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A Million Attendances

Extensive Crusade Follow-up

Sydney Rectors, engaged full time in conducting referrals, speak enthusiastically of the blessings which have come to their Parishes through the Billy Graham Sydney Crusade.

As Dr. Graham has continued to preach on diverse topics in such a lucid manner he has made an appeal to all sections of the community and to all age groups. An interesting observation from follow-up figures shows that despite a large proportion of younger people making decisions, the criticism that thousands of children are swelling the total decisions to an untrue number is not justified. Of 42,752 recorded decisions less than 5611 have been primary children, and of these quite a number have been noted as making no decision.

With all manner of records being broken, Sydney's Christians are rejoicing in a new-found unity, greater spiritual life in their individual churches and an expectancy of what will be happening in the churches even after Dr. Graham and his team have returned home.

How to integrate and instruct inquirers whose names are forwarded by the Crusade authorities is a question being carefully considered by Sydney clergy at the present time.

Bishop Addresses

The Rt. Rev. M. L. Loane, Bishop Coadjutor addressed a meeting of over 100 people at St. John's, Darlinghurst, whose names were referred to that Parish by the Crusade authorities.

The Rector sent invitations to 200 persons who were referred to him, these were also visited by parish staff and lay-workers.

Bishop Loane spoke on the importance of assurance in the life of a Christian as he expounded the text, 1 John 5:13, he exhorted those present to spend time in Prayer and Bible Studies.

Bible Studies

At the suburban Parish of St. Andrew's, Sans Souci, the Rector is planning Post Crusade Bible Studies each Wednesday evening.

The program will include Crusade Hymns, Bible Study, Missionary news and question time, a similar program is envisaged for the Youth Fellowship.

which meets each Sunday afternoon.

On a Diocesan scale various meetings are planned to be held at St. Andrew's Cathedral.

The Rev. R. A. Hickin, Rector of St. Andrew's, Sans Souci, had received 213 cards at the end of three weeks of the Crusade. There has been a great increase in his congregations and a warm spiritual atmosphere at after church welcoming meetings for adults in the Rectory and young people in the hall.

He has given the "Church Record" some interesting figures. Of his decision cards, 71 have been males, 90 have been over 20 years of age, of which 22 were over 50. There has been a large proportion of teenagers in the over 15 group. All but 34 of the decisions were first acceptance of Christ.

Rev. Ray Weir has commented on the genuineness of the decisions of people referred to him at St. Thomas', Kingsgrove. He has had 246 referral cards and has noted the good percentage of males. Of special interest, Mr. Weir told the record of numbers of instances of first one partner and a few days later the other partner in a marriage coming to Christ. He also has had big increases in his congregation and, like Mr. Hickin, has made many first contacts with people who are not church-goers.

Other reports from outside the 10-mile radius of Sydney report little improvement at the moment in attendances. Most Rectors feel that this is purely a temporary state caused by lateness home from Crusade meetings on Sunday and the need for early departure on Sunday morning.

Dr. Graham "Man of Century"

Dr. Billy Graham was undoubtedly one of the great Christian figures of this century, a leading Presbyterian preacher, the Rev. Professor James Stewart, of Edinburgh University, said last week in Melbourne.

PROFESSOR STEWART arrived on the Orca to begin a 16-week engagement to preach at Scots Church as the 10th Turnbull Fund guest preacher.

He made these points about Dr. Graham.

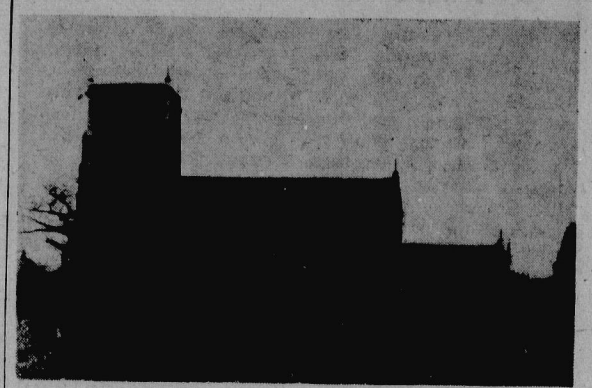
There was a place for his type of evangelism in everyday orthodox Christian practice.

His effect on those already members of churches was remarkable.

He was justified in using radio, television and mass meetings. His message was based upon a "fairly profound theology of the Christian faith."

Prof. Stewart said that the impact of Dr. Graham's crusade three years ago was still being felt in Scotland.

"But parish evangelism still plays a very important part in our church work today," he added.



A special appeal has been made to Australian churchmen for support to renovate St. Nicholas', Putney, in which Sir Mathew Flinders worshipped and married.

Crusade Final Meeting

The largest number of people for any service or meeting gathered at the Sydney Showground and Cricket Ground on May 10th for the closing Crusade meeting. 70,000 people filled the Cricket Ground and 80,000 people were in the Showground.

