

THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Volume 23. No. 3

FEBRUARY 19, 1959

PRICE 6d.

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

CRUSADE BEGINS

Billy Graham in Australia

Dr Billy Graham arrived in Sydney on the 11th of February, to conduct his 16 weeks of evangelistic missions in Australia.

A great crowd of men and women had gathered at the airport, as well as reporters and photographers representing the main daily newspapers and TV and Radio. The Right Rev. L. C. Kerle, as the chairman of the crusade committee, and leaders of other churches were present, and interviewed Dr Graham on arrival.

DR GRAHAM said that he had first thought of coming to Australia through the warm invitation of the late Archbishop of Sydney, the Right Reverend H. W. K. Mowll.

He said that the archbishop had spoken to him personally in 1954, and had continuously corresponded with him, urging him to come to Australia. Dr Graham told the Church Record that "it was his greatest regret to know that the archbishop could not share in the crusade after his enormous share in guiding the early plans of the missions, however, I believe that in some special way he will be sharing it."

On arrival Dr Graham said that he brought no new message, but came to restate old eternal truths, and to share with Australia a spiritual awakening that is going throughout the world. He has not come to point a self-righteous finger at Australian sinners. The only common denominator that links the whole mankind together is that every man is made in the image of God, and the answer to today's problems is a return to God. The challenge of communism can only be met by a spiritual awakening, and a new moral life in the lives of men and women.

Press reaction.

The Press fired questions at Graham about the emotion involved in crusade meetings, and the falling-away of converts. Dr Graham said he was sure we would be amazed at the lack of emotionalism in meetings, adding that he thought it unreasonable that intense emotion was considered normal when watching TV, but one tear at the crusade might be the charge of emotion.

In a quiet, but assured manner he answered these questions "The Bible says", or "The

Lord says," and emphasised that in his preaching, the same truths which were preached in parish churches would be preached at his crusade meetings. He admitted to a questioner that he had a feeling of fear as he approached the crusade, but was confident that God was at work.

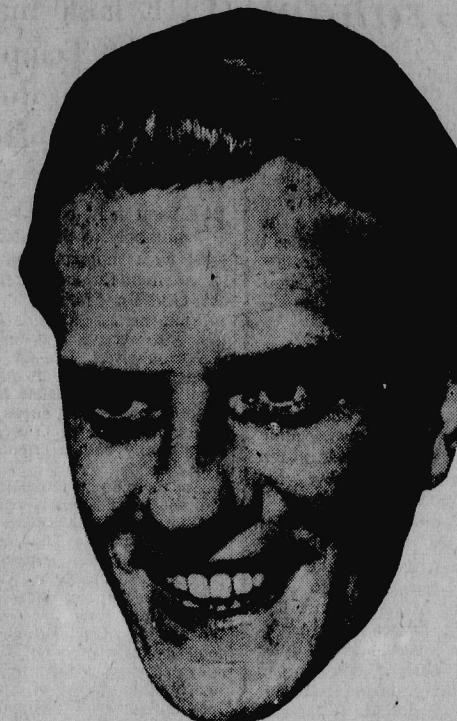
When questioned about the success of his crusades, he said that they were dependent upon the prayerfulness of Christian people, they do not depend upon personality nor upon advertising. He added, "People are praying all over the world for Australia, and I believe more prayer has been made for the Melbourne and Sydney crusades than for any other single event in the whole history of the Christian Church. Experience has shown that when the Church of Christ prays, God looks down to answer."

The representative of the Church Record was very favourably impressed by the competent handling of the questions and interviews that Dr Graham conducted at Mascot. One reporter was overheard to say "These answers are better than the questions." Dr Graham was relaxed, and looked very well, and put the reporters at ease. When queried about the subject matter of his crusade sermons, he did not hesitate to say, "My message is not any different than that which is found in any Anglican Prayer Book."

Melbourne crusade

A spokesman of the Billy Graham Crusade said last night that all arrangements have been completed for the Melbourne crusade, which began on February the 15th. The West Melbourne Stadium has seating for 7,000, and an annex has been built to seat 3,000. There will be a closed television circuit, linking the annex to the stadium.

The counselling arrangements for the Melbourne crusade, were finalised last week, when 3,000 counsellors were selected out of



Dr. Graham

the 5,000 who attended the lecture delivered by Mr Charles Riggs.

All night of prayer

Reports have come into the Sydney office from 26 centres, where the all-night of prayer was held on Friday February 6. The reports tell of many churches which were packed, and of the large numbers that stayed throughout the night. On Friday the 16th counselling classes began in Sydney. There are six classes in the city and suburban area, and unprecedented numbers in the vicinity of 9,000 have enrolled for the counselling classes. The organisers have been forced to hire the Sydney Town Hall as one of the centres to be used.

Members for the choir are being recruited this week as well as ushers. Two choirs are being formed of 1,500 voices each they will sing on alternate nights. The Crusade Song Book has been compiled by Mr Cliff Burrows, and the book has an Australian motif on the cover. Mr Bill Brown of the crusade team, said that a special stand had been built in the centre of the Showground to seat the choir.

FAREWELL SERVICE FOR ARCHBISHOP GOUGH

THE Right Rev. H. R. Gough, Bishop of Barking and Archbishop of Sydney, will preach at a farewell service in St. Mary's, Islington, on March 11, at 8 p.m.

After the service there will be a presentation to the Archbishop.

Japan eagerly awaits visit by Primate

THE visit of the Archbishop of Canterbury this spring is causing a sensation beyond his imagination," writes the Presiding Bishop in Japan (the Right Rev. M. H. Yashiro), in a recent message to English supporters of the Church in Japan.

In considering aspects of the Primate's visit next April, at the time of the centenary celebrations of the Anglican Church in Japan, the Bishop points out that the Japanese Government "only understands the high position which the Archbishop occupies in England, and none of the Government officials know him personally."

While the abbots and heads of Buddhism, Shintoism and Tenrikyo faiths were all keen to see Dr. Fisher, "Christians of other denominations are very jealous of us because we are going to have as our guest the great actual leader of oecumenical work throughout the world at the present time."

