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Opening Address

Billy Graham in Melbourne

Unprecedented crowds attended Dr Billy Graham's meetings in Melbourne. The crowds were so tremendous that the meetings were changed from the West Melbourne Stadium to the newly completed Sidney Myer Music Bowl.

DR JERRY BEAVAN told the Church Record on his return to Sydney that the opening week was "thrilling beyond expectation, and more attended than any of the team had anticipated." He said that they had not been prepared to cope with such great crowds, and that the opening week of the Melbourne Crusade drew the greatest crowds, for the first week of any of the Crusade.

Dr Beavan said that 194,000 attended the first week, and by last Saturday, February 21, 4,159 had made decisions. These represented a good cross section of the community, and just under 50 per cent were men. Further he said, 60 per cent of those who made decisions were those who committed themselves to Christ for the first time, while the remaining 40 per cent were rededications.

Churchmen said there was no doubt that God's Spirit was working in the City, and that they could never remember witnessing such crowds.

Dr Beavan said that Dr Graham has not "Been feeling the best," and has been experiencing some little difficulty with his eyes and it has been necessary for the doctors to keep a close check on his health.

The meetings have been widely covered by Press, radio and TV, and after the great opening meeting on Sunday, February 15, the Melbourne "Age," on the front page, published these comments:

"After a tremendous ovation for the speaker, there was a notable absence of any emotionalism. The audience reverently joined in the Lord's Prayer and the hymns. There was no applause.

In firm and forthright utterances, with his musical Southern accent, Dr Graham drove home his points convincingly.

Invitation

As is his custom at all his crusades, Dr Graham, at the close of his address, invited his audience to come to the front of the platform, to "dedicate their lives to Christ, and say 'I will.' to the Lord Jesus."

More than 600 men and women of all ages responded to the

invitation. Dr Graham said the world was moving towards the judgment of God. Any with sins within him shall be judged.

On moral law Dr Graham said: "In our country a man named Kinsey said in a report that if the majority of the people said it was all right then it was all right.

"I tell you that if 99 per cent of the people say it is all right it is not all right as long as God doesn't say it."

The same applied to the conduct of business life, he added.

God's Impartiality

God has ruled that adultery was a sin, but if man had lust in his heart he had already sinned.

"God's statutes and laws have not changed one iota in the thousands of years.

"God is impartial. God loves the Russian as much as He loves the American. God loves the Chinese as much as He loves the Australians.

"God is not partial—He has no special pets."

Dr Graham said all sin in the universe started when man decided that he did not need God, and decided to live his own life as he desired.

Telegram to Billy Graham

At the annual meeting of the Australian Council for the World Council of Churches it was decided to send a message to Dr Billy Graham as he began his Australian crusades.

The message read:
The Australian Council for the World Council of Churches now in session at its Annual Meeting greets you. We assure you of our prayers that the blessing of God may accompany your ministry of evangelism in this country.

"We are sinners by our own choice," he said.

Dr Graham said many people in the world who had all the



STUDENTS IN ASIA

The General Secretary of the Australian I.V.F., Mr. Charles Troutman, gave details recently of the I.V.F. Asian Conference held in Hong Kong earlier this year.

THE Conference reviewed student work in Asia. Mr Troutman said that news from Communist China in the last few months reveals that it is a force determined on the extermination of a Spiritual Church.

During the last six months no student possessing Christian convictions has been allowed to enter a high school or graduate from a University. In a number of Evangelical Unions in South East Asia the problem of infiltration by Communists is an ever present problem. Often Unions have conducted an All Night of Prayer so that they might discover the infiltrators in the Fellowship.

Family Opposition

Christian students from Buddhist backgrounds face family opposition and new Christians face such New Testament problems as "food offered to idols" at pre-arranged marriages with non-Christians.

Mr Troutman said that India

ever thought they would want, felt "empty."

"In 1959 we find ourselves in this great mess," he said. "The world is about to blow itself to bits."

The Requirements

Dr Graham said that to receive Christ one must:

- Repent his sins.
- Be willing to change his thinking about God Himself, and willing to change his way of living.
- Must be willing to obey Christ.

In Sydney the Committee of the Billy Graham Crusade have met and are at present making drastic revisions of the Sydney program. In the light of the unparalleled response in Melbourne, plans have been made to provide almost unlimited seating at the Showground. Reports coming in to the Crusade office indicate that hundreds of churches are planning to run special buses, and to support the Crusade fully.

Canon to be New Bishop of Barking

THE Queen has nominated the Rev. William Frank Percival Chadwick, vicar and rural dean of Barking and honorary canon of Chelmsford Cathedral, as Bishop Suffragan of Barking in succession to the Right Rev. Hugh Rowlands Gough, Archbishop-elect of Sydney.

has a student population of over 1,000,000 and the I.V.F. now has 10 unions and 4 staff members working in India. The most virile groups are to be found in Singapore and Malaya and the witness there is marked by a continuous stream of conversions. Mr Troutman announced that Dr Howard Guinness, Rector of St. Michael's, Vauluse, Sydney, would be conducting an Evangelistic mission in Singapore from July 16-26. The Mission would be sponsored by the local Evangelical Union and the theme of the Conference would be "I am the way, the truth, and the life."

A number of Christian leaders told the Conference that they believe "that Dialectical Materialism is from the Pit." Some thought that they could function effectively as a Church in a Communal State but now it is apparent after the experience of the last six months that the Church would only be tolerated if it was prepared to be subservient to Communist plans.

CHURCH RECORD

March 5, 1959

Our Migration Responsibilities

AUSTRALIANS pay little thought to the important changes in Australian social structure which the on-going immigration program is bringing about. It is, however, a matter on which very great issues hang. For a country is only as good as its citizens. The Roman Catholic Church has acted wisely in that for the last 10 years they have set aside a day as Immigration Sunday.

All church leaders in the community might well follow its example, and call their people to a Prayer Day to contemplate the problems and the consequences associated with Australian migration plans. In particular, all Christians should constantly, and not on one day a year only, be remembering this subject in their prayers. Who comes to live in Australia is completely under the control of our all-Sovereign God. We have been told, for example, to pray that God will send labourers into His harvest, and in the same way we should pray that God will send God-fearing migrants to add their contribution to the building up of the Australian nation. If church people are not praying they are not entitled to comment or criticise.

