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Crusade Opening Sets New Records

BILLY GRAHAM
PREACHES IN SYDNEY

In ideal weather conditions, Billy Graham's Sydney Crusade opened at the Show Ground with record first day's crowd of over 10,000. Dr. Graham's address was simple, direct, and Bible based, of about forty minutes' duration, concluding with an invitation for decisions.

From mid-morning people assembled outside the Showground and when the gates opened a steady stream of men, women and children, a cross-section of the community took their place in various grandstands and on grass in front of the platform. Many of these people arrived by special buses organised by suburban and nearby churches. Others came by usual public transport and some in private cars.

Sydney Crusade executive chairman, the Rt. Revd. R. C. Kerle, B.A., opened the meeting.

10,000 JOIN IN ACT OF DEDICATION

led by Coadjutor Bishop, Rt. Revd. R. C. Kerle, A., over 10,000 Sydney Christians joined together in prayer of dedication after Billy Graham had challenged them with the opportunities of Christian witness in this country during the next month. The Bishop's prayer of dedication was based on Romans 12:1. "I beseech you, therefore brethren, by the mercies of God, that you present your bodies a living sacrifice."

Prior to Dr. Graham's address, Church members, workers, counsellors and cruce workers received last minute instructions from those directing the various activities of the crusade organisation.

by welcoming the large gathering and introducing the president of the Baptist Union, offered the opening prayer. Song leader Cliff Barthen then invited the large congregation to join in singing opening hymn, "The Lord is my Shepherd," to the tune of the hymn.

Revd. E. H. Vines, former Moderator of the Presbyterian Church of N.S.W., read Scriptures, after which the Revd. B. R. Wylie, former

president of the Methodist Conference, lead in a prayer of supplication and thanksgiving.

Crusade soloist, George Beverly Shea, world-renowned gospel singer, then sang the well-known "Holy City," after which Bishop Kerle introduced the former Governor of N.S.W., Lieut. Sir John Northcott, who officially welcomed Dr. Graham to N.S.W. Sir John congratulated the Protestant churches of the community.

After meeting members of the team in Sydney churches, Sir John said that he was impressed with their sincerity and was sure that God would bless the Crusade they were planning.

In thanking those who had welcomed him, Dr. Graham explained that the team had come to Australia at the invitation of the various churches which were participating in the Crusade not as free-lance evangelists. He then explained the five main objects of such an evangelistic campaign.

Objects

1. Get Sydney and N.S.W. talking about religion.
2. Revitalise the churches and "Christianise the Christians."
3. To awake a new sense of social consciousness and responsibility of Christians to love their neighbours as themselves.
4. To bring men to a vital knowledge of Jesus Christ as the answer to their every problem.
5. To bring hope in age of despair and to show that there is a meaning to life and history.

Bev. Shea then sang the Crusade favourite, "How Great Thou Art," with the Sydney Crusade executive treasurer,

the Hon. Roger Thompson, the choir then sang "The Lord's Prayer."

Dr. Graham began his address by saying that he was going to preach as if it was the last sermon he'd preach.

He took as his text the familiar word of John 3:16 and preached under four headings. He spoke first of all of the mounting confusion. This is an age of confusion, anxiety and almost despair; and world despairs bring individual tension. Winston Churchill had said "Our problems are beyond us."

He then turned to consider the frantic quest. Problems are increasing. In a world of turmoil, where is God? Why does a God of love allow starvation in India, war and bloodshed in Tibet, racial prejudice, hatred, cheating and killing?

Dr. Graham said the first step to a solution was his third point—a proper diagnosis. We have the same disease of our forefather: human nature is wrong side up.

The problem of the world is the problem of the human heart. The Bible says that there is something wrong. Dr. Graham said he was not going to turn to the philosophers, or psychiatrists, or diplomats, or intellectuals for the answer but to God's ancient Book. The Bible says that you and I have a disease, and calls it by the ugly word sin. It says that all have sinned.

He then spoke of God creating man in His own image, with an eternal soul and the power of choice, wanting us to return His love. But all we like sheep have gone astray, we have turned everyone to his own way, and our rebellion against God has resulted in death and there is nothing we can do.