Dr. Yashiro says he will try to see that the churchpeople always take the initiative in welcoming the Archbishop of Canterbury at public affairs, but he adds that local mayors, governors and businessmen are anxious to entertain the Primate.

New Church Province

THE following statement has been issued at the request of the Right Rev. L. J. Beecher, Bishop of Mombasa:

"A Conference has been held at Dodoma to discuss the grouping together of five dioceses of the Anglican Communion to form an ecclesiastical Province of East Africa. The Bishops of Mombasa, Zanzibar (in the chair), Masasi, Central Tanganyika and South-West Tanganyika attended the Conference, each with a party of clerical and lay representatives, and there were some 30 delegates in all.

"The Conference began with corporate acts of worship in the Cathedral of the Holy Spirit on Sunday, January 18, and its sessions, held in the chapter house by invitation of the Right Rev. A. Stanway, Bishop of Central Tanganyika, extended over the four following days.

"The Conference drew up and agreed to articles of a draft constitution for such a Province, and these are now being submitted to the Archbishop of Canterbury for his approval, and to the five diocesan synods for their assent, following upon which the Anglican Province of East Africa will come into being with the election of its first archbishop and the first meeting of the provincial synod.

"It is hoped that the Archbishop of Canterbury in person will be able to visit East Africa for the formal handing over of his powers as Metropolitan to the newly elected Archbishop and for the inauguration of the Province, which will in the first instance comprise all the Anglican dioceses in Kenya, Tanganyika and Zanzibar.

"The cordiality and the large measure of agreement which marked these meetings, attended as they were by delegates of different races and of varying shades of churchmanship, augur well for the future stability and consolidation of this Province, the formation of which will constitute a major landmark in the history of the church in this land."

SWEDISH PRIMATE TO REPLY SOON

THE Archbishop of the Church of Sweden, (Dr G. Hultgen) speaking at a Press conference held in connection with a meeting of the Swedish bishops last week, said he hoped that the question of the ordination of women priests would not affect the good relations with the Church of England.

He said he would soon be replying to the private letter which he had received from the Archbishop of Canterbury concerning the issue.

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.

The Second Coming

Dear Sir,—

Being a confirmed member of the Church of England, and having by the grace of God submitted myself to the teaching of my spiritual pastors and masters, I have not found it necessary to spend forty years in search of the truth of the scriptural teaching on the second coming of Christ, like your correspondent, Norman C. Deck. This teaching is found throughout the book of Common Prayer, and there is certainly no room there for the pre-millennialist belief that when Christ comes He will set up an earthly kingdom lasting 1,000 years, including, incidentally, a re-introduction of animal sacrifices in Jerusalem. On the contrary, we are taught that we may set our hope on the return of Christ to manifest His present sovereignty over all creation. This will be the culmination of all things, the end of the present world as we know it, and will include His righteous judgment on all sin, when the Bride, His glorified church, will meet the Bridegroom. The Son will hand over this eternal Kingdom to the Father.

It seems to me that one of the dangers of the pre-millennialist teaching is that it throws discredit upon the fact of Christ's Coming. People are confused by these conflicting beliefs, and are unwilling to delve into a subject about which the "experts" appear to disagree, and consequently the majority have no opinion. Teaching on the subject is largely neglected, and the result is that we have slipped a long way from the position of believers in the Bible under both the old and new covenants, who really lived by this blessed Hope.

—(Mrs) R. CROFT.
Tanganyika,
East Africa.

HICKIN ESTATE AGENCY
(a Partnership of Christians),
Members Real Estate Institute
and Master Builders' Assn.,
Wants V.P. Houses and Land
In MUNICIPALITIES of
AUBURN, BANKSTOWN,
HOLROYD, PARRAMATTA.
Phone or call for inspection and
valuation. Your property may
suit our buyers. We have excel-
lent finance available.
304 Guildford Rd., Guildford.
Office: YU8174, YU7734. Pri-
vate: WF7973, UU7661, or Mr.
Younghusband, J.P., YX7246.

Communication and the Gospel

The author of this article is the Revd. Rex Meyer, B.A., B.Ed., Dip. Journ., Director of Promotion of the diocese of Sydney, and National Secretary of General Synod's Council of Promotion.

The American newspaper "Time," speaking of Dr Billy Graham has said: "While Evangelist Graham sincerely considers himself nothing but a tool of God, he believes in giving God plenty of help with some tools of his own. The tools he has fashioned add up to an intricate technology of soul-saving that might astonish St. Paul, bewilder John Wesley and give any Madison Avenue adman some ideas."

THIS all amounts to saying that Billy Graham uses mass media of communication as valuable aids in leading men to Christ.

Would St. Paul be astounded? The Abbe Michonneau speculates that if St. Paul were to come back to our world, he would become a newspaper man. Would John Wesley be bewildered? A reading of his journal leaves one with the assurance that he whose thunderous voice could be heard 400 yards away across English fields, would be quite at home on radio and TV with distant audiences.

The need for the Church to use modern communications was highlighted at the recent National Conference on Promotion. Held at Springwood, N.S.W. February 2-6, last, it was notable as the most representative promotion conference yet held. Representatives from all States in the Commonwealth included bishops, registrars, promotion directors and their staffs, missionary leaders from C.M.S., A.B.M., B.C.A., and the Church Army, clergy and laity. The Bishop of North Queensland was chairman and the Bishop of Armidale acted as chaplain.

One fact of deep significance for the Church in Australia emerged from this conference. In their early stages, promotion departments admitted that they were obliged for economic reasons to devote most of their time to the promotion of Christian stewardship campaigns by means of the "Every Member Canvass" technique. It is now apparent that henceforth, they will be absorbed more and more with other promotional fields, especially the use of Press, radio, TV, and films to spread the faith and to bring men to a personal, saving knowledge of Christ. It was stressed, for example, that this year's Church Attendance Movement literature would be nationally circulated at a time to allow it to be of use as part of the follow-up to the Graham Crusade.