At the same time prayer must be accompanied by such action as is in our power to perform. The

sponsorship plan of the Government is certainly such an opportunity to carry out this action. Church people could put themselves out for the welfare of the country by sponsoring church people from overseas who are anxious to migrate. Here again the Roman Catholic Church has shown us an example of what should be done. The Protestant community is very lackadaisical in doing its duty in this matter.

The Roman Catholic Hierarchy issued a Pastoral to be read in churches on Immigration Sunday. It is not hard to read between the lines that the Hierarchy think unlimited Southern European migration should be permitted to Australia. But the arguments they use to urge such action would mean removal of all limits, and would open our country to unlimited migration from Asia. The Government is right in using selection in its migration policy, and one of the important features in that policy should be to preserve the homogeneity of the community.

If the Roman Catholic community increases through unlimited migration from Southern Europe, it will divide our society even more drastically than it is divided at present. Migration policy must take into account not only race, but also religion, if it is to be realistic.

Damages for adultery

THE daily papers published recently two cases where an aggrieved spouse won damages on his own behalf and his children from a co-respondent who was responsible for the break-up of his home. This is just.

It has always seemed to us strange that theft of material possessions should be punished with gaol, while the theft of marital happiness, and for the children the prospect of a stable home life, should not be punished by the State at all. It was not always so, and it ought not to be. Similarly, the breach of a con-

tract in the commercial world is always actionable for damages against the breaker, but the breach of a matrimonial contract is not so. Society would be healthier if marital wrongdoing were subject to penalty at the hands of the State.

The problem, of course, is a moral one. The society can only correct abuses, whether they are of the liquor trade or of sexual morality, so long as only a minority of its persons are involved. It is therefore only by raising the moral level of the community that these wrongs can be set right by legislation.

"Our Duty to Christ"

The Christian Calling:— Separation and Sanctification

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

Response to Christ and His reconciling work and the sincere reception of God's saving grace demand two things from every true obedient believer; first, the decisive clear-cut action of having done with wrong associations and giving oneself wholly to God to be His alone; and, second, the increasing, persistent, life-long pursuit of this way of holiness, and the consequent entrance, ever more deeply, into the daily practice and outworked fulfilment of what has been once-for-all so decisively done or begun.

THESE demands are similar to those of entrance into the marriage relationship, where the person getting married, first, declares it as his or her choice to forsake all other and to keep only unto the one; and, second, is thereby committed henceforth to have done with every form of marriage disloyalty, and to increase in the active daily expression of love, honour and obedience until the end of life's journey.

The corresponding demands made upon the believer by his new relation to Christ are treated by St. Paul in 2 Corinthians 6, 14-7, 1, not simply in terms of explanatory exposition but rather in the challenging language of urgent exhortation.

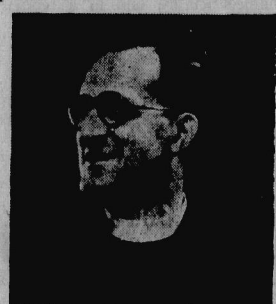
Separation

(i) The call to decisive separation (2 Corinthians 6, 14-18). This is a call explicitly presented in terms of personal relationship: (a) a call to separation from unbelievers, and (b) a call to separation into God. Let us follow St. Paul and consider both more in detail.

(a) Separation from unbelievers. Christians ought not to become involved in incongruous or heterogeneous associations. The most radical difference between people is that between believers and unbelievers. Men ought not to join together what God has so radically put asunder. For the differences between them are fundamental and far-reaching: in governing principle—righteousness or lawlessness; in moral character—light or darkness; in dominant loyalty

and lordship—Christ or Belial. So the two simply cannot co-operate and properly take part in life together.

(b) Separation unto God. The still more compelling reason for separation is positive not negative. The purpose of the living God is to dwell in the midst of the believing community; to make them His sanctuary; to



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

give Himself to be theirs, and wholly to possess them as His. God and idols cannot both occupy the temple together. It is in order that we may be separated unto the enjoyment of Him that we ought at all costs to be separated from them. This is, too, a corporate as well as an individual responsibility.

This two-fold demand is in principle no new revelation. It can be pressed home in words of Old Testament Scripture. The written word to Israel of old makes explicitly plain that to those to whom God has promised to give Himself, He says, on the one hand, "Come out from the company of the unclean"; and, on the other hand, "I will take you into my family as sons and daughters."

Sanctification

(ii) The call to increasing sanctification (2 Corinthians 7, 1). The decisive act of separation must be followed by a corresponding continuous activity. The consequent complementary challenge is henceforth to pursue and to possess more of that holiness into which God has promised to bring us, through the cleansing work of Christ's blood and the purifying work of God's indwelling Spirit. Such divinely-prepared blessing must be actively appropriated by diligent use of the grace thus given. Since, therefore, God has for us such an amazing destiny, since He has given us such absolute assurance that He waits to fulfil His word of promise, it becomes us in reverent response and responsive awe continually to be on the watch to cleanse ourselves from any and every kind of defilement whether carnal or spiritual, and thus to seek to complete and consummate the realization in experience of true sanctification or Christ-likeness. For in His eternal purpose God foreordained us, in other words, in His mind He separated us off long ago, to be conformed to the image of His Son (Romans 8, 29).

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More Roman Bishops In Schism With Vatican

News sources from Communist China report the consecration of two schismatic bishops and the election of one more last July.

It has also been learned here that a number of public prayers have been ordered suppressed in Catholic Churches in Communist China.

Act of Reparation to the Immaculate Heart of Mary, and the Prayer for the Pope.

Unanimous Vote for Council President

THE annual meeting of the Australian Council for the World Council of Churches unanimously elected the Anglican Archbishop of Brisbane, Most Rev. R. C. Halse, as the Council's president for 1959.

Archbishop Halse, who is 78, became acting Primate of Australia when Archbishop Mowll died last October.

In nominating him as President, Professor Norman Lade (Methodist, Victoria) said that Archbishop Halse was a pioneer of the ecumenical movement and had been active in the Australian Council since it was formed in 1948.