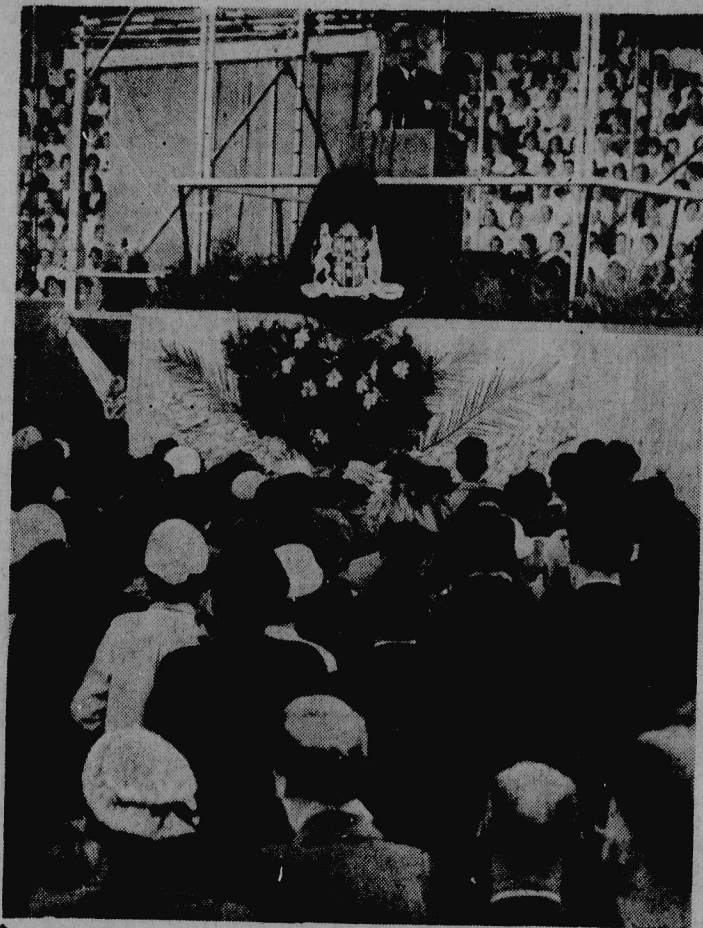
His fourth point stressed the needed encounter. What men could not do, God has done. God so loved the world that Jesus Christ became man and died upon the Cross for a purpose—to pay the penalty for our sin.

There were three things we must do if we wanted eternal life. We must be willing to repent and renounce sin, willing to receive Jesus Christ by faith and willing to obey Him in Bible study, prayer, witness and fellowship.

Invitation

Dr. Graham then extended the invitation and soon the Showground had rivers of moving people as hundreds poured out of the stands and across the ground to occupy the area in front of the platform. To these he gave the verse of scripture Rev. 3:20, and stressed the importance of their growing in the Lord. He led them in a prayer of commitment and asked each of them to seek a counsellor for assistance. Three thousand and twenty-six recorded a decision for Christ.

Truly, as Dr. Graham said, it was a day never to be forgotten, a day such as Sydney had never seen before.



Dr. Graham speaking to those who had made decisions for Christ.

The prophet concluded his message in Isaiah lviii by urging his hearers to observe the sabbath rest. At first sight this may seem to be a retrogression — the substitution of ritual once

The warning of Isaiah lviii is very relevant. Unless our faith expresses itself in obedience, thoughtfulness, consideration and acts of self-denial to further the interest and supply the needs of others, it does not please God. It is self-deception to imagine that religious enthusiasm, whether expressed through worship or through witness, which is not accompanied by down-to-earth morality, is acceptable to God or will evoke His blessings.

There is a striking contrast between Christ's present position

To suggest, therefore, as some ministers do by the way they celebrate the Holy Communion, that Christ's sacrifice still needs to be presented before God is to deny the Gospel of full, free and present forgiveness of sins.

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Despite the remarkable circulation already enjoyed, the demand for the "Guide" series of publications is continuing to increase. The demands have spread beyond Australia to New Zealand, Pacific Islands and the United Kingdom.

Despite the remarkable circumscription already enjoyed, the demand for the Movement's "Guide" series of publications is continuing to increase. The demands have spread beyond Australia to New Zealand, Pacific Islands and the United Kingdom.

"I have not attempted to give the list of services, sermons, speeches, and 'ten minute greetings' and 'few words' to which Mrs Fisher and I are committed. You can take it that we shall almost always be on the move, or 'on our feet' speaking, 'on show', or happiest of all, 'on our knees' with our brethren of the Anglican Communion in all these countries; and I know that you from time to time on your knees will be with us in spirit."

(Madrid)—Protestant congregations in Spain have held special services of prayer for relief from "difficulties" and "pressures" in their predominantly Roman Catholic country. Prayers were also offered for all Christians in Eastern European countries.

Because the traditional Russian Bible no longer appealed to the younger generation of Russians, a revision committee was set up to change the old Slavic liturgical forms and include accepted conclusions of modern scholars on the text of the Bible.

Dr Cullman is a professor at the University of Basel in Switzerland and the Sorbonne in Paris. E.P.S., Geneva.

(London)—H.M. the Queen has approved the nomination of Preb. J. R. H. Moorman for election as Bishop of Ripon, in succession to the Right Rev. G. A. Chase whose resignation took place on April 6.

The massed Choirs Festival Service this year will be held in St. Andrew's Cathedral on Saturday, May 16,, at 7 p.m. The preacher will be the Rev. N. J. Chynoweth, B.A., Rector of St. John's, Deewhy. Representatives from each Choir will also take part in a welcome to the new Archbishop of Sydney in the Town Hall on June 1.

A new series of lunch-hour services have begun at St. Philip's on Fridays, from 1.15 p.m. to 1.45 p.m.

During the next four weeks, the services will be addressed by Associate Evangelists of the Gramham Crusades.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

AFRICA QUESTION

Dear Sir,
As a subscriber and regular reader, I am sorry to notice that the "Record", which is always contending for loyalty to the 1662 Prayer Book, should support Bishop Morris in the action which took place in South Africa on the 8th of March.