In fulfilment of our Lord's commission to "preach the Gos-

pel to every creature," the Church in this age must come to grips with various media whereby the modern world spreads all its news, good or bad. The Gospel means "Good News." But usually the Church only hits the headlines when it is the cause of scandal or faction. The Press is apt to treat religion as but one department of life and so we have religious columns, church news sessions. The

Christians communicators

Christians are, by the fact of their own personal devotion to Christ, "communicators." They cannot, therefore, escape the use of "communications." Every Christian must be involved in communicating God's good news of salvation through Christ. The Church, as the fellowship of believers, is then the "communications centre" of salvation. A non-communicating Church is a contradiction in terms!

Unavoidable paradox

The power of publicity through modern mass media of communication and its pressure on all our lives points to the paradox in which the Christian finds himself. It is the difficult task of the Church both to employ the tools and techniques of publicity and public relations in fulfilling its divine mission—and, as part of its mission in the world, to stand in judgment on their misuse. We cannot avoid the tension involved in their destructive use by the world. We must take them up and by using them creatively, show once again that all the works of the Lord shall indeed bless the Lord, "praise Him and magnify Him for ever."

TWO GREAT COMPOSERS

1959 bids fair to be a notable year for music lovers, since it marks both the tercentenary of the birth of Purcell and the bi-centenary of the death of Handel.

Both these great musicians are buried in Westminster Abbey (Henry Purcell was the Abbey organist), where they are to be commemorated on June 11 and June 25 respectively. These two "festivals of commemoration" will be key dates in a national festival which is to last three weeks in June, with special performances of the music of the two great composers at Covent Garden, Sadler's Wells, the Royal Festival Hall, and the British Museum and the Victoria and Albert Museum.

church encourages this by its suspicion of publicity and public relations. It is reflected in the oft-expressed attitude: "Wouldn't it be better to go along quietly and conservatively doing our job? Why bring the public into this?" This amounts to a denial of God's sovereignty over the whole word, including all the

NEW YORK SLUM BATTLE

A PASTORAL letter from the Bishop of New York, calling upon his clergy to report all instances of housing graft or corruption in their parish areas, was read in Episcopal churches in New York in December.

The Bishop, the Rt. Rev. H. W. B. Donegan, praised the "marked degree of Christian courage" displayed by the Rev. James A. Gusweller, Rector of the Church of St. Matthew and St. Timothy in New York City. According to a Press release from the Public Relations Division of the Episcopal Church, "in a campaign against the city's West Side slums, the 35-year-old priest has charged that several city inspectors have taken bribes from landlords in order to cover up slum conditions."

"Undaunted by letters and phone calls threatening to blow up his church, Mr. Gusweller accompanied Investigations Commissioner Louis Kaplan on a tour of 13 of the buildings cited in his charges. He has rejected offers of police protection for his home, church and person."

The Bishop's letter added, "We cannot take the position of interested bystanders who applaud the efforts of one man and then forget our individual responsibility. This is the task of the whole Church, of every clergyman and every lay person."

"GRAHAM CRUSADE" GRAMOPHONE RECORDS

In addition to the many excellent Geo. Beverly Shea recordings (l.p. and standard) available, two discs should be particularly popular during Dr. Graham's Australian Crusade:—

12", 33 1/3 RPM Recordings:
"A BILLY GRAHAM CRUSADE IN MUSIC"
Featuring TEDD SMITH, the Crusade pianist, and orchestra, in 12 delightful hymns—"Be still my soul," "No one understands like Jesus," "Beyond the Sunset," "Jesus shall Reign," "He whispered, Peace be still," etc.

"A BILLY GRAHAM CRUSADE IN SONG"
Geo. Beverly Shea, the Crusade soloist, renders 12 numbers, including "How great Thou art," "The Ninety and Nine," "Balm in Gilead," "He's got the whole world in His Hands," "The Wonder of it all." Price: 52/6 each. (Postage Extra)

KESWICK BOOK DEPOT

315 COLLINS ST., MELBOURNE
and 100 RYRIE ST., GEELONG.

SCRIPTURE UNION BOOKSHOP



239 Elizabeth St., Sydney. BM6163

SACRED RECORDINGS

112 Hunter St., Newcastle. B1993

American Evangelism

American interest in revivals goes as far back as the first quarter of the eighteenth century and continues even to this day.

INDEED American Protestant churches whether they be Presbyterian, Baptist or Methodist, have regarded the annual revival meeting as much a part of their regular work as Sunday services and midweek prayer meetings.

Revival meetings are not so common as they were a generation ago, but they are still regarded as an effective method of evangelism in many denominations and local churches.

Colonial awakenings, of which there were three, constituted a single movement which swept through the colonies from Maine to Georgia. They came to be known as "The Great Awakening." None began simultaneously; traceable connections between them are slight. Each can be considered as a separate movement.

Dutch reformed Evangelism

Four small Dutch Reformed churches in the Raritan Valley of central New Jersey were the centre of the first revival in 1720. The revival was instigated under the preaching of Theodore Jacobus Frelinghuysen.

Influenced by the Pietism of Holland, Frelinghuysen preached the Spener doctrines of experimental knowledge of religion, individual conversion, and purity of Christian character. The doctrines he preached were apparently new to his rough, complacent, ritualistic-minded parishioners for they proved to be at once astounded and outraged.

He organized prayer meetings with laymen helping him. Opposition mobilised, factions developed, and certain Dutch Reformed ministers in New York sought to silence him.

Disaffected church members even published a 246-page book against him.

But despite opposition, Frelinghuysen's evangelism bore glorious fruit in numerous conversions and the transformation of several communities. The year 1726 especially witnessed a remarkably large number of conversions. As word of his successful evangelism spread, Frelinghuysen was invited to preach in other communities and the revival extended beyond Raritan Valley. And to counter the opposition of his fellow minister, he began publishing his sermons. Although he eventually gained the support of most of the Dutch ministers, opposition to Frelinghuysen continued and even divided the Dutch Church for many years.

Presbyterians aflame

When the effect of Frelinghuysen's preaching was at its height, young Gilbert Tennent, son of a Presbyterian pastor of Neshaminy, 18 miles north of Philadelphia, was called to preach at the New Brunswick

Presbyterian Church, New Jersey.

