciliation, which you cannot depute? Are you endeavouring to lead others into the reconciliation? May you be enabled to take up the words of the prophet, (Is. i, 4) in a Christian significance: "The Lord God hath given me the tongue of those that have learned (in the school of the spirit), that I should know how to speak a word in season to him that is weary."

It is the greatest joy of all that then is yours to claim. You will know that when you stand before the Throne, someone may take you by the hand, and lead you forward and say (to quote the expression of a humble, thankful Indian convert). "This is the man: this is the woman who led me to my Saviour." That is the blessedness of exercising the ministry of the reconciliation.

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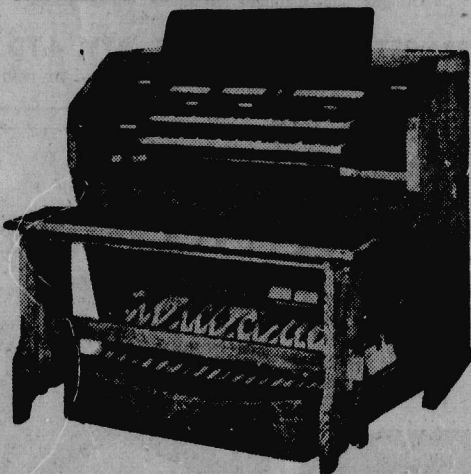
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2/62-84

Personal

The Rev. L. Daniels, who was
the first flying padre of the
Church of England, has resigned
from the Parish of Kurrajong.

The Rev. R. Ash, formerly of
C.M.S. Mission, Northern Terri-
tory, has been inducted to the
Parish of Kurrajong in the Di-
ocese of Sydney.

The Bishop of Central Tan-
ganyika has appointed the Rev.
George Pearson as an arch-
deacon in that diocese.

The Rev. N. R. Graham,
Rector of St. Silas, Waterloo,
Diocese of Sydney, has an-
nounced his resignation as from
May 1.

The Reverend Alan L. White-
horn is at present visiting Sydney
and Queensland from England.
Mr Whitehorn was Vice-Principal
of Moore College from 1919 to
1922 and has since been in Eng-
land. Latterly he has served un-
der the Bishop of Barking in the
diocese of Chelmsford. He ex-
pects to spend some time in Tas-
mania later this year.

The Rev. R. J. Bomford,
Th.L., rector of Nowra, N.S.W.,
has accepted nomination to the
Parish of St. Clement's, Mosman,
Diocese of Sydney.

The University of London has
conferred the degree of Doctor
of Philosophy on Mr H. R. Minn,
M.A., B.D., Lecturer in Classics
in Auckland University College,
for his work on the early Chris-
tian Father, Tertullian. Mr Minn
was formerly Senior Lecturer at
Moore Theological College, Syd-
ney.

Welcome to Mrs. Gough

THE women of the Diocese of
Sydney will welcome Mrs
Gough at a morning tea in The
Chapter House on Wednesday,
June 10, from 10.30 to 12 noon.
A limited number of tickets will
be available from the C.E.N.E.F.
Centre and Diocesan Church
House. Tickets will be 3/ to
cover expenses.

Other welcomes are being ar-
ranged at Wollongong and on the
Blue Mountains.

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NEWS IN BRIEF

ON Sunday, March 8, the
Bishop of Nelson, New Zea-
land, dedicated the beautiful
Church of the Holy Trinity,
Greymouth, which replaces the
former church destroyed by fire
in 1956. There were 800 inside
the spacious building and 400
outside in the grounds. A thank-
offering of £1,007 was received.

ONLY nine more working Sat-
urdays remain before the
New Youth Centre at Port
Hacking is to be officially opened
by the Most Rev. H. R. Gough,
Archbishop of Sydney.

The Youth director has organ-
ised working bees each Saturday
and youth groups of the diocese
are giving their time to this final
effort.

THE Acting Primate has invit-
ed the Archbishop of Sydney
to give the Bible readings at the
Bishop's meeting in Brisbane,
from June 10 to 15. Archbishop
Gough will be absent from Syd-
ney for this meeting in Brisbane.

THE authorities of St. John's
Theological College in
Auckland were not going to al-
low the students of the college
to attend the Crusade until these
students handed in a petition re-
questing permission to go every
night. Permission was then
granted.

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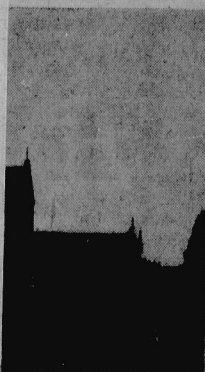
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icholas', Putney, in
ipped and married.

Meeting

people for any
at the Sydney
Ground on May
ade meeting.
Cricket Ground
he Showground.

, spiritual and evangeli-

Braham's sermon was
in the text, Matthew, vii,
after ye in at the strait
r wide is the gate and
s the way that leadeth
uction and many there
h go in thereat." He
ed the two ways, the
sters (Christ or self) and
destinies (Heaven or
Dr Graham emphasised
erity was not sufficient
appealed to the crowd
to the narrow way.
5,683 responded to the
oth at the Showground
Cricket Ground. The
ended with the bene-
pronounced by Bishop

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Diocese of Sydney,
ght Reverend R. C.
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he first rector was in-
by the then Bishop of
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m a flat for the assistant
nd will provide accom-
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