Whatever precedents you can quote, there is no doubt that the Ordinal of 1662 implies the necessity of plurality of consecrators. To argue from ancient cases which were governed by physical and geographical limitations, which do not apply today, is unreal and is special pleading at its worst.

Augustine of Canterbury did act as sole consecrator, but on the advice of, and with the consent of his senior bishop, who had the support of the whole Western Church.

On the other hand the recent statement by the Archbishop of Canterbury on the status of Bishop Morris and the position of the C.E.S.A. shows clearly that Bishop Morris is in an entirely different category, and is acting on his own behalf and initiative, and cannot claim any episcopal support anywhere.

This attitude of the Archbishop is in line with that of his predecessors, since Archbishop Benson, and it obviously has the support of the whole Anglican Communion at large.

Many loyal churchmen would be gravely embarrassed if any official institution in Australia,

through its appointed officials, should give recognition to a man whose appointment and status is unlikely to be recognised by the Church at large.

—Rev. Roy Wotton.

EASTER CAMPS

Dear Sir,

Is it in the best interests of the Church that "over 100 members and leaders" of a certain splendid youth organisation should attend their "annual Easter camp" at a time when the parish church needs all its available manpower?

Good Friday and Easter present the parish with its best opportunity in the year for evangelism and witness, and all troops should be at the parish battle station for as you have often remarked in your columns, the battle is won or lost in the parish. One hundred people spread over a large diocese may not greatly affect any parish, but these ideas catch on, and other groups are sure to want to follow suit (episcopal visitation and all).

May I suggest that next year the youth group concerned has its camp over the period December 24-26.

I am, etc.,

The Rev. C. M. GILLESPIE,
Arnccliffe, N.S.W.

Clergy Guinea-Pigs

Fourteen clergy, including representatives from Queensland, New South Wales, Victoria, Tasmania and South Australia, acted as their own guinea pigs recently in order to study their own reactions.

They were experiencing, as well as studying, group dynamics at the first inter-denominational Church and Group Life Laboratory Conference to be held in Australia.

The conference was held at the Cleveland Conference Centre at The Basin, not far from Melbourne.

The conference was led by two members of the General Board of Religious Education of the Church of England in Australia, who have made extensive studies of group relations in the church in the United States and Europe.

The conference was organised by the Australian Council of Christian Education.

The Church of Christ, Presbyterian, Methodist and Anglican churches were represented.

The rising tide of interest in group relations in education, business, industry, government and the armed forces in the United States is now reaching the churches in Australia.

Using the findings of psychologists and social scientists, the churches are putting into practice one of the oldest precepts of Christianity — that Christianity can only be entered into through personal relationships.

Mr Val Brown, the G.B.R.E. director who led the conference, said the laboratory placed the men in experimental situations in which they were both students and their own study material at one and the same time.

"They observe how their own behavior is influenced by, and in turn influences, that of others around them", Mr Brown said. "They experience and understand the forces which operate in any kind of group with which they might be working."

"They learn the role of leaders and something of the Christian principles of how to assist would-be Napoleons, shy individuals, and others in the group to ensure the active participation of all in defining goals and accomplishing them."

blessing on the C.E.S.A. and reaffirm our fellowship with it. —Ed.]

Notes and Comments

AN ARCHBISHOP WRITES . . .

Sydney rectories were gladdened recently when a letter to all diocesan clergy was received from Archbishop Gough.

The archbishop wrote to commend, with enthusiasm and stern warning, the Australian crusades of Dr Billy Graham. Enthusiasm, because he had himself participated in the British crusades; warning, because he felt it necessary to say that the final success of the crusades depends upon the individual Churches.

"I believe that it is generally necessary to say," wrote the archbishop, "that where the converts were welcomed, befriended, prayed for and instructed in the local Church, there most of them have 'followed on to know the Lord.' During these past five years I myself have met scores of these people. I have seen the testimony of their changed lives. I have confirmed many, I have met some as ordination candidates."

Clergy who spend themselves to promote the success of the Australian crusades are grateful for this word. The archbishop's own exhortation in England, at a time of great tension prior to the London crusade, will inspire them also. Sydney is indeed fortunate to have as its spiritual leader an Evangelical who shows where he stands, without fear or favour.

ALBERT NAMATJIRA AND AUSTRALIAN HYPOCRISY . . .

One of our most gifted Aborigines is suffering punitive measures because, like many white men, he drinks and encourages others to drink.

Because he is an Aboriginal he must not do this. And yet it is we white Australians who have degraded the black race by living amongst them indulgent and sensual lives. We have sown the wind and they are reaping the whirlwind. And now the white fathers punish the Aborigines simply because they are copying the vices they see in us.

Perhaps it is necessary, in the situation we ourselves have created, to do something about Albert Namatjira. But it is not justice. It is rather like the delinquent parents whose child has broken the rules of the community and is punished for their sin. Until Australia faces this organised hypocrisy of social drinking and sees it for what it is, we shall ourselves be culpable in every case such as that of this unfortunate man.

SWEET REASONABLENESS . . .

Nothing could have been more charming than the unanimity that prevailed in the Federal House during the first discussion of the report on salary increases for members.