Having been taught evangelical doctrines by his father, Gilbert enthusiastically joined Frelinghuysen's efforts. With a zeal equal to, if not surpassing, that of the Dutch minister, he preached sin, retribution, repentance, faith, and conversion to the English Presbyterians that resulted in hundreds of conversions.

Meanwhile, others were preaching the Gospel elsewhere. At Neshaminy William Tennent, Gilbert's father, opened a school in 1726, derisively called Log College, for the training of young men for the ministry.

In time, his three other sons, William, John and Charles, were graduated from the school and became pastors of churches in central New Jersey. Samuel Blair, another graduate and an ardent revivalist, located at Shrewsbury, New Jersey.

In 1738, five evangelical ministers, three of them Log College men, established the New Brunswick presbytery, and by that time, the revival had spread yet further. Aaron Burr, sen., was preaching at Newark; and in the highlands of New York a group of Yale graduates, including Jonathan Dickinson, joined the evangelicals.

The following year a revival began at Fagg's Manor, Pennsylvania, where Samuel Blain had gone to preach.

Although the revival was largely Presbyterian and a blessing primarily to that church, its ministers were divided concerning it. The conservative "Old Side" ministers with a Scotch-Irish and Scottish university background, opposed and derided Log College and its imperfectly trained graduates known as "New Side."

They opposed the revival because of its fervid, extemporaneous preaching and exhortations. "Falling exercises," regarded as evidences of conversion, were common.

Whereas Old Side ministers believed them to be the work of the devil, those of the New Side believed them to be approved of God. This opposition to revival and the licensing of imperfectly trained ministers tragically divided Presbyterian ranks and created a cleavage which was not healed until 1758. Then, largely through the efforts of Gilbert Tennent, the Synod of New York (New Side) and that of Philadelphia (Old Side) united. (Belcher, op. cit., pp. 119-120; Hays, Presbyterians, pp. 91-93, 112; and Sweet, Religion in Colonial America, p. 279.)

Arrival of Whitefield

The year of 1730, a notable one for American Christianity, witnessed the arrival of 26-year-old George Whitefield, already famous for his evangelical preaching in England. Whitefield, a Church of England priest, welcomed as collaborators Baptists, Presbyterians, Quakers, Lutherans, Congregationalists, Dutch Reformed, and anyone

else who preached individual conversion.

As he crossed the Atlantic, he wrote to a clergyman friend in England: "The partition wall has for some time been broken down out of my heart, and I can truly say, whoever loves the Lord Jesus, 'the same is my brother, my sister, and mother.'"

Landing at Lewes, Delaware, he began his tour in central New Jersey, where Frelinghuysen and the revivalist Presbyterians had laboured successfully for more than 10 years. From the very first, people flocked to hear him, and many were converted. New Side Presbyterians welcomed him enthusiastically, and did everything in their power to assist him.

Whitefield preached doctrines coinciding with the Articles of the Church of England and those proclaimed by the revivalists. He declared all men to be sinful by nature with the condemnation of God resting upon them. Salvation from that lost condition was by the grace of God through faith. Good works, he declared, had no share in man's justification; there was need for regeneration through the agency of the Holy Spirit.

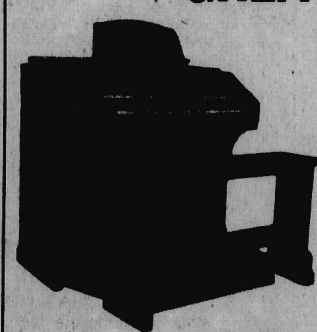
From the very beginning of Whitefield's tour, people came in such great numbers to hear him that the largest meeting houses could accommodate only a fraction of them.

For free, friendly and courteous advice on travel anywhere consult—

MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames' Tours, Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.
CULWULLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY. Phone BW1329

HERE IS GREAT NEWS FOR CHURCHES



"SELMER" for £1150

Built to the high standard of all Selmer musical instruments, this new Master model has been praised by distinguished English organists. Spencer Shaw, F.R.C.O., said, "What wonderful tone—the best diapason I have heard." "Now that is really good diapason tone," commented Alan Brown, F.R.C.O.

FULL SIZE — 5 octaves on both manuals and a 25-note pedal clavier, 22 stops, from 2ft to 16ft. All parts readily accessible for easy servicing. Only a 12-note scale to set for tuning.

PURCHASE MAY BE SIMPLIFIED BY SUTTONS EASY TERMS.

Finished to tone with your furniture

Still the finest Mannborg Organ

Dr. A. E. Flayd described its tone as more pipe-like in quality than that of any other cabinet organ. Four models available with 4 1/5, 4 1/2 plus 1/5, 6 1/5 and 6 1/2 plus 1/5 set of reeds, each with stops from 2ft to 6ft. Church models from £315 to £395.

ORGANISTS ARE INVITED TO TRY THESE ORGANS AT



42 YORK STREET, SYDNEY, BX4381

"Where there is harmony in every transaction."

SYDNEY MISSIONARY AND BIBLE COLLEGE

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Epistles, Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £120 a year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

WYKEHURST GUEST HOUSE

For an enjoyable holiday in Christian atmosphere. Good food. H. and C. water in bedrooms. House-parties taken.

Mr. and Mrs. H. Bartrop,
219 Katoomba Street,
Katoomba. Ph. 438.



I CERTAINLY LAND IN LOTS OF TROUBLE but...

THE HOME MISSION SOCIETY helps kids like me... through the Children's Court Chaplaincy and The Charlton Memorial Home for Boys.

Please help me by sending a donation to:

THE HOME MISSION SOCIETY
Diocesan Church House,
George Street, Sydney.

Save your church hundreds of £'s... install a

Compton or a Lipp

ELECTRONIC ORGAN

UP TO 5 YEARS TO PAY, IF DESIRED!



Palings

magic world of music

338 GEORGE STREET, SYDNEY. BL2331

Objections to Orders

"WHAT OBJECTIONS HAVE BEEN MADE TO ENGLISH ORDERS" by F. E. Brightman, 40 pp 4/6 nett English S.P.C.K.

THE booklet under this title was first published in 1896. It consists mainly of an examination of "The question of Anglican Orders," by Estcourt, and sets out most of the points with clarity.