This was not only an Australian record but was the largest crowd Billy Graham had ever addressed. It brought the month's attendance to 980,000. The meeting was marked by drizzle and at times heavy rain.

Two of the vice-presidents of the Sydney Executive, Revs. E. H. Watson and A. Walker, expressed appreciation of the Sydney Churches to Dr. Graham and his team. While they were speaking Dr. Graham was in the Cricket Ground addressing the crowd there. Later his main address was relayed from the Showground to the Cricket Ground.

Two Archbishops

Dr. Graham in his reply made a moving tribute to the late Archbishop of Sydney, Dr. H. W. K. Mowll. He said he had never felt the influence and presence of a man in a city so much as he did of the late Archbishop in Sydney. Dr. Graham, looking up at the sky, "Your Grace, you can see this day as you have shared in it all."

He made reference to the coming of Dr. Gough and spoke highly of the leadership of Bishop Clive Kerle whom he described as a man of God. Lastly, he paid tribute to the clergy of the city who were

"devout, spiritual and evangelical."

Dr. Graham's sermon was based on the text, Matthew, vii, 13, "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat." He compared the two ways, the two masters (Christ or self) and the two destinies (Heaven or Hell). Dr. Graham emphasised that sincerity was not sufficient and he appealed to the crowd to turn to the narrow way.

Some 5,683 responded to the appeal both at the Showground and the Cricket Ground. The service ended with the benediction pronounced by Bishop Loane.

DEDICATION OF NEW RECTORY

THE Bishop, Coadjutor of the Diocese of Sydney, the Right Reverend R. C. Kerle, opened and dedicated, on April 4, a new rectory in the parish of St. Luke, Dapto. This is the third rectory to be built in this historic parish, to which the first rectory was inducted by the then Bishop of Australia, the Right Reverend W. G. Broughton.

The old rectory will be divided to form a flat for the assistant curate and will provide accommodation for the Kindergarten Sunday school, and for youth organisations.

Reflections on the Graham Crusades

The Billy Graham Campaigns in Australia, long looked forward to, are reaching their conclusion; the Melbourne and the Sydney Campaigns have already finished. They have passed into the history of the Church in Australia as amongst the most remarkable episodes so far witnessed. Two features stand out most distinctly—one is the great crowds that night after night and Sunday after Sunday gathered to hear the plain, direct Gospel message. But even more remarkable were the crowds that responded to the appeals. To see the large empty space in front of the preacher filled to overflowing night after night with new seekers after Christ, is a sight not to be soon forgotten.

St. Paul said that he was not ashamed of the Gospel for it was the power of God unto salvation. Australian Christians need no longer merely give theoretical assent to this truth, for they, too, have seen the power of the Gospel most remarkably demonstrated before their own eyes.

The first reaction to the conclusion of the Billy Graham Campaigns should be one of thankfulness to God for His gift of these campaigns to the Australian Church. The spirit of prayer and of unity amongst Christians, and the interest and inquiry for God throughout the whole community, is the outcome of the working of His Spirit.

Thankfulness must be accompanied by effort. Nothing more than a bridgehead has been established, and, as with every bridgehead, two possibilities hang in the balance. Either the lodgement gained will be developed by Christians going in and following up what has already been achieved, or else the bridgehead will be closed off. Things will not be the same now that the Billy Graham Campaign has taken place. If the Australian Church does not develop its opportunities, which the Campaign has opened up, the last state may be worse than if the Campaign had never taken place.

The time is short. At present everybody is talking about religion and is willing to discuss the Billy Graham Campaign. But this will not be so in a few

months' time. Moreover, from the point of view of world events, the time is also likely to be very short. For example, no one can be sure how the struggle of Communism to control the world will go. The Kremlin's view is that events are going their way, especially in Africa and South America. Moscow, of course, does not take into account the power of God Who can overthrow in a moment men's most certain schemes. Yet Christians should not assume that God's plan includes an infinite day of grace, whether locally, or in the world in general. Certainly the shortness of the time is underlined in Scriptures. No one knows how much time God will allow before judgment begins. We should all be alive to the shortness of the opportunity—that is certainly the Bible emphasis. Now is the time to put in the sickle; the harvest has come.

Whatever the critics of the Billy Graham Campaign may say about its methods and its results (we don't value their objections very highly), at least this cannot be denied—that the indifference that so depressed and retarded the ministers' work up to the present has for a few months at least been broken down. For this we should be duly grateful; and capitalise on the opportunity.

The Graham Campaign has given Protestant Christians a great rallying point, and in this respect has supplied a psychological need. Roman Catholics have their eucharistic congresses, and Buddhists and Hindus their great pilgrimages, but Protestant Christianity, as a spiritual religion, cannot have these types of rallying points. The Graham Campaign has centred its message on Christ and Him crucified, and it has called for definite commitment to Christ as Lord and Saviour.