Details given

According to a recent issue of the bi-monthly review, "Kwang-Yang," published by the Vatican-condemned Patriotic Association of Chinese Catholics, Father Li Hsi-Tsing was illicitly consecrated Bishop of Chengtu, Szechwan, on July 16 in the Chengtu Cathedral. Bishop Paul Wang Wencheng of Shunking is named as the consecrator, assisted by Bishops Matthew Tuan Innmin of Wanhien and Paul Ten Gan-lin of Kiating.

The "Kwang-Yang" also reports that Father John Wang was illicitly consecrated in Poating as Bishop of that diocese on July 20 by Bishop Xavier Chao Chen-seng, S.J., of Sienhsien.

Bishop Chao was assisted by three schismatic bishops—Chang Shou-yi, Lau Pai-lu and Pau Chao-ching—whom he had previously consecrated illegitimately on April 20.

Although this consecration was reported by the Communist Press here two months ago, no mention was made at that time of the consecrator or the place of consecration.

The legitimate Ordinary of Poating is Bishop Peter Fan, who was deposed by the Communists only a few weeks after he was reported to have made a full "confession" of guilt and to have demanded the "socialisation of the Church in China" and the "breaking of all ties with the Vatican."

The Communist Press further noted that Fathers Li Lieou-ji and Chou Ki-wei were elected "bishops" of Yo-yang, Hunan and Ningpo, Chekiang, respectively. (The Pontifical Year Book lists no Yo-yang diocese.)

Prayers Suppressed

The same news report states that "new bishops" have been elected for the Archdiocese of Hangchow, Chekiang and the Diocese of Iping (Sulfu), Szechwan, but does not give their names.

The total number of Chinese priests reported to have been "elected bishop" is now 32. Of these, 15 are known to have been illicitly consecrated.

Communist news sources also report that the Patriotic Association of Chinese Catholics has suppressed the recitation of the prayers after Mass in many sections of the country.

According to their reasoning, these "reactionary prayers" were instituted by the Church in 1884 "to combat the workers' movement" throughout the world.

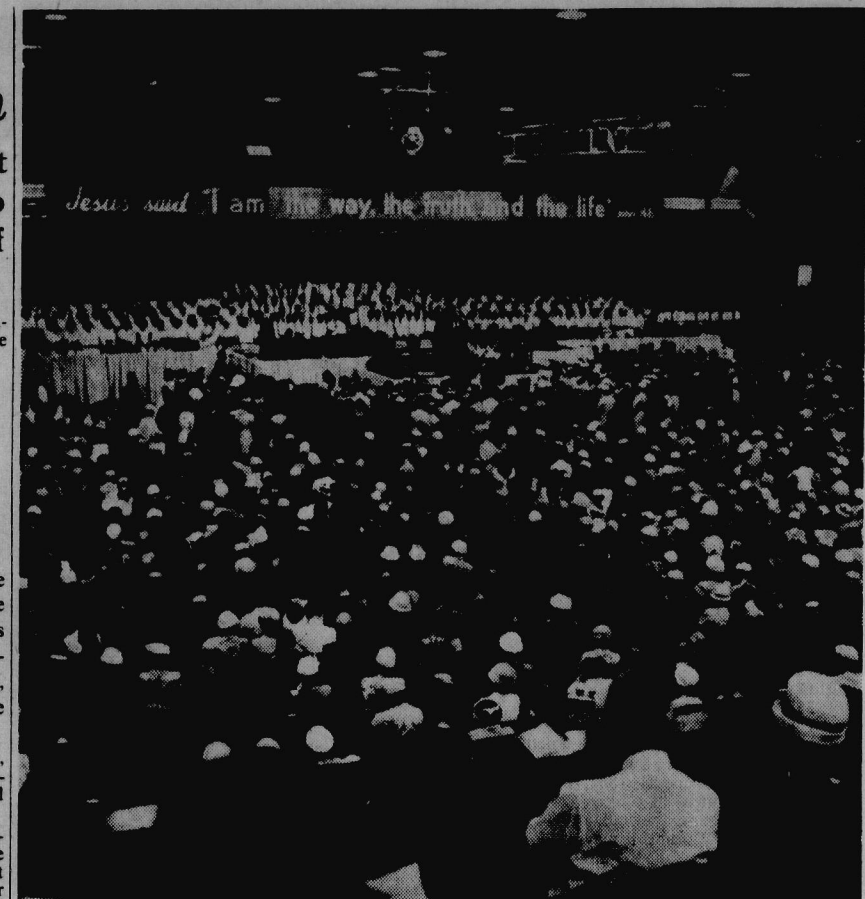
Among other prayers suppressed in various parts of China are the public recitation of the Prayer for Peace, the Consecration and

Those ordained were:—BALL, P. B.; BARKER, R. S.; BLACKWELL, G. D.; BLAXLAND, G. M.; CAMERON, E. D.; CHANDLER, G. C.; DONOHOO, A. F.; FOWLER, J. E.; GREGORY, W. T.; HOWARTH, W.; McDONALD, J. E.; McELVENEY, J. W.; MCINTYRE, K.; NEWING, E. G.; PERCIVAL, K. T.; POWERS, B. W.; ROBERTS, V. W.; ROBINSON, R. G.; SCOTT, H. R. J.

Also on Sunday, Feb. 22, at St. Paul's Cathedral, Melbourne, the following men were made Deacons and will serve as Curates in the Parishes indicated:—

Reginald Victor Bolt, St. Barnabas, Balwyn. Graham Lindsay Brite, B.Com., Th.L., Holy Trinity, Hampton. Harry Broadley, St. Thomas, Essendon. Harrison Chapman, B.Sc., Dip.A.C., F.R.A.C.I., A.M.I.R.E., Christ Church, South Yarra, and Assistant Chaplain, Melbourne Church of England Girls' Grammar School. Raymond Henry Day Colyer, St. Paul's, Kingsville. James Alexander Grant, B.A., Th.L., St. Peter's, Murrumbidgee. Alan Brian McGowan, Th.L., Holy Trinity, Kew. William George Nicholson, Christ Church, Essendon. John Worthington Williams, Th.L., St. Mary's, Caulfield.

The following men were ordained Priests and will serve as Curates in the parishes



The picture above shows just one part of the huge crowd which attended the first meeting in the West Melbourne Stadium of the Billy Graham Crusade. In front of the dais are those who have responded to the appeal.