Mr Brightman gives very consistently the features of the controversy concerning Barlow's consecration. He quite correctly dismisses "The Nags Head" story in the words of Estcourt: "It is so absurd on the face of it that it has led to the suspicion of Catholic theologians not being sincere in the objections they make to Anglican Orders" (Lit. Cit. p. 154). Brightman contends that "the form" is adequately sustained by the words "Receive the Holy Ghost" and the imposition of hands. He draws attention to the fact that the words "Receive the Holy Ghost" were interpolated before the prayer and accompanied by the imposition of hands about the twelfth century. The change of order in Edward VIth's Ordinal, prayer first, imposition of hands after, has Apostolic precedent. The absence of the record of Barlow's consecration from Cranmer's Register is not determinative. Warham's and Pole's registers exhibit similar lacunae. Barlow sat and voted in Convocation, joined in the consecration of other bishops and was involved in a struggle with his own Chapter. Yet no charge of lack of conse-

cration was urged until eighty years after the consecration and 48 years after Barlow's death. And Barlow was only one of four consecrators. All the four bishops united in saying the essential words. Martene, Hallier, and Gasparri are quoted in favour of the opinion that all the consecrators, consecrate and not merely "the principal". Brightman further asserts: "In some early days it was not considered necessary for the validity of an act that the officiant should even have a serious intention of performing it". In support he quotes the story of Athanasius baptising some children while he was a boy, in jest, and the acceptance of the act as a valid baptism by Bishop Alexander he adds in a footnote "The significance of which depends, not on the truth of the story but on its acceptance."

Brightman denies the necessity of priest's orders before a man can be given the Episcopate. The ceremony of the delivery of the instruments to the candidate for the priesthood was unknown for a thousand years after the Apostolic Age. From this brief summary it will be seen that Brightman covers fairly fully many of the objections to the Anglican Ordinal. Unfortunately the book is not free from blemishes. Brightman assumes without offering proof that Consecration is the process by which Apostolic Succession is continued. He gives no

Books

hint as to the various meanings attached to Apostolic Succession. He pays no attention to opinions such as those of Lightfoot, that the emergence of the monarchical bishop was later than Apostolic times.

He further assumes that "the matter" of a sacrament is an act and does not even suggest that "the matter" is not strictly an act, but an act performed upon or by means of a sensible object, breaking bread, pouring water. Although he gives great weight to Hooker, he does not refer anywhere to his declaration: "It is rather the force of custom: than that any such true and heavenly law can be showed by the evidence whereof it may of a truth appear that the Lord Himself hath appointed presbyters forever to be under the regimen of bishops" (Laws: Eccl. Pol. Bk VII C5 Sec 8).

When Brightman defends the Ordinal by suggesting that it embodies the words of II Tim 1:6 he ignores the fact that this passage has been variously interpreted. Timothy's ordination is the most common interpretation but Hort e.g. suggested it may refer to Timothy's baptism and the subsequent laying on of hands. There is no historic reference that completely identifies it with any laying on of hands. In this connection Brightman is singularly unfair to Fulke. He says "Fulke's reply (To Martin) may express his own opinion, but it misrepresents the Ordinal" (See Fulke's Defence" p.470 No. 10 Parker Soc. Edit).

Fulke contends that "charisma" means "a free gift" and justifies this translation by reference to Ephes. II where Paul uses the Greek word "Doron" to signify the grace of salvation. Since, argues Fulke, the gift of God cannot be called "a bare gift", he was not dealing with the reference in the Ordinal which incidentally is not a quotation of II Tim 1:6 but at most a reference to it. Would we not expect, by the way, that Fulke's reply would express his own opinion?

Brightman is vague on the question of intention. Beyond the note as to the acceptance of the story concerning Athanasius, he gives no hint that it was questioned. His own criteria might suggest a doubt. Rufinus first published the story about 390 A.D. about seventeen years after the death of Athanasius and at least seventy-six years after the

alleged incident took place. He does not refer to Bellarmine's distinction between the end for which an act is performed and the virtual intention to perform a certain act.

Nor does he cover the differences between habitual ritual and actual intention. We might at least expect a footnote on these matters. Dr Stratford, Bishop of Chester from 1689-1707, did not hesitate to denounce the Roman Dogma of intention as "an horrible abuse". The Dogma was not formulated definitely before the Council of Trent and even afterwards there are some Roman Divines who question it. It may further be pointed out that neither Article 25 nor any authorised church formulary speaks of "minor sacraments". To use his own phrase, this is Brightman's private opinion. The discussion on Eucharistic sacrifice is not clear. Nobody denies that a sacrifice of thanksgiving, accompanies the Sacrament of Holy Communion. Indeed Cranmer quotes the very words of Peter Lombard to which Brightman refers (see "The Lord's Supper," pp 351 and 359 Parker Soc. Edit).

—T. C. Hammond.

Personal

The Rev. F. H. Dillon has resigned from the Parish of St. Clement's, Moeman.

Both he and Mrs. Dillon have been in ill health for some time but hope after some time to be able to return to parochial life.

★ ★ ★

The Reverend Barry Thiering, B.A., Th.L., Rector of St. Stephen's, Mittagong, has been appointed as Chaplain of the Cranbrook School, Bellevue Hill. The Rev. Hugh Girvan, formerly precentor of St. Paul's Cathedral Melbourne, has been Chaplain, and has resigned to go to England.

★ ★ ★

A mission for nurses and medical staff of the Royal Prince Alfred Hospital, Sydney, was conducted by Rev. Bernard Gook, Diocesan Missioner, from February 8-15.

★ ★ ★

On Sunday, February 8, the foundation-stone of a new church hall at West Bexley, N.S.W., was set by Bishop W. G. Hilliard, Bishop Administrator of the Diocese of Sydney.

WOOD COFFILL LTD. FUNERAL DIRECTORS

Head Office
810 George Street, Sydney.
Phone: BA4611 (6 lines).
Branches in all Suburbs. Agencies Every State.

ABBOTTSLEIGH WAHROONGA CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.
For Prospectus apply to the Headmistress:
Miss H. E. Archdale, M.B.E., B.A., LL.M.