Nothing less than this will provide Protestant Christians with a rallying point or with a centre for united action. It is a lesson of the Crusade which ought not to be lost sight of. If ecumenicism is to bring forth real fruits in Christian unity, it will only find this unity in the action of preaching the Gospel so that it proves to be the power of God unto salvation.

"I WILL NOT LEAVE YOU COMFORTLESS"

Whitsunday

By the Rt. Rev. W. R. Barrett M.A. Th.D. of Tasmania.

Whitsuntide is the fulfilment of Christ's promise "I will not leave you comfortless, I will come to you." He came in the Holy Spirit, the third person of the Holy Trinity, "Who proceedeth from the Father and the Son." Our Lord had given His disciples a tremendous and frightening task, but, for strength and assurance, He had also given them the promise of an abiding presence—"Lo, I am with you always, even to the end of the world."

THE baptism of the Holy Spirit wrought an astonishing change in those weak and fearful disciples, so much so that soon afterwards it was being said of them, "These that have turned the world upside down are come here also." Within a few centuries the Gospel swept like a prairie fire across the main centres of the then-known world, and Christianity conquered all its rivals.

The cynic would say of the Church today, anything less like an all-conquering church it would be hard to imagine. We can point out, with satisfaction, the progress of the Church and her achievements in so many spheres of activity—missions, schools, hospitals, social and community work of all kinds. We can use the late Archbishop Temple's oft-quoted words that "the Christian fellowship now extends into almost every nation . . . and is the great new fact of our time."

Nevertheless, we are conscious that the Church, especially the older churches of the Western world, is not playing the part, and exercising the influence expected of her as the Church of the Living God endowed with the power of the Holy Spirit.

Why?

Reasons for this are many, but two of the principal ones may be found by pondering the words of our Lord spoken to His disciples just before His Ascension: "It is not for you to know times or seasons which the Father hath put in His own power. But ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." (Acts 1/7-8).

There are two different words in the original of this passage both translated "power" in the A.V. The former is "exousia"—and means privilege, what is law-

ful or allowed; one has the right or privilege to do a certain thing. St. John uses it thus in his Prologue: "as many as received Him, to them gave He power to become the sons of God." (A.V. margin reads, "the right or privilege"). The word also has the kindred meaning of "authority." The R.V. translates passages just quoted as: ". . . the Father hath set within His own authority," and "to them gave He the right to become sons of God."

The second word in the passage, Acts 1/7-8, and translated as "power" is "dunamis," which is transliterated into English as our word dynamite. Dynamite moves things, gets things done, it is explosive, irresistible.

Authority

Too often the Church rests upon her prestige and standing in the community, and people pass her by because they cannot see results commensurate with her claims. The Church is authoritative but people nowadays respond only to authority which gets things done. The Apostles and early Christians did not claim privilege because of their commission from their Lord and Master; they did not issue orders or directions or commands, but they showed, by the power working in them, that they were servants of the crucified, risen, ascended, triumphant Christ. They invited people to share their discovery, and enjoy the abundant life in Christ Jesus. And, seeing it in action, people yearned to have it for themselves.

Authority, prestige, position, privilege, wealth, organisation are poor substitutes for power. It is recorded that Pope Innocent IV and Thomas Aquinas were standing at the Lateran Gate as carts came in to unload silver and gold from the mines of Mexico. The Pope turned to Thomas and remarked: "No longer can it be said of the Church, 'silver and gold have I none.'" True! Holy Father replied the doctor, but no longer can the Church say to the

lame man, "Rise up and walk." The Church needs today, not machinery but men, not authority but ability, not privilege but power, the dynamic power of the Holy Spirit.

Witnessing

We note also from the words of our Lord under consideration, that the power of the Holy Spirit was to be given for witnessing. The Spirit is not bestowed as a personal possession or a spiritual luxury. Simon Magus sought to buy the power of the Holy Spirit to increase his own prestige and profit, and was roundly warned and rebuked by Peter (Acts 8). We would not think, we would not dare, to act like Simon, but, all the same, we have not the Spirit because we do not want Him for the purpose for which He is given.

Evangelism

"Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto me," said our Lord, but Christians, by and large, are dumb. "Let the redeemed of the Lord say so!" urges the Psalmist (107/2). Of course, they should. That is how the Church spread in the early days, how it has grown since, and the only way in which it can grow nowadays. The Church herself is not keenly evangelistic and does little to bring into the family of God the hundreds of thousands outside, and the millions of hungry and needy souls overseas.

Until we sit loose to our privileges and authority and depend upon the power of the Holy Spirit in order that we may exalt the power of Jesus' name, we shall continue to be ordinary, mediocre Christians, and our churches the resort of the privileged few.

"Spirit of purity and grace
Our weakness, pitying, see:
O make our hearts Thy dwelling place,
And worthier Thee."

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: Suttor Road, Moss Vale.
NORTH SYDNEY: "Redlands," Military Road, Cremorne.
WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Katoomba.

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.