Ordinations in Sydney & Melbourne

On Sunday, February 22, at St. Andrew's Cathedral, Sydney, 19 men were ordained to the Diaconate.

Brian Ashworth, St. Mark's, Camberwell. Anderson Douglas Dargaville, B.Sc., Th.L., St. George's, Malvern, and Leader Training Officer in the Department of Youth and Religious Education. Geoffrey Thomas Glascock, Th.L., St. John's, Bentleigh. Peter John Harra-dence, Th.L., St. Columba's, Hawthorn. Raymond Albert Low, Th.L., Church of Emmanuel, South Oakleigh. Clive Vincent Mackay, Th.L., Holy Trinity, Coburg. David Arthur Sankey, Th.L., St. John's, Camberwell. Douglas Walter Thomson, St. Mark's, Sunshine. George Austin Mullins, Braybrook with St. Albans.

The sermon at St. Paul's was preached by the Rev. J. Harvey Brown.

He said, "The first question asked of the candidate for Ordination is this: 'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration...?' to which the candidate is bidden to reply 'I trust so.'"

Trust—which is another word for faith—is thus the first essential qualification for any ministry in the Church.

That inward certainty must be checked by the authorities of the Church, and so other questions follow, but faith is the really essential thing.

From the time of Abraham God's work in the world has been done by men and women of faith: people who had sufficient courage to obey God's call to them, even though they knew not where it might lead them. In all of us there must be an awareness of God's call and a readiness to answer it. This is especially true of those who are called to the ministry.

In one important respect, our calling is easier than Abraham's was, for in the Old Testament narrative we find that Abraham was a lonely figure. Those few who went with him were unaware of the real meaning of their adventure. Spiritually he was alone.

For the Christian there is no such loneliness. We serve God as "very members incorporate in the Mystical Body of His Son." From that one solitary faithful man—the Patriarch Abraham—has sprung a great multitude which no man can number—the people of God—in whose ranks every Christian has his proper place.

To remember this is a great encouragement to those who enter the Ministry, and in order that they may be more fully reassured of its truth, the Church has thought fit to provide that the Ordination Service shall take place "in the face of the Church"—that is, when the largest possible congregation can be gathered together. Furthermore, it is provided that the Ordination shall be woven into the fabric of another Service—the Holy Communion.

In the midst of that Body, surrounded by its fellowship and upheld by its prayer, you who are to be ordained have come, so that in the course of this divine action you may receive your Commission. It is the Commission of Christ Himself and of His Body—the Church. As you accept it, you are not a group of isolated individuals, but an integral part of the Mys-

tical Body.

As you go out into the world to exercise your ministry, you do not go alone. Throughout your ministry the Holy Fellowship of God's people will surround you. They will join you in the adventure of faith, which is the Christian life. You will go out together, clergy and people, united in the Mystical Body, united with Christ Himself in a fellowship of self-oblation—just as you are here, in this Sacrament, this morning."

MOORE COLLEGE

On Friday, February 27, Bishop Loane moved to Roseville and from March 1 Dr D. B. Knox took over the duties as Principal and Rev. D. W. B. Robinson as Vice-Principal.

New Bible Society President

THE Rt. Rev. Hugh Gough, Archbishop elect of the Church of England Diocese of Sydney, was last week elected President of the N.S.W. Auxiliary of the British and Foreign Bible Society.

OTHER officers elected were vice-presidents: His Honour Mr Justice A. Richardson, Rev. B. Butcher and Pastor I. Paternoster and the honorary treasurer, Mr A. K. Kneale, A.C.I.S., F.A.S.A.

"The circulation of over 25,000 complete Bibles in New South Wales was an all-time record," said the Rev. Alan F. Scott, State secretary. The total number of volumes sold in New South Wales by the society in 1957 was 81,339; the Australian total was 222,340 books. In New South Wales 79 languages were circulated by the society in the year.

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.

OLDEST PRIEST

Dear Sir,
With reference to your query (issue December 25th) as to whether the Reverend Frank Hawker Kingdon was the oldest working priest in the Church of England, you may be interested in the following information which I culled from an English Church paper:—

The Reverend Bartholomew Edwards was Rector of Ashill, Norfolk, for seventy-five years and 357 days. He died eight days before his hundredth birthday, in 1889. It is told of him that he was preaching in a neighbouring church on June 21, 1887, the Golden Jubilee of Queen Victoria, and before beginning his sermon, said, "I think it may interest you to know that the last time I preached in this church was exactly seventy-two years ago today, the Sunday after the Battle of Waterloo."

(Rev.) W. F. CARTER.
Windsor,
N.S.W.

IMMERSION

Sir,
Your correspondent, "Baptised or No?" completely misrepresents the emphasis of the Prayer Book office of Baptism. He puts things back to front.

The Prayer Book requires immersion (and I believe "total immersion") as the normal rite of Baptism, and only allows affusion for health reasons. It appears that no other mode is reckoned as constituting a valid Baptism as far as the outward sign is concerned.

—LAURENCE L. NASH,
Moreland Road,
East Brunswick.

NON-SYRIAN

Dear Sir,
Repeated references have been made to the Syrian Orthodox Church in India. This name is both confusing and misleading, as there is no church that bears such a name.

There is a difference between Syria and Assyria. The former is a small country neighbouring Lebanon and the Jordan. The latter is in Iraq. The word Syrian refers to Syria only, and there is no national Church there. There

is a Syrian Orthodox Church, which is a branch of the Greek Orthodox Church, with an Arab Patriarch at its head.

The Church in India under reference is a branch of the ASSYRIAN ORTHODOX CHURCH OF IRAQ. It has no connection or relations with the Syrian Orthodox Church there. I believe the confusion is caused by the Arabic name given to the Assyrians, which is SIRYAAN. The church's name in Arabic is KANESEET EL SIRYAAN, meaning, in English, the Siryaans Church, and not the Syrian.

You will note from the above explanations that the right name of the Mar Thoma Church in India is the ASSYRIAN ORTHODOX CHURCH in India, and not Syrian.

—J. G. BOUTAGY,
Balmoral, N.S.W.

THE DIARY OF A BIBLE

January 15. — Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but now he seems to have forgotten me.

February 2. — Clean up. I was dusted with other things and put back in my place.

February 8. — Owner used me for a short time after dinner, looking up a few references. Went to Sabbath School.