THE SOUTH AMERICAN MISSIONARY SOCIETY—N.S.W. Association ANNUAL MEETINGS FRIDAY, FEBRUARY 27th

in the Chapter House, St. Andrew's Cathedral
6.30 p.m.: Meeting of subscribers for the election of officers.
7.30 p.m.: Film "Miracles in Inca Land."
8.10 p.m.: Annual Public Meeting.

Speaker—Mr. J. Hadfield of the Bolivian Indian Mission

ALL MOST HEARTILY INVITED

BARKER COLLEGE, HORNSBY

President of Council THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to Headmaster.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod.

Founded 1895

SYDNEY: Forbes Street, Darlinghurst.

MOSS VALE: Sutter Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Glenfield Drive," Hillview Avenue, Kehrville.

The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff.
For full information apply to The Headmistress of the school desired.

GOSPEL FILM REEL
GOSPEL FILM MINISTRY LTD.
Plan your year's program
Evangelize with films in 1959—plan your film services from the booklet
(your copy free upon request)

IT'S NEW!
HIDDEN POWER
TEN REEL DRAAMATIS REVEALING 60 MINUTE COLOR FILM

BE READY FOR EASTER
USE THESE
EASTER SLIDES
EASTER FILM STRIPS
EASTER HYMN SLIDES

IT'S NEW!
A NEW SERIES OF SACRED LONG PLAY RECORDS
57
THE GOSPEL FILM MINISTRY LTD.
224 Queen St. Melbourne, MU 6854
597 George St. Sydney, MA 7248
1170, Albert St. Brisbane, 2 9061
LIBRARIES IN ALL STATES

ACCOMMODATION REQUIRED
BLACKHEATH, HOLIDAY COTTAGE.
Clean, comfortable, accom. etc. Garage.
XY4015 (Sydney).

THE CHURCH—the bride of Christ

The Epistle to the Ephesians concerns Christ and His Church, presented as (1) His Body, (2) His Temple, (3) His Bride. There are three aspects to this third truth, the basic element of which is that Christ loved His Church and gave Himself for her.

(1) The Church is derived from Christ as God's creation. The Church is in Him as Eve was in Adam. On the sixth day of the old creation God called Eve the bride of Adam from his side as he slept. On the sixth day, the Good Friday, of the new creation God called the Church the bride of the Second Adam from His risen side as He slept the sleep of death on the cross of sacrifice. The Church comes from the Lord, and men do not of their own will come in and make a Church by coming.

(2) The Church is subordinated to Christ as her Lord. Christ is head of the Church as a husband is of his wife. This fact of the natural order which again provides an analogy for spiritual truth may have been abused by tyrants but is clearly taught by the Apostle. Therefore the Church knows no word or law but the word and law of her Lord in the Holy Scriptures. The Church acknowledges one authority, and gives His place to no other, be he monarch or bishop, neither adding to His Word, as in the papacy, or taking from it, as in modern protestantism.

(3) The Church is to be faithful to Christ. Mutual fidelity is the basis of marriage. There is no question of Christ's faithfulness to the Church, but the Church's faithfulness to Him is lacking wherever there is that friendship with the world which amounts to spiritual adultery. Therefore, we ought always to pray that God would give His Church the unity of the Temple, the glory of the Body, and the purity of the Bride of Christ.

CLEANER

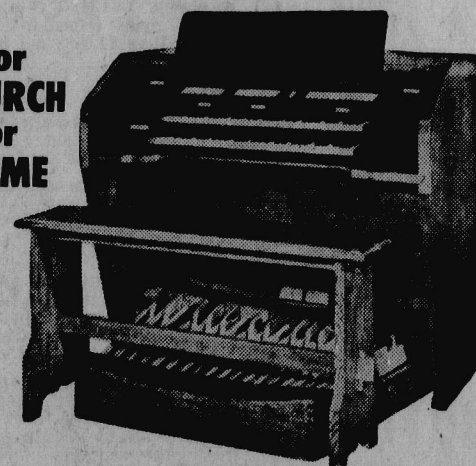
Required for Bible House. Part-time cleaner (male). Hours 7 a.m. till 10 a.m. daily. Apply—State Secretary, 95 Bathurst St., Sydney.

The Most Advanced Electronic Organs in the World . . .



£850
Terms up to 5 years if desired

for
CHURCH
OR
HOME



The LIPP

Small, compact, the new Lipp rivals the performance of much larger organs. It has a 2-octave range and full range of stops. Plugs to A.C. 240 volts.

We will gladly arrange to demonstrate either organ in your Church.

The COMPTON

The new Compton is played exactly like a pipe organ. It has two five-octave manuals and 32-note pedal board (radiating and concave). Built to Standard R.C.O. Measurements.

Specifications sent on request. Use this coupon.

Please send me full particulars and specifications of the LIPP/the COMPTON (cross out name not applicable)

NAME _____
STREET _____
TOWN _____

W. H. Paling & Co. Ltd.
338 George Street, Sydney. BL 2351

1/6-59

FREE OFFER

make sure of your salvation by regular Bible reading, and application.

See 1 Peter 2: 1, 2 R.V.: 2 Peter 1: 5-11 R.V.

Send for
THE YEARLY
BIBLE STUDY
CALENDAR

By Henry Groves.

An arrangement of the Scriptures for the daily reading of the Bible. Free tracts are also available relating to dispensationalism.

SCRIPTURE BOOK DEPOT.
Rich St., Marrickville, N.S.W.

"METROPOLE" KATOOMBA TEMPERANCE HOTEL

Full Board or Bed and Breakfast.
K. L. and F. M. Hearse.
Phone 20.

Wanted: Second-hand Theology. Highest prices paid. C.M.S. BOOKSHOP, 93 Bathurst Street, Sydney.

TO LET: Wentworth Falls, new furnished Cottage, close station. Accom. 6. H.W.S., Septic Tank, Elec. and Fuel Stoves. Garage. No linen or cutlery. 9 guineas, incl. elec. UF2941.