ANGLICAN EXECUTIVE OFFICER

U.S. Bishop Appointed to New Office

The Church Information Board announced that at the request of the Lambeth Conference, 1958, the Metropolitans of the Anglican Communion have appointed as Anglican Executive Officer, the Right Rev. Stephen F. Bayne, now Bishop of Olympia, whose present diocese comprises the western portion of the State of Washington, U.S.A., with headquarters in Seattle. Bishop Bayne will assume his new duties on January 1, 1960.

THE new post, unprecedented in the history of the Anglican Communion, combines two principal responsibilities. First, the Bishop will be the executive officer of the Anglican Advisory Council on Missionary Strategy, the newly constituted central planning body for the Anglican Communion's 15 constituent churches and 40 million members. Secondly, he will exercise general supervision, on behalf of the Consultative Body of the Lambeth Conference, over all matters affecting the Anglican Communion which call for attention between the decennial Conferences.

In this dual responsibility, a very wide variety of interests are combined, ranging from new frontiers of missionary expansion and plans for Church unity in various parts of the world to studies of Prayer Book revision and preparations for coming meetings of the Anglican Congress and the Lambeth Conference.

With an office so entirely new, the first holder must discover how best to fulfil these duties and render service to the various Provinces of the Anglican Communion in their joint concerns. The appointment is not basically administrative in character, nor does it envisage the creation of a central secretariat for the Anglican Churches. The nature of the Anglican Communion, a world-wide federation of autonomous Churches, bound together for the most part by informal ties of history and common life, does not lend itself to highly-centralised administrative machinery. What is sought, in the words of the Lambeth Conference committee, is "four vital principles of corporate life—co-ordination, co-operation, consolidation, cohesion."

The other speaker is Dr Bob Pierce, known to literally millions around the world. He is president of World Vision Inc.—an international missionary aid organisation. He is a dynamic, vital man in his early forties, who is fast gaining international recognition as one of the world's outstanding evangelical leaders. "Dr Bob" was associated with Dr Billy Graham in forming Youth for Christ International, and both he and Dr Graham were vice-presidents.

The venue of the Convention will again be in the Sydney Town Hall, and the meetings will conclude with a service of consecration and dedication in St. Andrew's Cathedral on Wednesday, June 10, at 7.45 p.m.

The question, "Who will pay for this new venture?" is answered by the C.I.B. as follows: "The budget for the new offices is being provided by proportional contributions from all of the 331 dioceses of the Anglican Communion, through their respective Provinces." Bishop Bayne, an American, thus becomes the first to hold the new office which is supported as a ministry of a world-wide Church stemming from the ancient Church of England, says the statement.

The Bishop will have the additional responsibility, as a bishop of the Protestant Episcopal Church in the United States, in the supervision of the work of the 11 European congregations of the American Church, to which office he has been appointed by the Presiding Bishop of that Church.

Pilot for Outback

Flying aeroplanes in the outback is a long way different to overseas flights. Mr. Gordon Taylor (Ex Qantas) leaves on the 3rd May for Ceduna, S.A., to become the 2nd Pilot with the Bush Church Aid Society.

FOR some years he has been flying aeroplanes over many parts of the world. His new work will take him over vast outback areas on errands of mercy with the Church of England Flying Medical Services based at Ceduna.

Since 1938 the service has been maintained by Mr Allan Chadwick with 21 years of accident free flying over some of Australia's most inhospitable outback country.

The Fox Moth era has passed, and the Lockheed age means additional staff required to maintain the vital life saving service. Mr and Mrs Taylor and their three children leave suburban life for a new experience in a township 516 miles from the city lights.

Archbishop comes via the Cape

Archbishop of Sydney told the Chelmsford Diocesan Conference before he left England that he and Mrs Gough were sailing to Australia via the Cape, as that was the only way they were allowed to take their dog with them. None of the shipping lines using the Suez Canal were able to take the dog!

The Archbishop and Mrs Gough hope to return to England next year for the marriage of their daughter, Miss Lucy Gough.

MEMORIAL MOWLL VILLAGE

THE Standing Committee of the Diocese has approved of the development of the property at Castle Hill as a memorial to the late Archbishop and Mrs Mowll. The village will be known as THE MOWLL MEMORIAL VILLAGE and will be for the aged—both clergy and other full-time church workers.

An Appeal Committee has been set up and it is hoped to raise sufficient funds, part of which will be used to purchase the property and to develop the present building. When this is done approximately 50 people can be accommodated. The remainder of the funds will be used for the building of cottages on the property.

Parishes will be asked to set aside Sunday, 10th May, as a special day in the Diocese for launching of the Appeal. Special material for sermon matter will be forwarded later and it is proposed to run the Appeal until the end of September.

Overseas News

Japan

TOKYO.—On April 7 in Tokyo 60 bishops and clergymen from 11 nations took part in opening celebrations marking the 100th anniversary of the Anglican Church in Japan. More than 4,000 persons attended the service in Tokyo's Metropolitan gymnasium and heard an address by the Right Rev. Arthur Lichtenberger, presiding bishop of the Protestant Episcopal Church in the U.S.A. Also present were the Archbishop of Canterbury, Dr. Geoffrey F. Fisher, and Archbishop Reginald Charles Halse, of Brisbane, Australia.

