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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 in 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 of 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 Dr 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 his meetings, adding that he thought it unreasonable that intense emotion was considered normal when watching TV, but that one tear at the crusade might be the charge of emotion.

He was a quiet, but assured man who answered these questions with "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 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.

February 19, 1959

Welcome to
Billy Graham

The arrival of Dr Billy Graham, and the commencement of his campaigns in Australia is an event for true thankfulness to God. This American Christian has been plainly designated as a chosen vessel of God by the lives that have been changed by the Spirit of God as a result of his preaching. That he should come to Australia is an answer to prayer, and the ground for thankful anticipation of blessing.

Some sections of the Christian community are opposed to Billy Graham. It is understandable that the Roman Catholic hierarchy should frown on his activities lest he should make converts among their adherents, for Roman Catholicism has no answer to the preaching of the gospel except the prevention of the faithful from hearing it.

It is more difficult (without probing the depths of the human heart) to understand the very bitter opposition of Protestant theological liberals. They object to Graham's biblicism. Yet after all, Billy Graham's methods of using the Bible in his preaching do not differ widely from our Lord's methods in His own contest with Satan, when He repeated so frequently the refrain "The Bible says."

On the other side, there are some critics of Graham who fear lest man rather than God should become the ultimate object of all the activity; lest the benefits that accrue to a sinner on repentance and faith should overshadow the grace of God; lest the desire of a Revival for its own sake should be the predominant motive of the campaign, rather than the glorifying of the Saviour-God. This is indeed a danger to be guarded against in all evangelistic activity. The saving of men must always be subordinate to the glorifying of God. But in fact there is no real conflict here. For God and Father of our Lord Jesus Christ is glorified supremely when the gospel of His love is made clear through the preaching of His word, and when consequently, men and women are con-

verted, forgiven and transformed by the power of His Spirit.

All human activity should have as its ultimate object the glory of God, otherwise it is sinful activity. The work of salvation, wrought by preaching and believing, brings not only the greatest benefits to men, but is God's greatest glory.

However, in the methods adopted for preaching the gospel care must be exercised lest man, his needs, and his response, overshadow God. If an evangelistic campaign falls into an error of emphasis of this sort, it is not likely that its fruit will last.

The strength of the Graham crusades are the method of counselling. The nightly appeals for "decisions" would be of little value were it not for the fact that response to the appeal is a prelude to the further instruction of a willing hearer in the word of God. This bears fruit.

It is gratifying that 13,000 persons have volunteered for the counsellor training classes, 5,000 in Melbourne and 8,000 in Sydney. This is easily a record for the Graham crusades. These volunteers should be a source of thanksgiving, for they are a witness to the blessing that God has already given to the faithful preaching of His word in the past. They are also a challenge. With these numbers, why is the Christian church not making a great impact on Australian society? If every counsellor from now on joined in family prayers in his own home and in a Christian fellowship at work, forming it if necessary, how resilient and strong the church in Australia would become.

All Christians should take to the full the opportunity that the Graham campaign supplies of evangelising their friends by inviting them to accompany them to the crusade. People normally indifferent to Christianity may quite likely be willing to hear Graham if given a friendly invitation.

At the same time the campaigns are a call to persevering prayer. "Prayer changes things." We worship God by prayer, and His blessings are poured out in response to prayer. This is no time for slacking.

"... And he leaping up stood, and walked..."

Christ's Power to Transform Lives

(By the Rev. A. M. Sibbs, M. A., Vice-Principal of Oak Hill College)

THE lame man, who was "... laid daily at the gate of the Temple..." (Acts 3. 1-10) is a picture of people who do things by halves. He had life, but no wholeness. He kept moving, but only when carried by others.

HE went daily to the Temple, but only to the gate. He went as a suppliant, but only to ask men for money, not to ask God for healing.

What he asked for, and expected to receive, and for long had been given, was not something which would lift him to a fuller life of complete health, freedom and usefulness, but something which would keep him permanently both a cripple and a beggar.

Are there no modern parallels? Do not some similarly come to our churches who unquestionably have spiritual life, but life all too obviously crippled by painful and hindering limitations?