The opposition, anxiously desirous of preserving the harmony of the House, eschewed the stonewalling procedures that come into play when ordinary business is before the Legislature; and, with a co-operative spirit that can only be described as truly patriotic, made it clear that the Government had at last found a subject for debate which could be approached without party spirit.

It could, of course, easily have been spoilt. Some churlish member, thinking more of the Country than of those who sat in the House, might easily have made the suggestion that, even if some improvement in salaries were necessary, the scale proposed was perhaps a little steep. However, better counsels prevailed, and discussion closed in a spirit of unusual bonhomie.

Alas for the false security of those who sit in the cushioned seats of government. It soon became apparent that an alarming unanimity prevailed also in the Country—a unanimity of criticism and disgust. And, to make the situation even more difficult, dismay has spread to the party machines, which are beginning to grind with a disturbing noise.

It appears probable, therefore, that yet another Report is to join the fate of its predecessors, to gather dust among the mouldering relics of many a stillborn idea; not, as is the case with some, because of parliamentary apathy, but because in this instance the zeal of the House is disowned by those who hold the party reins.

IT'S THE LIFE THAT COUNTS . . .

An analysis of book sales, made recently by a leading London bookseller, shows that amongst non-fiction books those with a personal reference, especially direct biography, easily hold first place on the market.

At the top of the list, over the test period, were Lives of Montgomery, King George VI, Kitchener, Elizabeth I—and the personal story of the crossing of the Antarctic by Fuchs and Hillary. At the bottom of the list of best-sellers was a recently published and very popular "Guide to English Parish Churches."

We are interested in people's lives. And for Christians that fact is important. Christianity, as we were once reminded, is caught, not taught. And it is caught from living Christians, who show in their lives the love and goodness of Christ. We are living epistles, known and read of all men.

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IN the nineteenth century George Borrow found among a number of persons in Spain and Portugal a desire for a free knowledge of the Gospel. After 1868-9 that desire found a fuller and more effective expression. It was a genuinely Spanish movement though very small numbers were involved.

In Seville some Spaniards expressed to an English clergyman resident in the city their wish for something more Biblical and personal than the Roman Church had to offer. Soon by the help of friends a place of worship was acquired. A Spanish clergyman, the Rev. Francisco Palomares, a former Roman Catholic priest, who had studied the faith and worship of the English Church, was invited to Seville, and in June 1871 the first public service of the "Reformed Spanish Church" was held, following the general lines of the Anglican Prayer Book. Palomares became the minister of the newly formed congregation.

A similar desire for a reformed Church and worship found expression at this time in other cities: Madrid, Salamanca, Valladolid, Malaga, Valencia, Sabadell and later Barcelona. The congregations which grew up had in each case Spanish ministers.

Lusitanian Church

In Portugal also reformed congregations came into existence from this period onwards, the chief centres being Lisbon, Oporto and Vila Nova de Gaia. The Rev. Angel Herreros de Mora, a former Roman Catholic priest, who had embraced Reformed doctrines and had been received into the American Episcopal Church, began to preach to Portuguese in Lisbon in 1867.

Both in Spain and Portugal some English chaplains and English residents gave fellowship and help to their brethren of the Reformed Churches, but the congregations of these Churches and their ministers were Spanish and Portuguese nationals. Two Portuguese nationals of English descent, who ministered as laymen to congregations which they had helped to build up, were later ordained to the ministry of the Lusitanian Church.

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DIFFICULTIES AND ENCOURAGEMENTS

Spanish and Portuguese Reformed Churches

The story of the Reformed Episcopal Churches in Spain and Portugal begins properly speaking about the year 1868-9 with the granting of a measure of religious liberty to the Spanish people by the new government. Protestant reform movements in the Peninsula among small groups of people in the 16th century had been crushed in the reigns of the Emperor Charles V and King Philip II largely through the Inquisition and the Counter-Reformation. As late as 1868 Spaniards were forbidden to assemble for any religious purposes other than Roman Catholic.

When Gospel preaching began a number of Spaniards hoped that a united Spanish Protestant Church would result in which the different traditions of Protestant Christianity would be represented, but the difficulties of union proved too great. The congregations already mentioned in Seville and Madrid and elsewhere and also in Portugal desired a Reformed Episcopal Church, preserving the threefold order of the ministry with a liturgical form of worship and free from Roman accretions in doctrine and practice. The Spanish Prayer Book drew from ancient Spanish as well as from Anglican sources.

A Spanish Bishop

The congregations in Spain and Portugal accordingly approached the Lambeth Conference of 1878 and 1888 asking the consecration of a bishop. In the meantime an American bishop visited congregations in Spain and Lord Plunket, Archbishop of Dublin, paid several visits to the Peninsula in which he carried out confirmations and ordinations. In 1894, the Rev. J. B. Cabrera, a former Roman Catholic priest and for nearly 20 years the devoted minister of the Madrid congregation, was consecrated by Archbishop Plunket and two other Bishops of the Church of Ireland as the first Bishop of the Reformed Spanish Episcopal Church.