March 7. — Clean up. Dusted and in my place again. Have been down in the lower hall since my trip to Sabbath School.

April 2. — Busy day. Owner gave address and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5. — In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2: 5-7.

May 6. — In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13 and the last four verses of the 15th chapter.

May 7, 8, 9. — In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10. — Grandma gone. Back in the old place. She kissed me good-bye.

June 3. — Had a couple of four-leaf clovers stuck in me today.

July 1. — Packed in a trunk with clothes and other things. Off on a vacation, I think.

July 7. — Still in the trunk.

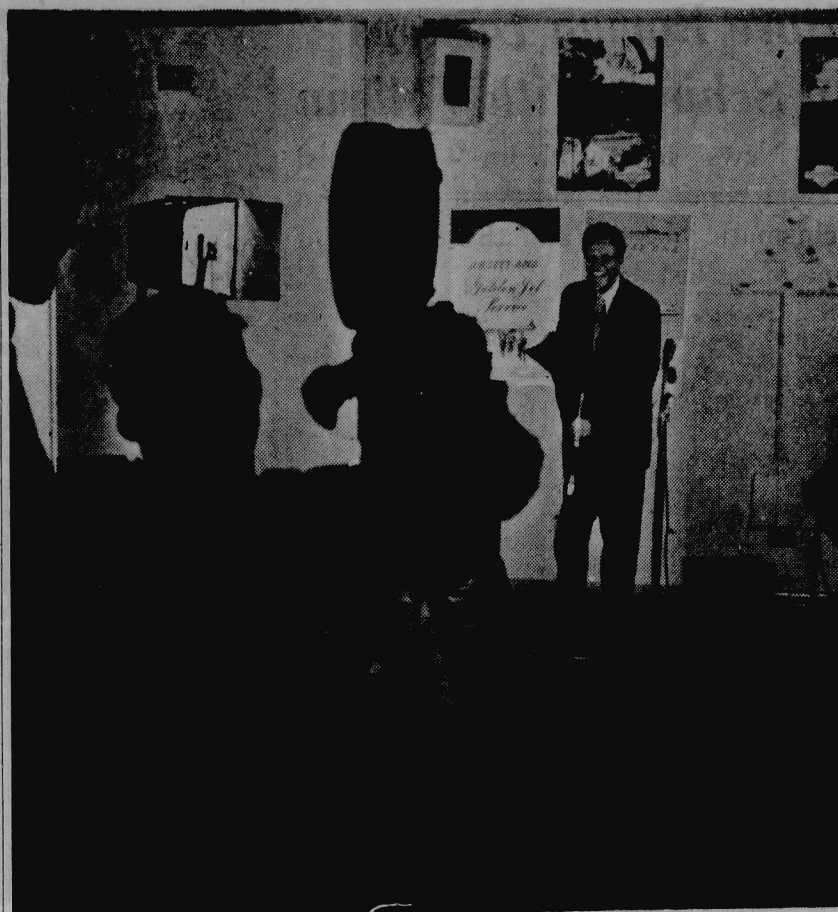
July 10. — Still in the trunk, though nearly everything else has been taken out.

July 15. — Home again and in my old place. Quite a journey, though I do not see why I went.

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The picture above was taken at the Melbourne Airport, just after Billy Graham had arrived. Here he is standing in front of a battery of microphones, reporters, photographers, and TV cameramen, being interviewed.

Roman Rebuke to Anglican

The Vicar of St. Mary's, Stratford, England, has been rebuked by the local Roman Catholic priest in the Wolverton Express.

The Vicar publicly advertised the Christmas Services at St. Mary's as "Masses." The priest, Rev. F. Johnson, wrote to the paper stating: "The Mass is the worship of the Catholic Church, the Church of Rome, and is validly and lawfully offered by her. The Mass is validly offered in the Orthodox Churches. But to the Church of England, which replaced the Mass with a Communion Service and altars with Communion tables, the Mass in no sense belongs; it can be offered neither validly nor lawfully. 'Imitation is the sincerest form of flattery', but imitation it remains."

August 1. — Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

September 5. — Clean up. Dusted and set right again.

September 10. — Used by Marv a few moments today. She was writing a letter to a friend whose brother had died, and she wanted an appropriate verse.

September 30. — Clean up again.

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The Meaning and Purpose of Lent

WHY CHRIST WAS TEMPTED IN THE WILDERNESS

By the Rev. Philip E. Hughes,
Secretary of the Church Society, 1953-56

The forty days assigned by the Church to the period of Lent are set in accordance with the pattern of the forty days during which our Lord fasted in the wilderness. It is regrettable that many churchpeople seem to regard Lent in a manner that can only be described as puerile, and which certainly discloses no proper understanding of the significance of our Lord's fasting and temptation in the wilderness.

PETTY self-denials, such as giving up sugar in one's tea for six weeks, all too often have the undesirable effect of ministering to man's self-esteem and leading him to entertain an inflated idea of the strength of his will. The 40 days over, a contented relapse into the old indulgences ensues. But unless this season reminds us that, following the example of our Lord, there is need for constant denial of self and for self-discipline all the year round, and not just for a few paltry weeks, it has degenerated into a harmful superstition.

True Principles

A consideration of the implications of Christ's temptation by Satan will help to bring before us the true principles that are involved. We shall follow, in the main, the account given in St. Matthew's Gospel (4: 1-11).

In the first place, we should notice that the fact that it was possible for our Lord to be tempted by Satan is a mark of his true humanity and thus of his oneness with us. He was not remote from our human frailty and from our openness to the assaults of the evil one.

As the author of the Epistle to the Hebrews reminds us, Christ our great High Priest is not one "who cannot be touched with the feeling of our infirmities," for "He was in all points tempted like as we are, yet without sin" (4: 15).

It is not only sympathy, however, which we may expect from Him in the hour of trial, but also assistance: "in that He Himself hath suffered being tempted. He is able also to succour them that are tempted" (2: 18). In His complete victory over every temptation our Lord displayed His perfect obedience to the law of God. It was only as the perfectly Just One (and not "just" in some vague neutral sense, but positively and actively so) that He was fitted to suffer and die for the unjust (1 Pet. 3: 18).