In spiritual things, so to speak, they never have walked on their own feet. Do not some look to the clergy, not for the spiritual message which brings liberty and fullness of life, but for ministry to their limited worldly appetite? As Christians they live at a very low level. Their interests are material rather than spiritual. Still worse, if only such wants are met, they are satisfied. They neither expect, nor desire, anything different. They do not believe that any other experience is possible. And some of them have been like it for years. All that they expect the parson to do is to patronise, and by so doing to perpetuate, their powerless and poverty-stricken spiritual condition.

Into this apparently settled condition of things, where none thought anything better possible, we read in Acts 3. 1-10 that complete transformation was brought by the apostles of Christ and the Gospel. The lame man was lifted out of his limitation. He was given not what he wanted, and not what he asked for, but what he needed, and what hitherto he had never believed to be possible. He ceased to be a beggar and a cripple. He began to walk on his own feet. He went into the temple. He began to praise God. How, then, was such transformation brought about? By three things.

Effective ministry

(i) By Christian faith. Nobody thought things could be different until a Christian came who had a living faith. Others doubtless thought that the man would always be lame and a beggar;



Another Bible study by Mr. Sibbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

keep him limited and poverty-stricken. It is a temptation in Christian work to keep others dependent on us, when they ought to be standing on their own feet and sharing the work with us as true brothers in Christ. It takes self-forgetful love for others, as well as simple faith in the Christ of the impossible, to be willing to welcome them to a full and equal share in our own standing in grace. Peter kept nothing back in order to preserve his own superiority. He wanted the lame man to enjoy to the full all that Christ could give. He invited him to rise to his own level of experience and offered him the right hand not of patronage but of fellowship.

Initiative

(iii) By believing witness. Peter also openly took the initiative. He spoke and acted as one who expected Christ to work in present quickening power. He counted on the immediate transforming co-operation of the unseen Presence, and invited the man to enter into realised enjoyment of the benefit. Nor was he disappointed. None ever as who truly count on the living Lord and His saving Name. "This is the victory that overcometh the world, even our faith."

Such a story, and its counterparts in the present day in the field of Christian service, challenge us to do two things, first to enter ourselves into a full experience of Christ's transforming power, and then to follow Peter's example and to become Christ's witnesses, looking daily for opportunities to welcome others in His Name into a full share of the blessings we ourselves enjoy. So may we first hear, for ourselves, and then voice to others, Christ's own transforming invitation to "rise up and walk."

Fellowship

(ii) By Christian love. Peter was not tempted to patronise the man as a beggar, and thus to

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AUSTRALIAN WIDE

Success of Beach Missions

During the Christmas holidays the red banner of the Children's Special Service Mission flew over 50 beaches and two inland centres throughout Australia.

THEY stretched from Busselton in Western Australia and Bridgport in Tasmania, north and east to Bargara, near Bundaberg in Queensland.

As usual holiday makers have appreciated the peculiar genius of the C.S.S.M., in keeping with the whole atmosphere of a holiday beach. Finding in the Beach Service no mere open-air meeting, but rather a corporate holiday pleasure, young and old have entered into the reverent atmosphere of worship. The carefully decorated sand pulpits, the lively singing, and the visual illustrated Bible talk have again proved a magnet to church-goer and non-church-goer alike.

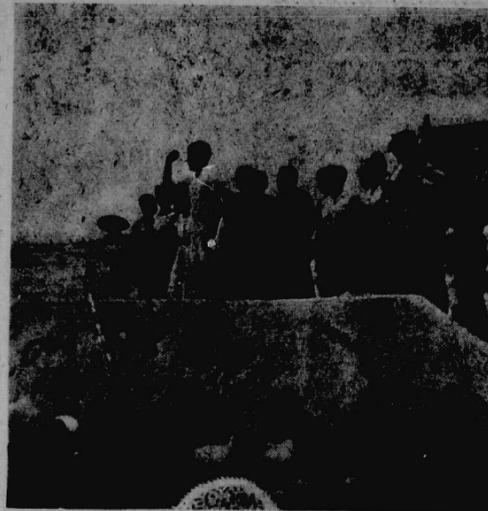
In New South Wales this year over 600 young people filled the 23 C.S.S.M. teams over 700 miles of coastline between Evan's Head and Lake Tabaine. They had an extraordinary set of weather conditions to battle with, and in some cases a great deal more. At Coff's Harbour, a new mission this year, one of the C.S.S.M. advance party ran a temperature of 108 in the local hospital, and later on the leader had to perform an emergency operation on another member of the team. Fortunately he was a doctor. Halfway through, the