Until his death in 1916 Bishop Cabrera, who was a man of considerable learning and ability, fostered the growth of the congregations and this was a period of expansion and development. No successor to Cabrera, was, however, appointed but episcopal ministrations were provided through the Church of Ireland. The Most Rev. J. A. F. Gregg, Archbishop of Dublin 1920-1939 and Archbishop of Armagh from 1939, paid a number of visits to both countries for ordinations and confirmations.

The abdication of King Alfonso and the establishment of the Spanish Republic raised expectation of a greater measure of religious liberty for Protestants in Spain. But the days of the Republic proved a troubled era and the Civil War brought

great suffering to Spanish Protestants. Under the Franco regime the position of Protestants worsened as compared with the days of the Monarchy. Though much depends upon the local interpretation and administration of the laws the trend, especially since 1948, is clear. Strictly speaking Protestants can have no legal press, no schools, no public announcements of services, no charitable centres. The Roman Catholic authorities often stiffen the civil power against Protestants. The loss of the schools is most serious.

RESOLUTIONS OF THE LAMBETH CONFERENCE, 1958, on the Spanish Reformed Episcopal Church and the Lusitanian Church.

51. The Conference, being entirely satisfied with Reports received on the present doctrine and discipline of the Spanish Reformed Episcopal Church and the Lusitanian Church, welcomes the news of the consecration of Bishop Molina in Spain and of Bishop Flandor in Portugal by bishops of the Episcopal Church of the United States and of the Church of Ireland, and prays that these Churches may be blessed by God in the service of His Kingdom. The Conference hopes that the desire of these Churches for the same relationship with Churches of the Anglican Communion as have the Old Catholic Churches will soon be fulfilled.

52. The Conference suggests that the bishops of these two Churches be invited to any conference arranged in accordance with the recommendation of Resolution 74—"A Larger Episcopal Unity"—of the Lambeth Conference of 1948.

ous for Protestant children. It also hits the clergy, who used to draw their income from teaching. Almost all the Spanish Reformed clergy (and the Portuguese also) undertake secular work on weekdays to supplement their small stipends.

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Spanish and Portuguese Church Aid Society

This Church Society, founded in 1880, consolidated private support from English and Irish Protestants for the Reformed Episcopal Churches in Spain and Portugal. Among its Vice-Presidents is His Grace the Lord Archbishop of Armagh and its Chairman is the Rev. F. W. Gilpin, member of the Church Assembly. The Hon Sec. is Mr J. F. Wallace, LL.B., c/o G. F. Wallace and Co., 4 Stone Buildings, Lincoln's Inn, London, W.C.2.

It is a grant-in-aid Society. These grants help to augment the meagre stipends of Spanish and Portuguese clergymen at present in 14 cities or towns. The Society assists from time to time in the training of theological students and makes grants to meet exceptional expenditure in connection with places of worship. It has helped in the reprinting of the Prayer Book and has assisted with the expenses of Episcopal visits from Ireland for confirmations and ordinations.

—The English Churchman.

B.C.A.

DEPUTATIONIST

From bush tracks to city streets comes the Rev. C. W. Rich, newly appointed Deputationist for the Bush Church Aid Society.

After two years in the Murchison area of W.A., Mr Rich returned to tell his story of the outback. Meekatharra, Wiluna, Sandstone, Mount Magnet may be in a foreign country to many Australians. The newly appointed Deputationist will travel around cities and suburban areas bringing the far distant outback places into the reckoning of city people.

The Murchison Mission is but one of the many places administered by the Bush Church Aid Society. Flying medical services, hospitals, children's hostels, radio schools give valuable avenues of service for Christian missionaries in our outback.

A volunteer is needed to replace the Rev. C. W. Rich at Mount Magnet and men in Orders are challenged to missionary service in our own country.

Cambridge Treasures

Communion plate, portraits of saints and a portrait of Cranmer by an unknown artist are among the numerous objects of ecclesiastical interest in the great collection of Cambridge treasures (insured for nearly £2,000,000) which are on view in the Goldsmiths' Hall, Foster Lane, London, E.C.2.

The Exhibition will remain open until April 18.

Among the exhibits is Jerome's "Four Gospels" (in Latin) illuminated in the sixth century, which is believed to have been sent by Pope Gregory to Augustine at Canterbury. It belongs to Corpus Christi College. There is also the twelfth century "Bury Bible" and a Book of Hours of Lady Margaret Beau-

fort's, mother of Henry VII, which belongs to St. John's College. The treasures include gifts made by Archbishop Matthew Parker to Gonville and Caius, Corpus Christi College and Trinity Hall between 1545 and 1570.

Among modern exhibits are the beautiful cross and candlesticks commissioned by Downing College for the new chapel in 1953.

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Hebrew Prophets

"MEN SPAKE FROM GOD"—Studies in the Hebrew Prophets—by H. E. Ellison, Paternoster Press, 2nd Ed., 1958. English price 10/6.

After a brief but suggestive chapter on the nature of prophecy, the author deals individually with the accepted prophetic books in the Old Testament.

Taking them in "conservative" chronological order—from Joel to Malachi, appending studies of Daniel and Lamentations—he carefully expounds their structure and detailed message for their times and incidentally for ours. "This thought of Jehovah as the God of history," he writes, "permeates the Latter Prophets. The partial loss of this vision in our day has largely weakened the Church's preaching."