Devil's Strategy

It should be observed how carefully the Devil chooses the moment of attack: he comes upon our Lord in a state of extreme hunger and physical weakness, and the first temptation is one which must have appealed with exceptional power to a person in that condition. "If thou be the Son of God, command that these stones be made bread."

But it would be a mistake to dismiss this as a somewhat blunt attack on a merely physical level. To begin with, the Tempter was calling in question an utterance of God. On the occasion of Christ's baptism in the river

Jordan, immediately before the commencement of His forty days in the desert, the voice from heaven had proclaimed: "This is My beloved Son, in whom I am well pleased" (Mt. 3: 17). It is this word which Satan now assails: "If thou be the Son of God..."

Seed of Doubt

Throughout Scripture he is shown to be the assailant of the truth of God's Word, starting from the account of the Fall—first, by sowing the seed of doubt: "Yea, hath God said...?" and then a flat contradiction: "Ye shall not surely die..." (Gen. 3: 1 ff.).

And the lie entertained leads to death. He is, indeed, a liar and a murderer from the beginning (Jn. 8: 44). Appearances themselves were sufficient to suggest that Christ's frail and emaciated human frame out there in the wilds and the utterance from heaven were quite incongruous.

Supposing He were now to die of hunger in this solitude, just on the threshold of His ministry, that would prove the failure of His mission to earth and the falsity of the voice from heaven. Ought He not to take immediate steps to forestall this fate by exercising the power which undoubtedly He possessed, if, in fact, He was the Son of God? Later on He would feed great multitudes in a miraculous manner: why not Himself now?

A simple miracle at this juncture would have the doubly desirable consequence of preserving His life and vindicating His divine sonship. It was in some such way that the suggestive force of this temptation must have been felt by our Lord.

"It is Written"

But the Incarnate Son does not permit Himself to be deceived. He repels the Tempter at once with "the sword of the Spirit, which is the Word of God" (Eph. 6: 17). "It is written"—egregious, it stands written, the authoritative revelation in the light of which every human situation must be examined and judged.

It should be noted that our Lord sets us an example not only by placing Himself under the authority of Scripture, but also by showing us the right use of Scripture. There is a right and a wrong use of Scripture, as becomes apparent during the course of the next temptation.

Christ did not treat the Bible as a sort of textual promise-box from which comforting thoughts might be culled in times of stress. He always displayed scrupulous respect for the context in which a particular verse was placed, and thus refrained from doing violence to Holy Scripture.

The text cited as a counter to

this temptation—"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"—is set in a context fully appropriate to this occasion (Dt. 8: 2-4).

The Israelites have reached the end of their forty years of wandering in the wilderness, and Moses is exhorting them to remember how God had unfailingly led them and sustained them during all that period.

God had permitted it as a time of humbling and testing to see whether or not they would keep His commandments; when they were hungry He had fed them miraculously with manna from heaven; and the great lesson they had had to learn was that it is not in "bread alone" that a man's—or a nation's—life consists, but in unwavering confidence, no matter how contradictory outward circumstances may appear to be, in the faithfulness of God's revelation of Himself.

Through the Valley

As, subject to the frailties and fatigues of the flesh, the Incarnate Son trod this valley of humiliation, which was also for Him the valley of the shadow of death, His governing principle was that of the sufficiency of the divine revelation. On this principle he too can and must depend without faltering, not on the satanic principle, proposed in this temptation of human expediency.

A good end (the Messiah's well-being) does not justify a wrong means (disregard of God's revelation of Himself). Indeed, the means suggested here by the Devil would have overthrown that all important principle by which it was essential for the Messiah to order His life if His work as Mediator and Reconciler was to be achieved. In this we see the diabolical objective of this temptation.

The road that Christ had come to walk was not one of self-concern or self-indulgence; it was the road that led to rejection, suffering, and the Cross. He came, not to minister to self, but to minister to fallen mankind and to give His life a ransom for many (Mk. 10: 45).

On another occasion when He was tired and hungry His disciples offered Him food; but He used it as an opportunity for enunciating this same great principle. "I have meat to eat that ye know not of," He said to them. And then: "My meat is to do the will of Him that sent Me, and to finish His work" (Jn. 4: 32, 34).

This sums up the matter perfectly. The Word of God expressing the Will of God is infinitely more important than anxiety over material needs.

When, later on, our Lord taught: "Be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of all these things; but seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," He was not uttering ethical platitudes little related to reality, but was speaking both from His own heavenly knowledge of the Father and from the depth of His own earthly experience, in hunger, fatigue, temptation, and in every daily circumstance.

In view of all this, the increasing preoccupation with "bread alone" of men and women in the "Welfare State" to-day is surely a cause for serious disquiet. Nor is it unknown for the Church to be over concerned and anxious about material needs. This is a sign of the activity and, too often, alas, of the success of the Tempter. By His example our Lord reminds us that our single-minded concern should at all times be with "every word that proceedeth out of the mouth of God."

Finally, Christ Himself is the Incarnate Word of God. He is God's supreme Word to man, the concentration and the focus of the divine revelation. To Him all the Scriptures bear witness (Lk. 24: 27, 44; Jn. 5: 39), so that not only are they His authority, but He is become their authority. He pre-eminently is the Word proceeding from the Father by whom we must live.

Bread of Life

And, relevant again to the occasion we are considering, Christ is the Bread of Life, given, like the manna of old, from heaven, but unlike the manna in that those who feed upon Him will never perish. This is the self-testimony of the Word Himself: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst ... I am the living bread

which came down from heaven: if any man eat of this bread, he shall live for ever" (Jn. 6: 35, 51). And this was the One whom Satan sought to tempt and to overthrow.

Here is the real note of incongruity in this incident: the arrogant audacity of a creature in thinking he might corrupt the Sovereign Creator. Satan's was the desperation, however, of a doomed creature, for the Son of God was manifested for this very purpose, "that He might destroy the works of the Devil" (1 Jn. 3: 8).

C.M.S. Quiet Day

Friends of C.M.S. are invited to this annual Quiet Day on Tuesday, March 17th, at St. Philips, Church Hill

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Anglicans and Billy Graham

The Anglican Truth Society has published "Anglicans and Billy Graham," which is being distributed in many parish churches. Price 2/-.

THE author, Rev. D. G. Griffith (Diocese of Canberra and Goulburn) is very critical of the Evangelist and his message. The booklet makes astonishing reading.