other new mission, Tuncurry, the Lady Leader developed German measles and had to be taken home. All the North Coast missions encountered torrential rain; Coff's Harbour 6 inches in one day; Port Macquarie so much that 2,000 campers went home in a day and the Mission was forced to close down a day early.

Further South the weather was more cold than wet, and many "Beach Services" were held in tents and halls with numbers a little reduced from last summer. However the closer contact produced by indoor conditions no doubt was one external reason for the particular fruitfulness of this summer's missions. Not only children, but teenagers and substantial numbers of parents found a personal faith in Christ through the work of the C.S.S.M.

Union membership

The summer season's work will continue through the year in the lives of the many children who joined the Scripture Union and who are reading their Bibles every day. The Toowoomba Bay Mission reports a record Scrip-



One of the C.S.S.M. teams conducting a mission on a N.S.W. beach, showing the carefully made sand pulpit the team erected to aid their service.

ture Union membership of 128 in its branch.

Already the Children's Work Committee of the C.S.S.M. is looking forward to the summer of 1959/60. A thorough survey of the South Coast to the Victorian border, made by two experienced C.S.S.M. workers, reveals a string of resorts suitable for C.S.S.M. work to be added to the long list of Central and North Coast sites already under consideration. In addition to continuing the existing missions the committee aims to start new work at Bulli (over 1,000 tents), Avoca Beach, where a house has become available to the C.S.S.M., and two new sites on the further North and South Coasts. The committee does not expect to have much difficulty in staffing these missions, as more and more clergy are urging their young people to take advantage of the training and experience which the C.S.S.M. offers them.

SIMPLE CHURCH

In the 17th century Inigo Jones was commissioned to design a church as simple and inexpensive as a barn. Mr C. P. Griggs, A.R.I.B.A., has recently executed a similar commission on the Palmmarsh Estate at Hythe. Holy Cross Church consists of a nave forty feet long and thirty feet wide, with apsidal sanctuary flanked by vestries.

Simplicity of design is relieved by brightness of colour: and the whole impression is one of great dignity. The overall cost? Including seating, heating and also fencing the site—£3,800.

BAPTISED OR NO?

From a Correspondent

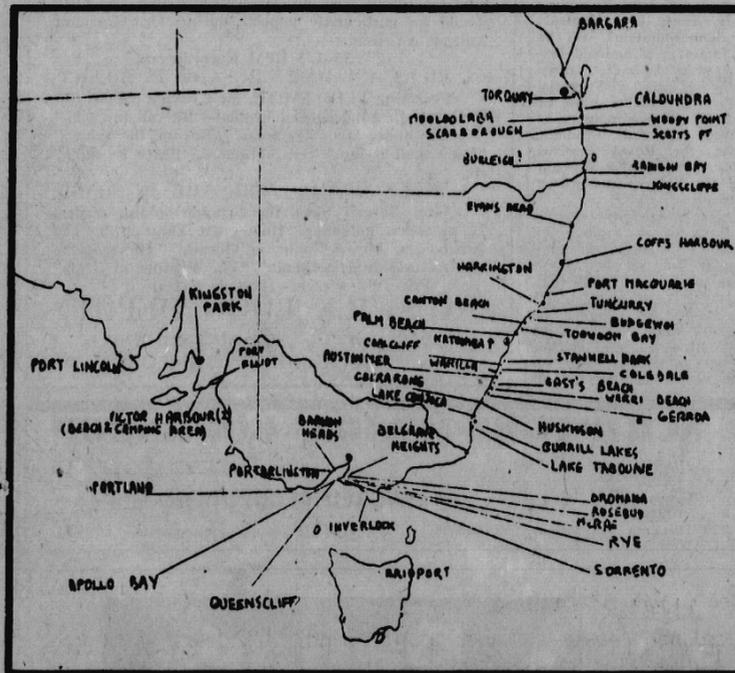
THE concern expressed by the bishops at Lambeth, over the proposition of the North Indian churches, that Christian baptism should be performed by sprinkling the candidate with water, draws attention to the interesting and important question as to what constitutes baptism.