Worshippers were welcomed to the centennial observance by Presiding Bishop Michael Hinkley Yashiro of Kobe, while official greetings were expressed by His Imperial Highness Prince Takamatsu and Minister of Education Ryugo Hashimoto. In his address, Bishop Lichtenberger emphasised the unity and catholicity of the Christian Church.

The three-day celebration preceded the church's general convention. Other services marking the 100th anniversary of Protestantism in Japan will be held in November.

Anglican work in Japan began in 1859 with the arrival of Rev. John Liggins and the Rev. Channing Moore Williams. The Nippon Sei Ko Kai (Holy Catholic Church in Japan) was established in 1887.

Writing of the anniversary celebration in the "Church Times," printed in London, Bishop Yashiro said that the Anglican Church in Japan was divided during the war when one group joined the "government forced United Church." Bishop Yashiro traced the events of recent years when, following the war, "the remnant church extended an invitation to those who had left and joined the United Church. Very happily, almost all of them returned to us." Memories of those years, he writes, "have been an obstacle in the ecumenical movement." However, he adds, "the time has come in spite of these obstacles for us to have a conference between the major denominations, as we study the example set us by our sister provinces."

EPS, Geneva.

Colombia

BARRANQUILLA, Colombia. —A Protestant man was killed and three women wounded as they were leaving a service in Tunungua (Municipality of Briceño), Colombia, in January, according to a report just received from the Evangelical Confederation of Colombia.

The Service, the confederation says, was being held in the home of a Protestant on January 17. As the 17 adults and 10 children left following an evening service, they were fired on. A complaint, giving the details of the attack and implicating the Roman Catholic priest of Briceño, has been delivered to the Ministry of Justice, the Confederation says. Protestant services were started in Tunungua in April, 1958.

EPS, Geneva.

Former Missionary to be Bishop of Derby

The Queen last week approved the nomination of the Right Rev. Geoffrey Francis Allen, Principal of Ripon Hall, Oxford, since 1952, for election by the Provost and Chapter of Derby Cathedral as Bishop of Derby. He will succeed the Right Rev. A. E. J. Rawlinson.

BISHOP ALLEN, who is 56, will bring to the Diocese of Derby a combination of scholarship and missionary experience.

A scholar of Rugby and of University College, Oxford, he was trained for the ministry at Ripon Hall. After obtaining a First in Modern Greats and a Second in Theology, he was ordained in 1927 to a title at St. Saviour's, Liverpool. While in Liverpool he also acted as inter-collegiate secretary of the Student Christian Movement.

Return to Oxford

In 1928 he returned to Ripon Hall as Chaplain. At that time he was influenced both by Barthian theology and by the Oxford Group movement.

From 1930 to 1935 he was Fellow, Chaplain and Tutor of Lincoln College, Oxford. In 1935, he went out to China as a missionary, to teach theology in Canton, and later to be a secretary of the National Christian Council. He saw many sides of the life of the Chinese Church, and contributed richly to it.

Jungle Doctor Returns

THE Jungle Doctor, Dr Paul White, has just returned from a three months' safari with a camera unit in East Africa.

There he filmed African doctors and nurses at war in the jungle with the disease superstition and witchcraft.

Dr White will tell of some of his experiences and impressions overseas at a C.M.S. Jungle Doctor Rally in the Assembly Hall, Margaret St., Sydney on Friday, May 22.

Letters

AFRICA QUESTION

Dear Sir,—

May I thank you for your footnote to my letter on the Africa question? I have read it carefully and with great interest, yet I cannot but feel that you have not answered my contention that the action of Bishop Morris contravenes the Ordinal of 1662 and that the precedents you mention do not apply in his case.

If your opinion that the Royal Authority is necessary be correct it merely adds another irregularity to the Bishop's action. You may remember that during the constitution debate in Sydney Synod, matters concerning the Royal Supremacy were argued at length and eminent lawyers were agreed that, as far as the Australian Church was concerned this was a dead letter. However, I leave that to you.

In regard to your two points it seems to me that (a) is in flat contradiction of the 1662 Ordinal, ancient precedents notwithstanding, and to try to sidetrack the Ordinal by appealing to Rome is ironical indeed!

Concerning this, you argue that special circumstances justifying special procedure in one case will justify special procedure in other cases. I maintain this is unreal and that the circumstances are entirely different in the cases mentioned. If, as you say, Bishop Morris has no senior bishop or Metropolitan to appeal to, it must follow that there is part of the Church of England in isolation—an extraordinary position. Other Provinces so cut off (e.g. Korea) generally look to Canterbury for guidance and authority, and we know in this case Canterbury has spoken in no uncertain voice.