In criticism of mass Evangelism the author quotes the Dean of Melbourne who has made some comments elsewhere on crowd psychology. He says in a crowd a man "is no longer a rational and responsible being; he is only a demagogue's dupe." It is interesting to see the Dean of Melbourne such an enthusiastic supporter of the Crusade and to read his comments on the opening meeting in the Melbourne "Herald": "a deeply impressive and deeply moving commencement to the Crusade and Dr Graham preached with immense vigour and power."

From Dr Graham's address to 1,000 clergy in the St. Kilda Town Hall on Monday, February 16, it was obvious that he is aware more than anybody else of the dangers of large evangelistic crusades. He stated that the need

Books

for such a crusade arose out of the failure of Evangelism on a parochial level and nothing can ever take the place of personal counselling and the pastoral oversight of the parish clergyman.

Anti-Evangelicalism

The Booklet criticises Dr Graham's beliefs. The criticism is typical of that which is directed against Evangelicalism everywhere — Substitutionary Atonement and Biblical Authority. Evangelicals, in the past and present, have proclaimed the substitutionary Death of Christ — that He bore our Sins in our place — to be the very glory of the Gospel. Likewise Evangelical people have recognised the Authority of the Scripture to be a higher authority than that of Church of Human Reason. The Scriptures themselves testify that the Church is built upon the foundation of the Prophets and Apostles. These issues have been clarified in Parker's excellent book, "Fundamentalism in the Church of God."

It is good that this Booklet pinpoints two basic doctrines as the very basis for true Evangelistic preaching. For members of the Church of England who are loyal to the Teaching of the Prayer Book and its formularies they will readily grasp the true Biblical and Apostolic preaching of the present great Crusade.

J.R.R.

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Selections

"SCRIPTURE ACTION PIECES FOR YOUNG FOLKS" — Book No. 4 by John Waddell, 63 p.p., Pickering and Inglis Ltd., English price 2/6.

IN a note on the back cover of this book there is a claim that it is "a selection of action pieces suitable for Sunday School socials, young people's gatherings, etc." but their suitability for these purposes could be very much in doubt.

The models used to accompany the verses are ponderous and in most cases of intricate construction and while the efforts of the writer to present the Gospel message are appreciated, the truths are stated bluntly, and unattractively.

The phrasing is far too adult for the lips of children, or even teenagers. Some of the pieces, referring more particularly to "Bountiful Stores", are poor and would do little furthering the aim expressed on the back cover of the book: "to present the Gospel message simply and clearly."

—A. McC.

Declaration

"QUEEN ELIZABETH'S DEFENCE OF HER PROCEEDINGS IN CHURCH AND STATE" by William Edward Collins 61 pp 5/6 English S.P.C.K.

THIS tract consists of two parts. A brief but scholarly account of the Northern rebellion of 1569 and a re-print of Elizabeth's Declaration of her proceedings since her reign, with marginal references to the Queen's corrections.

Unlike other tracts in this series of re-prints of the Church Historical Society's publications, the spelling of the Queen's Declaration is modernised, which we think is a great advantage. We would welcome a similar procedure throughout the tracts. Mr Collins shows clearly that the Northern rebellion was essentially a religious revolt. Pope Pius V's letter to the rebels deplores "the great poisons of the most infamous heresies . . . inflicted on the Christian republic." The Pope says "we will assist . . . by immediately granting you the sum of money which, according to our power, and agreeably to your request, we are able to supply." As Mr Collins puts it "the Northern rebellion was largely instigated by papal agency." The

Bishop of Ross, in his examination in the Tower, said that "the Pope sent twelve thousand crowns by the means of a Doctor called Morton or some such like name."

This was quite a considerable sum in the currency of the period, while Northumberland and others shrank from the act of treason for some time at length they took up arms for "the old and Catholic faith." Mr Collins is of opinion that the extensive executions that took place after the quelling of the rebellion were unjustified and mistaken. As a consequence of the rebellion two important Documents saw the light, "A Homily against wilful rebellion" and The Queen's Declaration. Mr Collins reproduces the latter as well as the letter of Pope Pius V with an English translation and Elizabeth's declaration in the Star Chamber.

Although most students of history are familiar with the details here supplied we welcome this careful survey of these important features given with close attention to the need for impartial and accurate reproduction of historic data.

—T.C.H.

Historic edict

"THE ELIZABETHAN BISHOPS AND THE CIVIL POWER," pp 20 3/- nett English S.P.C.K.

THIS Tract was first published by the Church Historical Society in 1897 and is now re-published.

It recalls an interesting historic occasion. Bishop Bonner when cited to appear before Bishop Horne to show reason why he should not submit to the order of the newly enforced second Prayer Book refused on the ground that Horne had no legal authority to examine him, having been consecrated by a rite repealed by Queen Mary and not restored by the Act of Uniformity 1 Elizabeth Cap 11. That particular Act by a singular error

There is a very fair presentation of the view of the integrationist and segregationist. The moral and spiritual implications are thoroughly elucidated. It must be commented however, that the book claims to be an impartial survey, and as such would seem to come down rather heavily on the side of the integrationists. One is left with the feeling that distance from the scene of the events recounted is no excuse for indifference on the part of thinking Christians.

The book is excellently produced. The easy literary style being enhanced by the clear print and setting out of the publication.

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"BIGGER THAN LITTLE ROCK," by R. R. Brown, Bishop of Arkansas, S.P.C.K. and Seabury press, 150 p.p., English Price 10/6.

A GRIPPING account of the actions of a small community to a big question. The survey is particularly concerning the difficulties aroused by an attempt to enact the Integration Bill in the school at Little Rock, but it is true to title in that it opens the wider sphere of the whole "colour question" and its involvements.

There is a very fair presentation of the view of the integrationist and segregationist. The moral and spiritual implications are thoroughly elucidated. It must be commented however, that the book claims to be an impartial survey, and as such would seem to come down rather heavily on the side of the integrationists. One is left with the feeling that distance from the scene of the events recounted is no excuse for indifference on the part of thinking Christians.

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Changes in Melbourne Diocesan Centre

Twelve years ago, the Melbourne Diocesan Centre began with the intention of building up the life of the parishes attached to the Centre. In each parish there is a solid core of worshipping and active Christian life, but the greater emphasis in recent years has been on the building up of the chaplaincy work of the Centre, and the Director has also been active in extension and direction of the work of the Brotherhood of St. Laurence.