In the three services of baptism contained in the Prayer Book the minister is enjoined in each case either to pour water on the candidate or to dip him in the water. If this action is altogether omitted it cannot be disputed that the candidate is not baptised. The saying of the prayers appointed to accompany baptism baptises no one. Nor is it sufficient, in order to make a baptism actual, that the minister should think that he is performing this sacrament, or the congregation be convinced it has been performed.

By any definition, the manipulation of water is essential for the performance of baptism. The Book of Common Prayer requires the pouring of the water or the dipping of the candidate in the water. Plainly, if this is done, and the words of Our Lord quoted in order to define the meaning to be given to the

action, the essentials required for the action to be a baptism are present. But the question arises, to what extent can the Prayer Book requirements be modified in order that the service should still remain the sacrament of baptism. It would seem that the bishops at Lambeth thought that "sprinkling" as a means of applying the water brought the rite into jeopardy. Probably they had in mind the fact that some sections of the church regard the flowing of the water as the minimal requirement, the mere lodging of water on the skin being insufficient, much less the touching of the skin with a moist finger!

If this is so, we fear that many persons who at the present time hold certificates of baptism and are registered in the church books as baptised would, in fact, prove never to have been baptised at all! This would be a very serious matter if outward baptism rather than inward faith were the important thing in salvation. Nevertheless, outward baptism is not unimportant; for it was instituted by Our Lord. Consequently it is incumbent on everyone who baptises (whether clergyman or lay person) to take care that "the sacrament be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same" (Article 19).



The map above shows the various places throughout Australia where beach missions took place during the holidays. More than 50 of these missions were held by the C.S.S.M.

East German Youth Conflict

THE problem of the government-sponsored youth dedication services and their conflict with confirmation is again in the news from the German Democratic Republic.

The Conference of member churches of the German Evangelical Church in Eastern Germany has urged all its members to stop excluding from confirmation classes young people who are preparing for the youth dedication. It asks the churches to exercise "merciful spiritual care" for these young people and proposes that those who have taken part in the dedication service be given a chance to be confirmed after a year, if they participate regularly in church life.

In quoting statistics about the participation in last year's confirmation services, Bishop Otto Dibelius cited a town of 20,000 near Berlin where out of 200 children leaving school, only three had been confirmed. The parents of the others, he said, had not had the courage nor the strength to resist the pressure put upon them to send their children to the youth dedication.

However, some East German churches which this year for the first time are allowing boys and girls to attend confirmation classes, while preparing for the youth dedication, report that more children are taking part in confirmation preparation than last year. It is estimated that 60 per cent of the children taking part in the youth dedication will also attend confirmation classes.

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.

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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-

methods of communication. It amounts to a refusal to preach the Gospel to those who cannot be reached except through these media. If we have an "open door" in some mission fields, radio and TV take us through "closed doors," as one conference speaker reminded us. The problem we must face is, "Are we prepared to overcome our prejudices and any other man-made obstacles which prevent us making the fullest use of all modern communications?"

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."

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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"; 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.

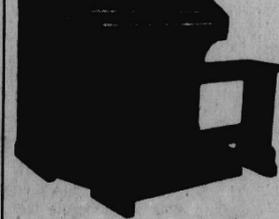
From the very beginning of Whitefield's tour, people came in such great numbers to hear him that the largest meeting houses could accommodate only a fraction of them.

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Continued on page 8



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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 booklet 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 regiment 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

Personal

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.

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.

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ate 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.
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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.

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IN ASIA

Secretary of
 Mr. Charles
 sails recently
 Conference
 earlier this

student population of over
 100 and the I.V.F. now
 unions and 4 staff mem-
 orking 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.
 sion would be sponsored
 local Evangelical Union
 te 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
 unal 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-
 it to Communist plans.