Mr Ellison is well acquainted with all the current critical viewpoints but only touches on them lightly, aiming to keep the text itself in first place. In some cases this means that the analysis, following the course of the text, goes little way in revealing any unified picture of each book or in discussing its theological significance. The approach best lends itself to expositions of a work in the light of its author's personality and situation, and for this reason the studies of Jeremiah and Ezekiel, less hindered by critical pre-occupations than some, are among the most searching and best developed.

Books

The studies succeed in pointing out various insights into the nature of God granted to each prophet and draw many suggestive comparisons. Every page assumes that the reader will use the Bible itself in conjunction with it.

On controversial issues the author's tone is never dogmatic but pervaded by a reluctance to accept critical reconstructions unless their probability is clearly shown and spiritual issues illuminated. The study of Isaiah then contains many striking points in favour of "the traditional view of the Isaianic authorship of the whole prophecy."

With its index of subjects and scripture passages, a select bibliography, and its compact treatment and evaluation of text and setting this book justifies its 2nd edition, both for the "professional" and "amateur" Bible student—in one of which categories all have a place.

—RONALD MARKS.

Tribute to Bishop Loane

The Moore College committee has at the conclusion of Bishop Loane's long association with Moore College as student, tutor, vice-principal and principal, expressed their appreciation in the terms of the following resolution.

THE committee of Moore College offers its thanks-giving to Almighty God for the contribution made to the college by the retiring principal, the Right Rev. Marcus Lawrence Loane, M.A., Th.D., D.D., during the past 25 years.

Bishop Loane graduated from Moore College in 1933 with first-class honours in the Licentiate of Theology of the Australian College of Theology. After receiving Deacon's Orders in 1935 Bishop Loane was appointed resident tutor and chaplain of the college, occupying this post for four years. In 1939 he became vice-principal and in 1954 principal. During the period 1942-1943 he was a full-time chaplain with the A.I.F. in Australia and New Guinea.

The first graduate to become its principal, Bishop Loane's contribution during the years of his long association with the college has been outstanding as a Godly leader, an able scholar and a just and efficient administrator. His personal piety and his consecrated, virile personality have made a profound impression on the students of the college. His good humour and his breadth of experience, reinforced by his training in commercial life before his college days, and his courageous and selfless service in the A.I.F., have given him a knowledge of human nature and a tolerance and understanding of undoubted value to theological students. His gifts of scholarship, particularly in the

field of New Testament studies and as a historian of the Reformation era, have not only maintained the high level of scholastic achievement set by his predecessor, Archdeacon Hammond, but have placed him in his own right in the forefront of evangelical scholars of the present day.

Because of this the academic status of Moore College has never been higher. His own works, now numbering ten volumes, enjoy a wide circulation and acceptance throughout the Commonwealth and in the United States. In 1955 the delegates of the Australian College of Theology unanimously and with great heartiness conferred on Bishop Loane their highest academic distinction, the Doctorate in Theology. In 1958 Wycliffe College in the University of Toronto gave him a Doctorate in Divinity as a tribute to his scholarly researches in Reformation history and theology. On this occasion Canon Ramsay Armitage, Principal of Wycliffe College, said, "Bishop Loane has been simply magnificent. His sure evangelical note and his sturdy Reformation witness have been inspiring and exhilarating. We are proud to have him as one of our own Alumni." In 1958 Bishop Loane represented his Grace Archbishop Mowll at the Lambeth Conference with such ability that his Grace The Archbishop of Canterbury commended the temper of his mind and the spirit of his co-operation, which he said "matters immensely for the future of the Church in Australia."

During the centenary celebrations of Moore College in 1955 Bishop Loane wrote a centenary history of the college, which proved to be a work of exacting research and accurate detail and undoubtedly a very fine memorial of the centenary celebrations. In the postwar years, as Moore College has expanded and plans have been conceived for new buildings and increased

accommodation, Bishop Loane has been to the fore in co-operating with these. In particular he has had the joy of participating in the building of the John Francis Cash Memorial Chapel. He retires from the principalship at a time when the enrolment of students is at its highest level. Bishop Loane's administrative gifts have been abundantly evidenced by the spirit of harmony and co-operation which have prevailed without interruption among scholastic staff, domestic staff and students all through his term of office.

The Bishop's humility of mind, intense interest in evangelism and concern for every aspect of the students' life—vocational and recreational—together with his eloquent preaching gifts, are under God a fitting preparation for the high office of Co-adjutor Bishop to which Archbishop Mowll appointed him in 1958. Moore College—oldest and largest theological college in Australia—is proud of its eminent graduate and principal. It thanks God for his unflinching devotion to its interests and prays that Bishop Loane, his wife and family may be abundantly blessed in the new sphere of responsibility and leadership which his post as Co-adjutor Bishop gives him in the Diocese of Sydney.