WITH the hope of bringing a new emphasis into the parish, the Rev. Gilbert Lamb has been appointed Assistant Director in charge of the pastoral work of the parishes, to act as Vicar of the five parishes, attached to the Centre. He will be assisted eventually by a staff of three senior curates, one each to be stationed at North Melbourne, Carlton and North Fitzroy.

These four men will become a team, sharing in pastoral work when necessary; for instance, all four might spend a fortnight doing an intensive visitation in one parish. Their main task will be to attempt new methods of contacting those outside the Church and bringing them into the life of the Church. The staff and facilities of the Brotherhood of St. Laurence will be available to help where necessary.

The major parishes will continue to have their own local ministry, carried on by a senior curate, but with the addition of the help and oversight of a senior priest who will be full-time engaged in pastoral work in the parishes. It means an increase

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Personal

The Rev. John Brooks, (Curate of Holy Trinity, Adelaide) has been appointed Rector of St. Thomas', Rozelle, Diocese of Sydney.

The Rev. L. Vitnell Curate at Lindfield has been appointed Curate-in-Charge at Harbord, Diocese of Sydney.

The Rev. L. Parsons, Rector of Leichhardt, has gone to England for a 12 months' holiday.
The Rev. T. F. McKnight, M.A., B.Ec. Th. Schol., of the Diocese of Tanganyika is locum tenens during Mr Parsons' absence.

The Rev. D. Callow, Curate of West Ryde has been appointed Curate-in-Charge at Jan-nali, Diocese of Sydney.

The following appointments have been made in the Diocese of Melbourne:

The Reverend M. B. Challen, Curate, Christ Church, Essendon, to be Curate of Melbourne Diocesan Centre.

The Reverend E. T. Withington, Curate of Holy Trinity, Kew, to be Curate of Melbourne Diocesan Centre.

The Reverend R. W. Champion, Curate of St. Peter's, Box Hill, to be Curate of Holy Trinity, Coburg.

The Reverend J. M. Fumledge, Curate of Holy Trinity, Hampton, to be Curate of St. Matthew's, Glenroy.

The Reverend G. R. Wall, Curate of St. Barnabas', Balwyn, to be Curate of St. Peter's, Box Hill.

An account of the life and witness of the late Canon K. W. Pain will appear in the next issue of the "Church Record."

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NEWS IN BRIEF

The Church of England Fellowship Diocese of Sydney,

property "Blue Gum Lodge" Springwood is available for bookings at Easter Weekend March 1959.

For further details ring The Church of England Youth Department,

MA1942.

On Sunday, February 22, Morning Prayer will be broadcast from St. Matthew's Church, Manly, N.S.W. The broadcast will be carried over 2BL, 2NC and A.B.C. regional stations at 11.00 a.m. The preacher will be Ven. Archdeacon G. R. Delbridge.

The Children's Festival Harbour Cruise, organised by the N.S.W. Auxiliary of the Bible Society, will take place on Saturday, March 14. Two ferries will leave Circular Quay for Manly, at 2.00 p.m. Tickets (Children 1/6, Adults 4/-) are obtainable from Bible House, Bathurst Street, Sydney.

During the month of February, the annual meeting of the N.S.W. Council for the World Council of Churches has been

conducted at Gilbulla Conference Centre, Menangle, N.S.W. 80 delegates, representing member churches, met for the conference.

The Youth Department of the Diocese of Sydney will hold its next Youth Luncheon in the C.E.N.E.F. Auditorium at 1.10 p.m. on March 2. The Rev. K. Engel will speak on the subject, "A Realistic Approach to the Church Overseas."

The committee of Moore Theological College has received with regret the resignation of Rev. Harry Bates as from March 1, 1959. Mr Bates has been a Senior Lecturer and directed two extra-mural courses, S.P.T.C. and I.V.F.C.

An unusual camp is being conducted by the Youth Department, Diocese of Sydney, from March 7-21. The camp is in the form of a holiday at Lord Howe Island. Young people going to the camp will travel by air and stay on the island at a well-known guest house.

Features of the camp will be Bible studies and discussions, with a full programme of outdoor activities. The leader is Mr Gordon Robinson.

A new hall for St. George's Church, Marsfield, was opened and dedicated on Saturday, February 14, by Rt. Rev. W. G. Hilliard, Administrator of the Diocese of Sydney. On the same day the Bishop Administrator dedicated extensions to the hall at St. Dunstan's Church, Denistone East.

On Sunday, March 8, at 11.00 a.m. Morning Prayer will be broadcast from St. John's Church, Parramatta, N.S.W. The preacher will be Rt. Rev. W. G. Hilliard, and the broadcast will be heard over 2BL and 2NC.

The foundation stone of a new church hall for All Saints Church, Waitara, N.S.W., was laid by Rt. Rev. W. G. Hilliard on Sunday, February 22. Up to the present time the church has been functioning on the back verandah of a nearby cottage.

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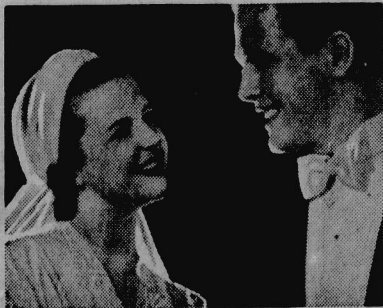
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ble Stephen Bradley was
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ris on Sunday, March 8.
consecration took place at
clusion of the annual
f the Church of England
th Africa, which gave
Morris a unanimous man-
the consecration.
p Bradley is the son of
Mr William Bradley who
of the founders of the
eneral Mission and who
many years associated
chdeacon R. B. S. Ham-
n his work in Sydney
Bradley was trained at
College, and after ordin-
1932 by the Archbishop
ney served curacies at
Hill and St. Philip's,
Hill.
ent to South Africa on
on Sydney diocese at the
on of Archbishop Mowll
and for some years be-
appointment of Bishop
in 1955 was Vicar-
of the Church of Eng-
re. He has also been
ndent of the extensive
work of the C.E.S.A.
he Bantu. During the war
ned to Australia and was
uin with the A.I.F. from