SHIRTS FOR CLERGY

Keep Cool in Summer
● Made up entirely of black nylon or no-iron Poplin.
● No buttons or other fasteners.
● Fastened with zip on shoulder.
● Render stocks unnecessary.
● Can be worn without coat in summer.

Ready made:—Nylon £5/5/-
No-iron Poplin £4/4/-
Own material made up.
Mail orders accepted giving neck and chest measurements.
Miss M. Hodges,
15 Pomeroy St, Homebush, N.S.W.

ACCOUNTANT

Applications are invited from qualified men for the position of Accountant to the N.S.W. Auxiliary of the British and Foreign Bible Society.
Commencing salary £950 per annum.

Preference will be given to qualified applicants who are active workers in their own church.

Applications must in the first instance be by letter, stating previous experience and accompanied by references.
The State Secretary, Bible House, 95 Bathurst St., Sydney.

BIBLE SOCIETY B. AND F.B.S.—N.S.W. AUXILIARY SPECIAL MEETINGS to be held at Bible House, 95 Bathurst Street, Sydney, on FRIDAY, 20th FEBRUARY

1 p.m. Annual Business Meeting.
2.15 p.m. Annual Workers and Friends' Afternoon.
Speakers: Rev. and Mrs. N. Anderson, of India.
Basket Luncheon—Cups of Tea available at 12 noon.
Come and bring your friends.
ALL WELCOME.

BIBLE SOCIETY FESTIVAL HARBOUR CRUISE to Manly

SATURDAY, 14th MARCH
TWO FERRIES—2 Hours on the Harbour—Open Air Rally at Manly.
CHILDREN under 15, 1/6. ADULTS, 4/-.
Tickets available now at Bible House, 95 Bathurst St., Sydney.

STRATFORD CHURCH OF ENGLAND SCHOOL FOR GIRLS, LAWSON DAY AND BOARDING SCHOOL

Pupils prepared for Public Examinations.

For Prospectus, apply Headmistress—

MISS JUDITH S. THEWLIS, B.Sc., Dip. Ed.

THE BUSH CHURCH AID SOCIETY invites you to inspect

The B. C. A. Gift Shop
on

the Ground Floor of the new
B. C. A. HOUSE,
135 BATHURST STREET
SYDNEY.

WE STOCK AN INTERESTING VARIETY OF ATTRACTIVE ARTICLES, SUITABLE FOR GIFTS FOR ALL OCCASIONS, AND THE PRICES WILL PLEASE YOU.

Pay us a visit at:

B. C. A. House, 135 Bathurst Street, Sydney

C.M.S. BOOKSHOPS

● CITY
93 Bathurst Street
MA9487

● PARRAMATTA
City Hall,
184 Church St.
YL8422



HOUSE PARTIES

BLUE MOUNTAINS CHRISTIAN HOLIDAY CENTRE

APPLY TO MANAGER

Phone: W. Falls 123.
Falls Rd., Westworth Falls.

SPECIALISING IN Y.P. House parties each weekend, Friday to Sunday night. Cooking and Catering done.

Minimum number 25; maximum 75. Baggies picked up from W. Falls Station.

16mm Movie Projector, B. and H. Films arranged to suit your programme.

Moderate charges.

Inquire now by phone or letter.

Wanted Cottage or S.C. Flat, furn., or unfurn. Middle-aged couple. Suitable transport to city. Approx. £5/5/ p.w. Telephone ML4477.

GOSPEL-IN-FILM SERVICE

Floor 2, Piccadilly Arcade
145 Castlereagh St.,
Sydney.

PHONE MA2055

Write For Our Catalogue.

Box 4363, G.P.O.
After Hours Phone XY2675.

Continued from page 5

Whitefield's success in New York was greater than that which he had enjoyed in Philadelphia. Thousands heard him and thousands more were influenced by his printed sermons. From New York, he went to New England at the invitation of a leading Congregational minister in Boston. Then, late in 1739, he took ship for Savannah, Georgia, where he founded an orphanage called Bethesda.

Of the number converted under Whitefield's preaching, no estimate is possible, but it is certain that it ran into the thousands. Naturally his very success intensified the opposition that had existed from the beginning toward the revival movement. Whitefield said, "An opposer told me I had unhinged many good sort of people. I believe it."

Although the impact of the revival was everywhere popular with the common people, the Old

Side Presbyterian ministers continued to oppose it. Their most strenuous objection was that the revivalists, including Whitefield, deliberately promoted faintings, shoutings, "falling exercises," commotion and wild disorder. There was no denial that these things took place, but the revivalists interpreted them as the work of God.

This entire revival is significant, not only because it was the first in America, but because it began without previous planning on the part of Frelinghuysen, Gilbert Tennent, or anyone else; without advertising, and without fanfare of trumpets.

The news that sinners were being saved, and those already Christians were being lifted to a higher plane of living, aroused interest everywhere. To a people who all their lives had been accustomed to cold, lifeless preaching, with scarcely a reference to inner, personal experience with Christ, all of it was nothing short of phenomenal.

SOUTH SYDNEY WOMEN'S HOSPITAL

Gilpin Street, Camperdown
Phone: LA2861.

APPLICATIONS are invited from Christian young women desirous of doing Midwifery training. Applicants must be over the age of 18 years and in possession of either Nurses Entrance or Intermediate Certificates.

Applications are also invited from Missionary candidates desiring to gain experience in Midwifery nursing.

Apply—
THE MATRON.

FOR SALE

Bell and Howell Mod. 621 16 mm Sound, Movie Projector in excellent condition, complete with protective covers. Only £185.

Also—Harmour and Heath Two-speed Record Player in good condition. Cheap.
Ring MA5431 or after hours UM5179.

POSITION VACANT BOOKKEEPER—CLERK

Christian girl, 18-20, required for interesting duties connected with Youth Work. Good knowledge of Bookkeeping, Typing essential. Apply Church of England Youth Department, MA1942

WHEN MOVING ANYWHERE

Suggest you contact
A. R. C. THOMAS,
Removalists and Storers of
PARRAMATTA
For FURNITURE,
Removals—Storage
Office and Stores at 21a Sorrell St., PARRAMATTA.
House to house removals anywhere, in N.S.W. and Interstate. Quotes gladly given by phone. All work under personal supervision.
Ring YY1241-2 (9 a.m. to 5 p.m.) (Mond. to Fri.).
Ring YL6698 (all hours).