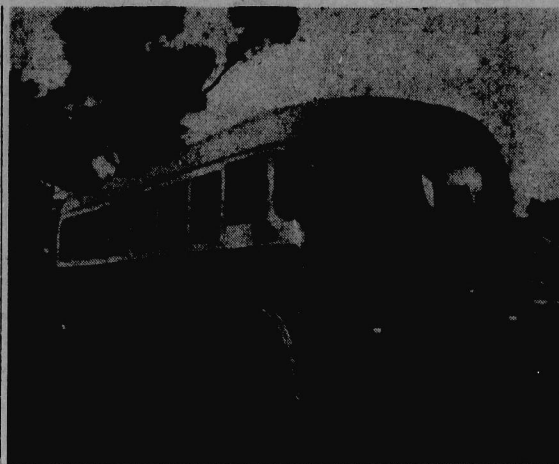
—Rev. Roy Wotton.

EDITOR'S REPLY

It is true, as our correspondent points out, that the action of Bishop Morris does contravene the Ordinal of 1662. But every consecration that takes place in Australia also contravenes the 1662 Ordinal in another respect, because the Royal Supremacy is inoperable in Australia. The Ordinal's requirement of two com-Provincial Bishops to assist Archbishop is likewise inoperable in the Church of England in South Africa.

This situation can be illustrated from the Australian scene. It has only been the hospitable disposition of neighbouring Provinces of the Church of England, and not any rules or regulations which have saved the isolated Churches of Tasmania, Adelaide and Willochra from a similar situation. In the three cases there is no Metropolitan jurisdiction, and they have no com-Provincial Bishops.

—Ed.



The Rector and parishioners of the parish of Baulkham Hills purchased this bus, and after extensive repairs used it every night to bring residents to the Crusade.

Melbourne Clergy Write

Three Melbourne clergy have written to the Australian Church Record, telling the effects of the Melbourne Crusade on their Parish life:

From the Rev. H. S. Kidner, of St. Paul's, Fairfield.

"OF the 32 from this parish who made a decision of one kind or another, 16 were girls ranging in age from 11 to 16. I have no doubt about the reality of the conversion of some of them. Some of the adults who went forward had not attended church for years, and have come more or less regularly since. Others who went forward were regular attenders. Their faith has been strengthened by their public confession of faith in our Lord."

The Rev. L. L. Nash, of St. Augustine's, Moreland.

"The Graham Crusade, in my opinion, revealed a widespread heart-hunger for God and an interest in the Christian religion which the Church working ordinarily in its parochial set-up has been unable to meet in the past. Many who went out and whose decisions of one kind or another were registered and passed on to the local church have failed to make the grade so far, because it was a snap decision made in great enthusiasm, but nevertheless quite genuinely. Faith awakened in great emotion often thinks that only by emotion can things be genuine. Some of these fall away because the sun is too hot, and though he immediately receives the word with joy yet has no root in himself. 'My own parish has had valuable new contacts, Christians have been given the urge to look further afield in evangelism, faint-hearted have been quite surprised to realise 'It can be done.' 'Thank God for the Graham Crusade.'"

From the Rev. Thomas Gee, St. John's, Toorak.

"We at St. John's have been greatly blessed. I know you will be thrilled to learn that 142 of our people, both young and old, went forward at the meetings, either to witness to their acceptance of Christ as their Saviour or as an act of reaffirmation. It has been a most wonderful time and I never cease to thank God for it."

"Already some have asked to be prepared for Confirmation; others would like to do a refresher course; and others are keen to join a Bible study group."

Billy Graham in Canberra

On Monday, April 27th, visiting evangelist Billy Graham paid a one day visit to the Australian Federal Capital.

DURING the day Dr Graham was received by the Governor-General and saw much of the city's beauty.

A committee of local Ministers in Canberra arranged a Crusade meeting at Manuka Oval, where some 12,000 people assembled on a chilly autumn night. Many of these people had travelled over 100 miles from country towns both in N.S.W. and Victoria to attend the meeting. A team of counsellors was trained locally by the Billy Graham organisation in Sydney. These counsellors were supplemented by a contingent from Sydney numbering about 50 persons. The Choir which was comprised mainly of folk from local Churches was also assisted by a group who travelled all the way from Melbourne.

Canberra clergy of various denominations took part in the meeting, the scriptures being read by a member of the House of Representatives.

The Rev. J. Judge, Church of England Chaplain of the Duntroon Military College, pronounced the Benediction.

At a recent meeting of the Parish Council of St. Alban's, Belmore, N.S.W., decided to proceed immediately with the erection of a new Parish Church. The Rector is the Rev. G. B. Gerber.

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Science v. Christianity

JUNG AND ST. PAUL, by David Cox. (Longman's, 1959, pp., xiv-358, Australian price, 39/9.)

ONE of the greatest contemporary challenges to the Christian doctrine of Man comes from those schools of psychology which make him the plaything of his environment and his conditioned reflexes, and so deprive moral judgments of any universal validity.