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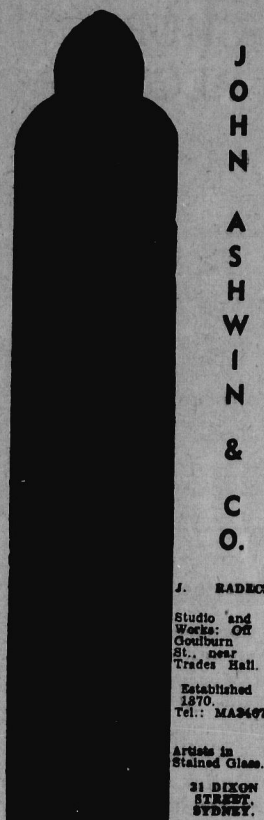
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EVANGELICALISM IN THE CHURCH TODAY

By the REV. J. I. PACKER, M.A., D.Phil., Resident Tutor, Tyndale Hall, Bristol

I AM an Evangelical Churchman. I hold that Prayer-Book Evangelicalism expresses the authentic Anglican outlook, and that the task of Evangelicals in the Church of England is no more — and no less — than to present to our Church its true self. Outwardly, we are, no doubt, just a minority party; theologically, however, we cannot on conscience claim anything less than that we are the Church of England, nor may we be content to state our views in a way which falls short of asserting and vindicating this equation. Were we to limit our ambition to safeguarding our present status as a tolerated minority, not only should we thereby ensure that this is all we ever shall be, we should betray our calling.

I write this article under a sense of disquiet and constraint, for I fear that, regarded from this standpoint, Evangelical witness is not at present going very well. Looking at the situation in terms of the theological factors involved, it is warrantable to say, as we do, that the tide has turned in our favour, and that our cause is growing steadily stronger? I wonder. I suspect (I hope I am wrong) that the Evangelical cause in the Church of England today is in a more parlous state than at any time during this century. A program of change is under way — canon law; Prayer Book revision; perhaps the Articles after that — and in this situation we Evangelicals are not saying enough to make our own outlook intelligible, either to ourselves or to others, let alone to safeguard it. We are tempted to indulge in rosy optimism, because we repeatedly find that on certain subjects non-Evangelicals show a new readiness to listen to what we have to say; but if my fears are at all well founded, such optimism is, to say the least, premature. My

Loss of Memory

Half a century ago, our predecessors dug themselves in to a series of prepared positions and tightened their theological belts for a long siege. Two aggressors confronted them: on the one hand, rampant Liberalism, armed with the "social gospel" and much confident uncertainty about Christ, the Bible, sin and salvation; on the other, an equally militant Anglo-Catholicism, with its medieval message of salvation by Sacraments. Against both, Evangelicals firmly maintained the truth of Scripture and of historic Protestant theology, the Protestant order of the Prayer-Book, the necessity for personal conversion and the primacy of aggressive evangelism. For their tenacity in these matters throughout some difficult decades we must be profoundly thankful. Liberals and Anglo-Catholics, for their parts, wrote off Evangelicalism as a fossilised relic of the past and left it to die. It did not die (though the Liberalism and Anglo-Catholicism of the turn of the century went to their grave some time ago); but, due to its privations during the lean years, it suffered a partial loss of memory.

Evangelicalism forgot what Evangelicalism is. The formative and controlling principle of Evangelicalism is sustained submission to the authority of Scripture — to the authority, that is, of God speaking in His Word, saying what it says, and Evangelicalism lives by being reformed according to Scripture through the renewing energy of the Holy Spirit, who causes fresh light and truth constantly to break forth from God's Word to meet the Church's ever present need of correction and instruction. This inner discipline of continual reformation keeps Evangelicalism free, flexible and religious; once Evangelicalism ceases to be exercised in this way, it grows set, rigid, a slave to its own traditions, and to that extent unspiritual. If Evangelicalism lapses so, the inner unity of its outlook is lost, its capacity for adaptation atrophies, and it becomes a mere backward-looking agglomeration of habits and customs. Is not this just what has happened to us? We glory in the Reformation of the sixteenth century, but we have forgotten — indeed, we rather resent the idea — that we might ourselves need

reforming in the twentieth. We have ceased to think of our position as a unified whole, a total view of Christianity, formed by its acknowledgment of the supremacy of Scripture and possessing in that acknowledgment the key to its own continual re-formation, renewal and development; instead, we present it to ourselves as a mere collection of bits and pieces — a fixed exegetical tradition; a set doctrinal tradition; standard emphases in preaching (conversion, consecration, the blood, and the Lord's return); cultivated unconcern about such things as theological scholarship, the reintegration of Christendom, and the social implications of the Gospel; and so on.

I am not here evaluating our Evangelical traditions. My only point is that they seem to have become static traditions. The secret of creatively adapting them to present needs is to let the Bible talk to us about them; but this secret we seem to have forgotten. The Evangelical outlook is fragmented and fixated. In what fields of Church life and order can we see the way ahead? In what departments are we even looking to see the way ahead? The defensive mentality engendered by years of rear-guard actions seems to have robbed us of all capacity for strategic thought. Where do we think we are going? It looks as if we do not think we are going anywhere. Our Evangelicalism presents the aspect, not of an army on the move, but of a company of people entrenched in a Maginot Line of isolated pillboxes. Which is alarming; for Maginot Lines can be turned, and pillboxes reduced one by one.

Continued on page 8.