"BLUE HAVEN"

MISSIONARY HOME.
RIDGE STREET, LAWSON

House Parties — Youth Camps
For Bookings and particulars Write to above address.
First-class Cooking and Catering Charges moderate.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act.)

The Trust is empowered to administer bequests under Wills and property set aside by Deed of Gift for Charitable, Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Trustees:

Rev. C. W. T. Rogers, Chairman; Rev. L. L. Nash, Rev. Colin J. Cohn, Dr. G. B. Bearham, Mr. E. W. Stockton, Mr. A. G. Hooke (Hon. Treasurer), Mr. R. J. Mason (Hon. Secretary).

All communications to be addressed to The Hon. Secretary.

MOTOR FUNERALS LIMITED

30 City Road, Sydney.
Tel.: BA4277 (4 lines)

BRANCHES:

BONDI JUNCTION—328 Oxford Street FW6675
EASTWOOD—8 East Parade WL1955
ROZELLE—93 Victoria Road WB1141

The Australian CHURCH RECORD

The Paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.

Diocesan Church House,
George Street, Sydney,
N.S.W. Phone: MA2975.

Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.
Subscription: 15/ per annum, post free.

A.C.R. Donations

The Members of the Board of Management are most grateful to the following for their donations:— Mr H. Mote, 5/; Miss C. Pfeiffer, 5/; The Rev. N. Woodhart, 5/; Mrs K. O. A. Loane, 5/; Mrs T. A. Strudwick, £1; Mrs Cale, 5/; Mrs V. Roberts, £2; St. Stephen's, Wiloughby, £1; Mr W. Dowe, 10/; Mr A. Rowling, 5/.

STAINED GLASS

J
O
H
N
A
S
H
W
I
N
&
C
O.

J. BADECKI

Studio and Works: Off Goulburn St., near Trades Hall.

Established 1870.
Tel.: MA3467.

Artists in Stained Glass.

31 DIXON STREET, SYDNEY.



FOWLERS VACOLA FRUIT BOTTLING OUTFIT



Give your Easter Bride the very latest — Fowlers Automatic THERMOSTAT Controlled Bottling Outfit — and make her really happy for the whole of her married life.

OBTAINABLE AT ALL LEADING STORES THROUGHOUT AUSTRALIA

FOWLERS VACOLA MFG. CO. LTD.
Hawthorn, Victoria and Rosebery, N.S.W.

EN

S.C.E.G.G.S. D'HURST
CHURCH FURNITURE
THE CANBERRA
BLUE MOUNTAINS GRAMMAR SCHOOL
CHURCH ARMY
HOME OF PEACE
PAIN MFG. PTY.
GOSPEL FILM MINISTRY
ABBOTTSLEIGH
HOUSE PARTIES
WOOD COFFILL LTD.
WM. ANDREWS PRINTING CO. PTY. LTD.
C.O.F. E. EVANGELICAL TRUST OF VICTORIA
METROPOLE
STRATFORD SCHOOL
BUSH CHURCH AID SOCIETY
MISS BISHOP
JOHN ASHWIN
BIBLE STUDY CALENDAR
MOTOR FUNERALS WYKEHURST
SCRIPTURE UNION BOOK SHOP
HOLIDAY COTTAGE AT BLACKHEATH
BLUE HAVEN REST HOME
MITCHELL'S TOURS
GOSPEL IN FILM SERVICE
SECOND-HAND THEOLOGICAL BOOKS
HICKIN ESTATE AGENCY
SHIRTS FOR CLERGY
FOWLERS
A.R.C. THOMAS REMOVALISTS
BOOK-KEEPER CLERK
FRENCH & ECONOMICS MASTER
C.M.S. QUIET DAY WOMENS' EXECUTIVE
CHRISTIAN GIRL ~~16-17~~ 16-17 REQUIRED FOR TYPING
ELDERLY LADY AND DAUGHTER
C.O.F. E. FELLOWSHIP SPRINGWOOD
HECLA URN FOR SALE
CHRISTIAN COUPLE WITH BABY REQUIRE FLAT
ROOMY COTTAGE AVAILABLE AT BLACKHEATH
AUSTRALIAN INSTITUTE OF EVANGELISM 4" D/C
MARRIED COUPLE -PHARMACIST BUSH CHURCH AID SOCIETY 3" S/C.

OUT

BARKER COLLEGE
HOME MISSION SOCIETY
SYDNEY MISSIONARY & BIBLE COLLEGE
SUTTON'S LTD.
PALING'S
SOUTH SYDNEY WOMEN'S HOSPITAL
TO LET AT WENTWORTH FALLS
B. & F. BIBLE SOCIETY
FREE ACCOMMODATION
KESWICK BOOK DEPOT

SOUTH AMERICAN SOCIETY
ELECTRONIC ORGANS
CHURCH MISSIONARY SOCIETY
ACCOMMODATION FOR THREE YOUNG
LADIES.

ALTERATIONS

SCRIPTURE UNION BOOK SHOP
HICKIN ESTATE AGENCY

(Kindly add words "Film Strips" in lieu of
"Sacred Recordings")

RD

red at the G.P.O., Sydney, for
sion by post as a Newspaper.)

way, t

N ASIA

Secretary of
Mr. Charles
ails recently
Conference
earlier this

student population of over
100 and the I.V.F. now
unions and 4 staff mem-
bering in India. The most
groups are to be found in
ore and Malaya and the
there is marked by a
ous stream of conver-
Mr Troutman announced
Dr Howard Guinness,
of St. Michael's,
se, Sydney, would be con-
an Evangelistic mission
ganore from July 16-26.
ission would be sponsored
local Evangelical Union
he theme of the Confer-
would be "I am the way,
uth, and the life."
umber of Christian leaders
he Conference that they
"that Dialectical Material-
from the Pit." Some
it that they could function
vely as a Church in a
unial State but now it is
nt after the experience of
ast six months that the
h would only be tolerated
was prepared to be sub-
nt to Communist plans.