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It is agreed by Christians and followers of Jung that man in his natural state suffers from a divided personality. He is at once driven in two directions, and cannot fully realise himself. The Bible teaches that this dichotomy is due to a conflict between our sinful desires and the consciousness that a better way exists than simply yielding to them. The solution lies in an acknowledgement of our helplessness, and a turning to God in repentance and faith. Then the power of the Holy Spirit is available to give us victory over sin.

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Books

Easter Experience

THE EASTER DRAMA, by Hugh Bishop C.R. (Hodder & Stoughton, 60 pp., English price, 3/6).

These six talks were broadcast over the B.B.C. Home Service during Easter, 1958. They make no attempt to argue the fact of the Resurrection, but rather seek to help Christians to enter into the experience of Easter, to show some of the meaning of Paul's word that "to be a Christian is to be one who has been made a partaker of Christ's resurrection".

Hugh Bishop has chosen the title deliberately to indicate that we are participants in the resurrection rather than onlookers. He shows how life, hope, joy and peace are ours as we share in Christ's resurrection, and how this is related to the service of Holy Communion.

To read it is a rich experience — though some will not agree with all he says about the Communion service. A most valuable book.

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Integration

BLACK AND WHITE IN HARMONY, by Clifford S. Hill (Hodder & Stoughton, 120 pp., English price, 4/6).

THE sub-title, "The Drama of West Indians in the Big City from a London Minister's Notebook" gives the matter of the book. Let it be said at once that this book is important as well as appealing, as it deals with the race problem that has developed in London. As such it could well be important to Australia in years to come.

Clifford Hill describes the problem: the West Indians' disillusionment at the spiritual state of England, housing and employment difficulties, the difference that exists in social, spiritual and moral backgrounds. Integration always leads to some sort of social upheaval if not strife, for the Englishman never really likes a foreigner and secretly resents his presence.

The contributions that West Indians have to offer to English national life are warmly described — warmth of friendship and love and fervour of spiritual life.

Mr Hill sees the Cross as the only solution. "In the name of Jesus every knee shall bow."

D. I. Frost.

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THE CHURCH

ARTICLE XIX

By Archdeacon T. C. Hammond, M.A., Th.D.

It is worth noting that the definition here embodied is limited strictly to the Visible Church. The Language is very carefully chosen. The Article does not say "The Church of Christ is visible," but "The Visible Church of Christ is a congregation, etc."

IN these days precision of this kind is often regarded as pettifoggery. In the days when the Article was first composed (1552) more attention was paid to the precise form of definition. The article makes no assertion concerning any other church than the Visible Church. On the other hand, it very specifically limits its terms to the Visible Church of Christ. The Article remained unchanged either in 1562 or in 1571.

Students of the period will recall that no subject was more earnestly discussed than the relation of the Visible Church, or, as Cranmer once described it, "The Open Church" (see Answer to Smith's Preface, Parker Soc. Edit. Cranmer on Lord's Supper, p. 378), and "the Church of the Elect." It is not by accident, therefore, that the word "Visible" is prefixed to the word "Church." Not that the reformers held that there were two distinct Churches — a "Visible" and an "Invisible."

These people continued in the Apostles' doctrine and fellowship, but attracted others who were not equally impressed. Hence St. Paul is compelled to warn the elders of Ephesus, "And from among your own selves shall men arise speaking perverse things." Therefore, it becomes important to apply some test

That is an error which must be avoided. The true concept is that the Church of God assumes by the providence of God an external character.

Distinguishable

It can be distinguished by certain marks. But this external character, important as it is, does not determine with precision the bounds and limits of the Church. The real impulse which brings the Church into being, is the call of God in the hearts of His people. We read in Acts II:47: "And the Lord added to them day by day those that were being saved" (R.V.).

These people continued in the Apostles' doctrine and fellowship, but attracted others who were not equally impressed. Hence St. Paul is compelled to warn the elders of Ephesus, "And from among your own selves shall men arise speaking perverse things." Therefore, it becomes important to apply some test

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ARTICLE XIX

"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacrament be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their liturgy and manner of ceremonies, but also in matters of Faith.

whereby the real character of the Church may be determined. The Article provides two criteria; the pure word of God is preached; the Sacraments are duly administered according to Christ's ordinance. It is the duty of members of a church to test its bona-fides in these two particulars. Here we strike a difficulty. The individuals in a church may depart from these necessary requirements, and yet the church as a body may be faithful to its obligations. In every church there are individual expressions of opinion which do not bind its members. It is the expressed will of the congregation of faithful men to which attention must be directed, and not the peculiar caprice of any member, or even collection of members. The expressed confessions of faith, where they may be had, afford a suitable standard by which we can judge the church.

That body which imposes as articles of faith that which cannot be established by God's Word, or that body which fails to observe the necessary requirements in the Administration of the Sacraments, is shown to have departed from the character of a Visible Church. The word employed in the Latin for "duly" is "recte," which includes a due appreciation of the purpose of the Sacramental Act as well as correct ritual observance. The teaching of the Church, as well as the observance of the outward ritual, is of serious import.