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The Australian Church Record Ltd. ANNUAL MEETING

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for Monday 27th April 1959 at 4.45 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.
The Annual Balance Sheet will be presented at the meeting and an election of Officers for ensuing year will duly follow.
A meeting of the Directors will follow immediately after the Annual Meeting.

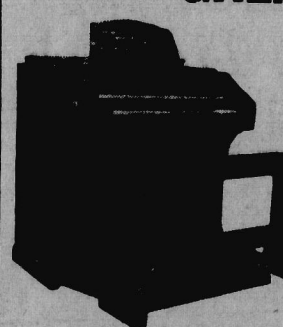
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The lady she was addressing was Mrs M. H. Broadbent, who has been associated with the Church Mail Bag School for 27 years.

The school is by far the largest in Australia—and it extends beyond Australia.

More than 30,000 children receive C.M.B.S. lessons. They live in outlying districts in all States of Australia, in New Zealand, New Guinea, Fiji, and the Cocos Islands.

The material is sent out from the school's headquarters at the General Board of Religious Education of the Church of England in Australia in Finch Street, East Malvern, a suburb of Melbourne.

It goes out literally by the ton. The quantity of foolscap duplicating paper alone used each year totals more than seven tons.

The material goes each month to 100 distribution centres throughout Australia and New Zealand, from which it is forwarded to the individual pupils.

Many voluntary helpers do invaluable work in assisting with the distribution of the material and the correction of lessons.

The lessons are prepared specifically for the various age groups, and aim at giving children from four to eighteen years the material needed for their spiritual development.

The whole course of study is a preparation for confirmation, after which boys and girls may either continue with the Intermediate Grade or pass on to Fellowship studies.

Although the "teachers" seldom personally meet the pupils, they nevertheless get to know each other well. Many parents send pictures of their children, often they write to tell of the "news" at home. The relationship is so friendly, parents sometimes ask for the kind of favour they would ask of a personal friend.

Some dioceses send News Letters to the children, others organise holiday camps. One has started a flourishing pen friend movement.

Some have caravans continually touring the diocese, visiting the homes of the children.

The C.M.B.S. has grown to its present stature from very modest beginnings. It was started in the 1920s in South Australia when Miss Ethel Warren Thomas began sending lessons by post to five children on an isolated farm.

The rapidity of the growth of the C.M.B.S. throughout the Commonwealth is a measure of the strongly felt need for religious training of children in isolated areas.

Miss Thomas was trained in Christian education at St. Christopher's College, London, and although she held other posts in later years she maintained a close link with the C.M.B.S.

She was still writing all the C.M.B.S. material right up to the time of her death in December 1951. When she died, the material prepared was 12 months ahead of schedule.

The present editor is Miss Dorothy Stamps, a former school teacher, who took over the work in 1952, after the death of Miss Thomas.

The Church Mail Bag School came under the auspices of the General Board of Religious Education of the Church of England in Australia in 1928, and its headquarters were transferred from Adelaide to Melbourne when the G.B.R.E. shifted its headquarters in 1938.

The G.B.R.E., 92 Finch Street, East Malvern, will be pleased to give further information on the Mail Bag School to parents who wish to enrol their children.

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Continued from page 7.

Evangelicalism Today

The theological situation has changed. "Biblical theology" has created a new respect for Biblical themes which Evangelicals stress; and the ecumenical movement has reminded the churches that all traditions in Christendom contain at least some fragments of truth. Hence ecumenically-minded "Biblical theologians" address Evangelicals thus: "We see that your tradition contains insights of great worth about conversion, evangelism, prayer meetings, and so forth. Please share them with us. We want to learn from you." To be spoken to in these terms is a welcome change for Evangelicals; but if such overtures lead us to think we are gaining ground, we have not understood them. For next we shall be told: "Now that we have assimilated your insights, and learned to stand for what you stand for, you must cease to maintain your separate identity. This is the post-Evangelical age as well as the post-Liberal age. We are all Evangelical now, as we are all Liberal, and Catholic and everything else. Come and join in." Dr Hebert's Fundamentalism and the Church of God adumbrates this clearly. And if we have really come, as we seem to have come, to accept the ecumenical estimate of our position as a mere conglomeration of isolated insights which others have hitherto neglected, we shall have no theologically significant reply to make. We shall have been completely outflanked.

If this is not to happen, we must re-apprehend and re-state our Evangelicalism as a unified whole, a total view of Christianity, and renew our claim that it is both authentic Christianity and authentic Anglicanism. If we believe, and say, less than this, we shall not survive; nor shall we deserve to.

(Reprinted from Discipulus, student magazine of Tyndale Hall.)

COORPAROO FESTIVAL

ON April 26, Bishop Loane will be in Brisbane for the patronal festival of St. Stephen's, Coorparoo. It is just one year since the Archbishop of Brisbane dedicated the church.

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ly Week, and the introduc-
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he would continue to pre-
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resent them through other
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onth 37 candidates from
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the Method and the Mes-

op. R. C. Kerle chaired the
g, and the Rev. Gordon
the Rev. Alan Walker,
r E. H. Watson took part
meeting. Dr. Graham spoke
gth on his relationship as
evangelist to the pastoral
of the churches, and spoke
content of the Evangel-
message, and the place of
d expression of a decision
meeting.