It seems probable that the churches of Jerusalem, Alexandria and Antioch are specially mentioned because they could claim to be founded either by Apostles or by men in close association with the Apostles. Alexandria claimed St. Mark as its founder though the evidence is not convincing. Antioch opposed a rival claim to Rome in later times and traced its origin to Peter.

The important point to notice is that Rome is charged with error in doctrine as well as in morals and ceremonial observances.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between nations and races.

Let us therefore rejoice in the presence of God's Holy Spirit. Let us witness anew to His all-transforming power. Let us glorify God and enjoy the fruits

of His Spirit Who has come to lead us to greater fullness of life, this day and evermore.

The Presidents of the World Council of Churches, (Dr) John Baillie — Edinburgh; (Bishop) Sante Uberto Barbieri — Buenos Aires; (Bishop) Otto Dibelius — Berlin; (Metropolitan) Juhanon Mar Thoma — Tiruvella; (Bishop) Henry Knox Sherrill — Boxford, Mass.

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All communications to be addressed to The Hon. Secretary.

Whitsunday 1959

Message from the World Council of Churches.

Whitsunday is the festival of the Holy Spirit and the festival of the Church. For these two belong together. St. Paul states that relationship in these words:

"For by one Spirit we were all baptised into one body, Jews or Greeks, slaves and free . . ." (I. Cor. 12:13).

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body and which gathers all the baptised together into the one family of God.

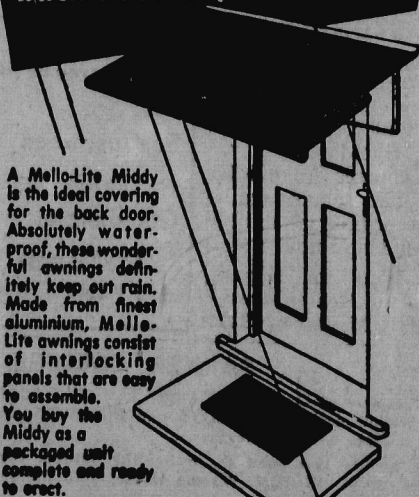
The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs, in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between nations and races.

Let us therefore rejoice in the presence of God's Holy Spirit. Let us witness anew to His all-transforming power. Let us glorify God and enjoy the fruits

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Personal

The Reverend George Pearson, C.M.S. Missionary in the Diocese of Central Tanganyika, has been appointed as an Archdeacon by the Bishop of that Diocese.

Canon T. F. C. Bewes, Africa Secretary of the Church Missionary Society in England since 1950, has resigned, and is being appointed Vicar of Tonbridge, Kent, in succession to the Rt. Rev. Russell B. White, now Suffragan Bishop of Tonbridge.

The Bishop of Willochra is on a tour of America, Canada, England and Rhodesia. He has been invited to America to speak on the problems of the church in ministering to the people of the outback of Australia. He expects to be away for about six months.

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THE FUTURE

By the Sea of Galilee shortly after His Resurrection, Jesus said to Peter: "If it is my will that John should wait till I return, what is it to you? Follow me."

PETER had been commissioned for his future ministry, which would finish in martyrdom, and, not unnaturally, he wished to know the future of his friend John. The incident teaches us three things.

Christ knows the future. Peter wished to share this knowledge in its fullness. Jesus rebukes this desire. God has

revealed everything necessary for our present duty, but refuses to gratify our curiosity; moreover, foreknowledge of success would elate, and failure would depress; it would destroy hope and breed despair.

Christ controls our lives. Had He willed, John may have tarried till He returned. Jesus is the architect of the future. God accomplishes everything according to the counsel of His own will, and it is, in accordance with His purpose, that we who trust Christ have been destined to live for the praise of His glory.

Christ has a present plan for us. Knowledge of John's task has nothing to do with Peter's performance of his duty. Jesus bids us follow Him. God requires us to obey Him, although it may seem contrary to worldly considerations, and each of us is independently accountable to God for the fulfilment of His commands.

GREEK CLASS
The Greek class conducted by the Rev. W. J. Dumbrell will meet for the first lecture of second term on Wednesday, June 3rd, at 6 p.m., in Deaconess House Hall, Carillon Avenue, Newtown, N.S.W.

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ment of Bishop Selwyn's of a permanent cathedral diocese on the site chosen by him in 1843.

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her sum of £20/6/6, de- 10 years later in the nd Savings Bank now at more than £906.

JUB NOSES"

Kenneth Grubb, speaking on at the 160th anniver- C.M.S. in London, said: is a type of churchman, and there, who, I suspect, regrets that so much — although little enough conscience — goes to mis- societies, since they are nce and "give the native there are still such people, e, in the Church of Eng- hey are of the sort that in and in any weather, how- lucid, see no further than es, and those are snub."